

# Multiple Fulfilments *of* Bible Prophecy

A Study on  
Daniel,  
the Olivet  
Discourse &  
Revelation



Matthew Verschuur & Craig Savige



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# MULTIPLE FULFILMENTS OF BIBLE PROPHECY

A MAJOR STUDY ON DANIEL,  
THE OLIVET DISCOURSE  
AND REVELATION



*With illustrations, tables  
and hundreds of references*

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?” (Amos 3:7, 8).

“And they that understand among the people shall instruct many” (Daniel 11:33a).

Matthew Verschuur  
and Craig Savage



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*MULTIPLE FULFILMENTS OF BIBLE PROPHECY:*  
*A MAJOR STUDY ON DANIEL, THE OLIVET DISCOURSE AND REVELATION*

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IN HONOUR OF THE FAITHFUL PROTESTANTS  
AND MARTYRS AS RECORDED BY JOHN FOXE;  
FOR STILL THEIR BLOOD SPEAKS MORE THAN MONUMENTS,  
THEIR DEEDS ENDURE BEYOND THE NEED FOR CLOCKS!

“I conceive Daniel to be the Apocalypse compressed, and the Apocalypse, Daniel explicated, in that where both treat about the same subject.”

— Joseph Mede, 1638 co-editor of the King James Bible.

“If you preach Jesus, you need to preach the Book of Revelation. ... The seal that was placed on the Book of Daniel has been lifted.”

— Hilton Sutton, 18 January, 2012.



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# DEFINITIONS

## Abbreviations

ACT	Australian Capital Territory
AD	current time era counting years from approx. the birth of Christ
BC	time era counting years back from approx. the birth of Christ
bp	bishop
cf.	confer, compare
co.	company
ed.	editor
eds	editors
e.g.	for example
et al.	and others
etc.	et cetera, and so forth
ff	and following
i.e.	that is
JATS	Journal of the Adventist Theological Society
JETS	Journal Evangelical Theological Society
KJB	King James Bible
KJBO	King James Bible Only
LXX	Septuagint, Greek Old Testament
n.d.	no date
NSW	New South Wales
n.p.	no publisher
NT	New Testament
OT	Old Testament
PCE	Pure Cambridge Edition
P.O.	post office
Pty Ltd	propriety limited
QLD	Queensland
SA	South Australia
St	Saint
TMSJ	The Masters Seminary Journal
UK	United Kingdom
USA	United States of America
USSR	Union of Soviet Socialist Republics, Communist Russia
VIC	Victoria
viz.	namely
vol.	volume
WA	Western Australia

## Select glossary

Church Restitution	End times blessed period for the Church with successful missionary endeavour, revival, healing and prosperity prior to the return of Christ.
Futurism	One of the four main Protestant Schools of interpretation of Bible prophecy. The final fulfilment of a prophecy, fulfilled in the future. (Nothing to do with the artistic and social movement called “Futurism”.)
Great Tribulation	The seven year period when the translated Church is in Heaven and the wrath of God outpoured upon the Earth, culminating with the return of Christ with all His saints to establish His Millennial reign.

Historicism	One of the four main Protestant Schools of interpretation of Bible prophecy. The fulfilment of a prophecy over an extended period of history, fulfilling in the present. (Nothing to do with the philosophy called “Historicism”).
Idealism	One of the four main Protestant Schools of interpretation of Bible prophecy. See “Symbolic Word”.
Modernism	The rationalistic, unbelieving form of Christianity originating with the German Critics, promoting Higher Criticism, Liberal Theology and unbelief at the Scripture. Whereas, modernism (with a lower case “m”) means Christians who are partially affected by this view, promote modern versions, while attempting to retain mainly traditional doctrinal standards.
Multiple Fulfilments	A method of interpretation of Bible prophecy allowing the potential for more than one fulfilment, but with a limited total of specific fulfilments.
Preterism	One of the four main Protestant Schools of interpretation of Bible prophecy. The first, initial fulfilment of a prophecy, fulfilled in the past.
Pure Cambridge Edition	The definitive, exemplary, exactly correct standard edition of the King James Bible.
Supersuccessionary	Something which is exemplary and final, such as, Jesus Christ in the line of David. A portmanteau term coined from “supersede” and “succession”.
Symbolic Word	The spiritual fulfilment of a prophecy, ideological conflict between good and evil, specifically relevant to the conflict of the Word and Spirit versus Infidelity and the world. The authors realise that this view requires polishing due to it being the least developed of all Schools.
Word and Spirit	The welding together of King James Bible Only ideas and Word of Faith ideas as a descriptive name for a Christian movement distilling from a number of sources a correct doctrinal view; supersuccessionary or regathered Christianity from traditional Anglo-Protestant sources.



# ≡ILLUSTRATIVE OVERVIEW≡

GOD MADE  
EVERYTHING  
AND IT WAS  
GOOD, BUT --



MAN  
DISOBEYED  
GOD



SIN  
ENTERED  
INTO THE  
WORLD  
BY MAN



GOD GAVE  
ISRAEL HIS LAW



EVENTUALLY  
THE SON OF  
GOD CAME  
AND TOOK  
MANKIND'S  
PUNISHMENT



JESUS  
I  
THIRST

NO ONE CAN KEEP ALL  
THE LAW IN THEIR  
OWN STRENGTH

THE BIBLE  
CONTAINS  
THE ENTIRE  
MESSAGE OF  
SALVATION

BIBLE PROPHECY  
IS PART OF THE  
GOOD NEWS



CHOOSE TO  
BELIEVE NOW



THIS IS THE VICTORY THAT OVERCOMETH  
THE WORLD, EVEN OUR FAITH



# GOD IS IN CONTROL

TELL  
ME MY  
DREAM

THERE IS  
A GOD IN  
HEAVEN THAT  
REVEALETH  
SECRETS



**DANIEL**

THOU, O  
KING, SAWEST,  
AND  
BEHOLD



A GREAT  
IMAGE.

THIS  
IS THE  
DREAM

!!



THE GOLD HEAD REPRESENTS  
BABYLON, THE SILVER ARMS ARE  
MEDO-PERSIA, THE BRASS WAIST  
IS GRECIA, THE IRON LEGS ARE  
ROME ... THE STONE HITTING THE  
TOES REPRESENTS CHRIST  
AND THE GOSPEL.

THE TOES OF THE GREAT  
IMAGE HAVE MULTIPLE FULFILMENTS

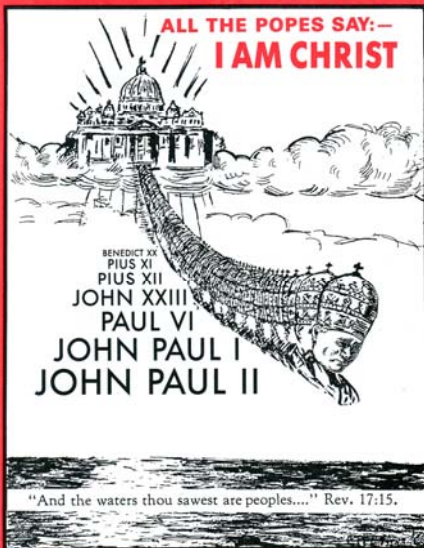


# MULTIPLE FULFILMENTS OF THE 10 TOES

1ST  
FULFILMENT  
10 TOES  
REPRESENT  
10 ROMAN  
EMPERORS



## ANTICHRIST



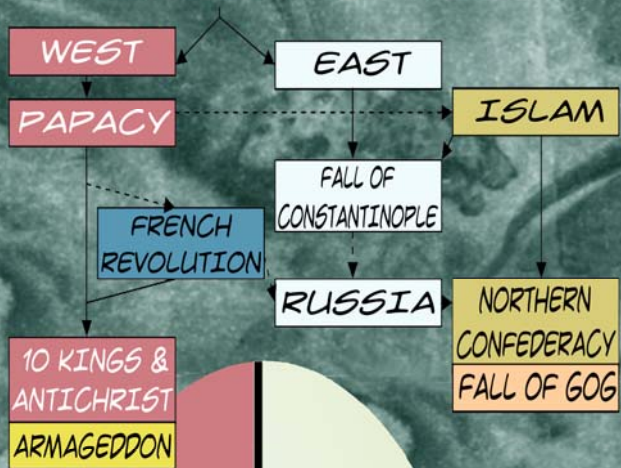
An Exposition by IAN R. K. PAISLEY

2ND FULFILMENT 10 TOES  
REPRESENT 10 EUROPEAN  
KINGDOMS AND THE  
HISTORICAL RULE OF  
ROMAN CATHOLICISM



3RD FULFILMENT 10 TOES  
REPRESENTS 10 EUROPEAN LEADERS  
AND THEIR SUBJECTION TO THE FINAL  
ANTICHRIST

# THE TWO IRON LEGS ROME

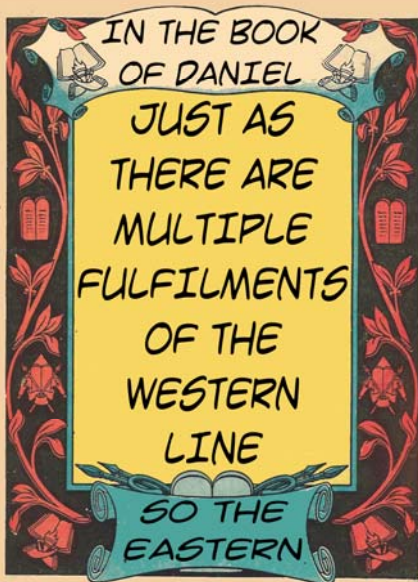


ROME  
DIVIDED  
IN 395 AD

THERE IS  
BOTH A  
WESTERN  
AND AN  
EASTERN  
LINE



# EASTERN ANTICHRIST



DANIEL  
IS TOLD  
MORE...

1ST  
ANTIOCHUS  
EPIPHANES  
PERSECUTES  
GOD'S PEOPLE



2ND ISLAM  
THROUGH  
HISTORY  
PERSECUTES  
GOD'S PEOPLE

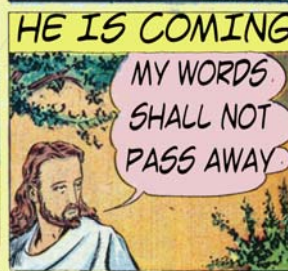
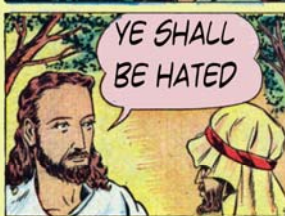
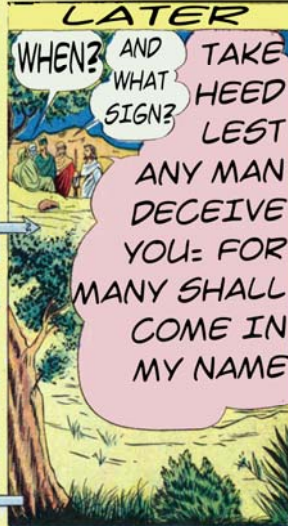
SARACENS, TURKS AND TERRORISTS

3RD RUSSIA  
(MAGOG)  
WITH ITS  
NORTHERN  
CONFEDERACY  
RISES TO  
CONQUER  
MANY COUNTRIES  
UNDER THEIR  
INFIDEL  
LEADER --



# GOG!

# JESUS PROPHECIES AT OLIVET



ONE FULFILMENT  
THE TEMPLE  
WAS DESTROYED  
IN 70 AD

ANOTHER  
FULFILMENT  
BEFORE HIS  
RETURN WOULD  
BE GREAT  
DECEPTION

AND AGAIN ...

THE ENTIRE OLIVET DISCOURSE  
CAN BE READ AS DESCRIBING ALL  
HISTORY. IN SEQUENCE: JERUSALEM  
FALLS. THEN THERE ARE FALSE  
CHRISTS (E.G. THE PAPACY) AND  
FALSE PROPHETS (E.G. ISLAM).  
THEN, A TIME OF INFIDELITY, AFTER  
WHICH THERE IS POWERFUL WORLD  
EVANGELISM BEFORE HIS COMING.

THE DISCOURSE REPEATS OVER AND AGAIN



# JOHN'S REVELATION

## FOUR VIEWS MULTIPLE FULFILMENTS

PRETERIST

◀ No.1: THE PAST AND  
PAGAN ROME

HISTORICIST

◀ No.2: PROGRESSIVELY

↓ No.3: COMING  
TRIBULATION

FUTURIST

No.4:

SPIRITUALLY  
INFIDEL TIMES

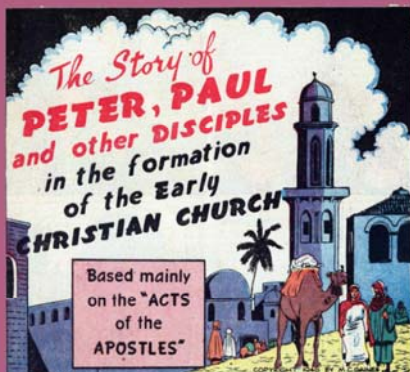
ALL  
FOUR  
ARE  
CONCURRENTLY  
TRUE

SYMBOLIC  
WORD

WHILE THE HISTORICIST  
VIEW IS FOUNDATIONAL,  
IT IS THE SYMBOLIC WORD  
VIEW WHICH DRAWS ALL  
THE VIEWS TOGETHER  
FOR THE SECOND  
COMING OF CHRIST

# THERE IS BOTH A LITERAL AND A SPIRITUAL VIEW

7 LITERAL  
CHURCHES  
BEING ADDRESSED  
AT THE BEGINNING  
OF THE BOOK OF  
REVELATION



OR SPIRITUALLY,  
7 PERIODS OF  
CHURCH HISTORY

## TIMELINE

EPHESUS  
SMYRNA  
PERGAMOS  
THYATIRA  
SARDIS  
PHILADELPHIA  
LAODICEA



LITERAL

SPIRITUAL

# HOW TO READ THE BOOK OF REVELATION

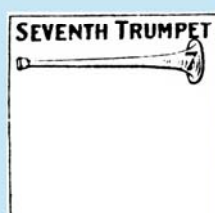
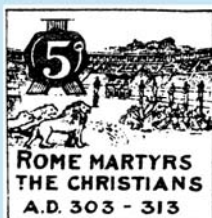
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TO THE  
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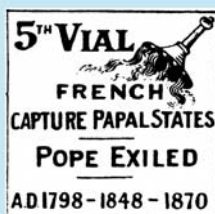
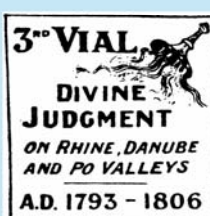
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TO THE  
END

# HISTORICIST OVERVIEW OF REVELATION



## THE PAPACY IS ANTICHRIST



# IT IS ALL ABOUT A BOOK



IN **PAGAN**  
TIMES THE  
ROMANS  
ATTACKED  
THE BIBLE.

IN **PAPAL**  
TIMES THE  
CATHOLICS  
ATTACKED  
THE BIBLE.

AND NOW IN INFIDEL TIMES  
IT IS PROFESSING CHRISTIANS  
WHO ATTACK THE BIBLE ---

BUT THE  
KING JAMES BIBLE

# WILL WIN!



AND NEXT? --



IN EZEKIEL  
THERE IS A PROPHECY  
ABOUT THE  
RUSSIAN LEADER

GOG

AND THE NORTHERN  
ARMIES OF

MAGOG

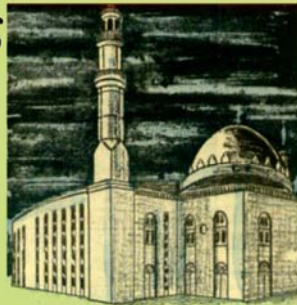
AND THEIR  
ISLAMIC  
CONFEDERATES



HOWEVER, GOG  
IS SET TO  
FALL

# BIBLE PREDICTIONS ABOUT ISLAM

1. ISHMAELITES VERSUS MANKIND IN GENESIS 16
2. THE RISE AND PROGRESS OF ISLAM IN DANIEL 8
3. THE NATURE OF ISLAM AND THE TROUBLES BETWEEN SARACENS AND TURKS IN DANIEL 11
4. THE FIRST PERIOD FOR 150 YEARS (612 AD TO 762 AD) IN THE FIFTH TRUMPET OF REVELATION
5. THE TURKS (APPROX. 1062 TO 1453) IN THE SIXTH TRUMPET OF REVELATION
6. THE FALL OF RUSSIA WITH ISLAMIC CONFEDERATES IN EZEKIEL 38 & 39
7. THE ADVANCE OF CHRISTIANITY IN THE SEVENTH TRUMPET OF REVELATION



WAR: RUSSIA'S  
CONFEDERATES  
INCLUDE: IRAN,  
LIBYA & ETHIOPIA



## THE KORAN



"BUT WHEN THE FORBIDDEN MONTHS ARE PAST, THEN FIGHT AND SLAY THE PAGANS WHEREVER YE FIND THEM, AND SEIZE THEM, BELEAGUER THEM, AND LIE IN WAIT FOR THEM IN EVERY STRATAGEM (OF WAR)" (SURA 9 VERSE 5).

## VERSUS

## THE HOLY BIBLE

## TRUTH



"AND THE TIMES OF THIS IGNORANCE GOD WINKED AT; BUT NOW COMMANDETH ALL MEN EVERY WHERE TO REPENT" (ACTS 17:30).



# REVELATION PROPHECIES

THE **PRETERIST** INTERPRETATION WAS  
FULFILLED IN PAGAN TIMES

THE **HISTORICIST** INTERPRETATION HAS BEEN  
FULFILLED THROUGH HISTORY  
(E.G. PAPAL TIMES)

SINCE MANY THINGS HAVE COME TO PASS,  
IT FOLLOWS THAT THE PREDICTIONS OF THE  
**FUTURIST** INTERPRETATION MUST ALSO  
BE FULFILLED IN THE FUTURE

THE **SYMBOLIC WORD** VIEW IS BEING  
FULFILLED IN INFIDEL TIMES

NOW

## COMING EVENTS

1. THE RISE AND FALL OF GOG  
(THE RUSSIAN LEADER)
2. A PERIOD OF CHURCH  
RESTITUTION OF THE TRIUMPH  
OF THE KING JAMES BIBLE,  
WORLD EVANGELISM AND THE  
BEGINNING OF THE CONVERSION  
OF THE JEWISH NATION
3. THE TRANSLATION OF THE  
SAINTS (RAPTURE)
4. THE FUTURE SEVEN YEAR  
TRIBULATION PERIOD
5. THE SECOND COMING AND THE  
MILLENNIUM



JESUS'  
FIRST  
COMING  
WAS  
COM-  
PLETE



TRUTH  
MANY OLD  
TESTAMENT  
SCRIPTURES  
WERE  
FULFILLED

# THE MYSTERY OF GOD

## NATURAL ISRAEL



JEWS MUST REPENT

## SPIRITUAL ISRAEL



GENTILES WHO CONVERT  
TO CHRISTIANITY  
BY TRULY BELIEVING  
ON JESUS CHRIST

# THE CHURCH

FOR BY  
ONE SPIRIT  
ARE WE ALL  
BAPTIZED  
INTO ONE  
BODY,  
WHETHER  
WE BE  
JEWS OR  
GENTILES,  
WHETHER  
WE BE BOND  
OR FREE; AND  
HAVE BEEN ALL  
MADE TO DRINK  
INTO ONE SPIRIT.

1 COR. 12:13    EPHESIANS 1:10



THAT  
IN THE  
DISPENSATION  
OF THE  
FULNESS OF  
TIMES HE  
MIGHT  
GATHER  
TOGETHER  
IN ONE ALL  
THINGS IN  
CHRIST, BOTH  
WHICH ARE IN  
HEAVEN, AND  
WHICH ARE ON  
EARTH; EVEN IN HIM



# RESOLVING PROBLEMS

## INSPIRATION



SCRIPTURE  
IS FOR US  
TODAY!

THE SPIRIT OF GOD  
THE HUMAN WRITER

ORIGINAL AUDIENCE

ALL BELIEVERS

RELEVANT PAST,  
PRESENT & FUTURE



MORE THAN RESCUING  
**PRETERISM** FROM CALVINISTS,  
**HISTORICISM** FROM CULTS,  
**FUTURISM** FROM DISPENSATIONALISTS  
OR **IDEALISM** FROM CRITICS...



**HIS  
TRUTH IS  
MARCHING  
ON!**



# COME OUT!

THE CALL TO  
ROMAN CATHOLICS,  
EASTERN ORTHODOX,  
PROTESTANTS,  
BAPTISTS AND  
PENTECOSTALS



BE  
ZEALOUS  
AND  
REPENT

NOW

WORD AND  
SPIRIT  
MOVEMENT

# FRAMEWORK OF PROPHETIC PRINCIPLES

## Overview

THE authors have come to understand that they have arrived at the fulness of time, where it is now necessary to expound an advanced doctrine of proper prophetic interpretation. This is manifested by the application of formulating a correct doctrinal view of the prophetic writings of the prophets and the apostles, particularly the prophecies of Daniel, Jesus and John.

This work is completed using a framework of prophetic principles that the reader will see is both biblically and spiritually consistent. The resulting noble enterprise is made with the intention that it endures for the benefit of future Christians, not to be laid aside or ignored.

The authors of this book present the following methodology of how they have approached Bible prophecy, which is to be commended to all Bible students who may also benefit from it. The result is of great importance to show the accuracy of the written Scripture, and will subsequently bless readers.

## Infallibility of the Scripture to be recognised

The authors have used this first principle of infallibility (and inerrancy) of available truth as indicated by the Holy Ghost, being the Word of God in the Holy Bible, to bring about a complete work of accuracy with respect to the prophetic Scriptures. God wants His people to know the truth since He is not the author of confusion. Jesus declared, “thy word is truth” (John 17:17b). It is clear that the ministry of the Holy Ghost is to guide people into truth: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13a). This means that there must be truth for the Holy Ghost to bring people to, and it must be present, available and completely accurate. Thus, confusion is avoided and the evidence of finality in interpretation is taken from the Bible as the source of the correct view.

It is of great importance for proper interpretation to recognise that the Scripture was not just true at the time it was written, but that it was written for Christian believers in the present, even until the end of the world. The authors refute the unbiblical and immoral idea that God has been unable to

preserve His words perfectly from one language to another as though the mechanics of language are somehow too hard for Him. This and other errors have led people to a wrong view of God's wonderful providence and have brought much confusion as to what is the Word of God for Christians today. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). God has not just provided all Scripture in the Originals, but has caused it all to come to believers today. The availability of God's words today in a completely accurate and exact form is very important since it gives the authors the foundation for seeing the Bible in the right way: as a great treasure to be loved and fathomed with diligent and reverent study. "Thy word is very pure: therefore thy servant loveth it. ... I rejoice at thy word, as one that findeth great spoil." (Psalm 119:140, 162).

## Received tradition to be heeded

The authors recognise the principle that God reveals the proper interpretation of the words of truth to His Church. Thus, believers should not go to the unbelieving or deceived in order to gain an understanding of the written prophecies. It is a mistake to trust in the commentaries or dissertations of other religions; rather, the received tradition of truth will be discernable to those open to God's ways. This is why God counsels, "He that hath an ear, let him hear what the Spirit saith unto the churches." (Revelation 2:29). The willing-hearted approach the prophetic Scriptures by faith, and it is this approach that believes that Christ as Head of the Church has communicated (and is still doing so) His proper interpretation of prophecies via the Spirit of truth. In other words, as long as the Church has hearing people open to Christ, then there will be a received tradition available to the people of God.

Throughout Church history, God has made known, through proper received tradition, the correct way for the Church to progress. Examples include the Canon of Scripture and the final Received Text of the Scripture. The authors also contend that the proper interpretation of the prophetic Scriptures has not been hid from the Church but has been made known progressively, so that in these last times they may be more fully expounded upon. This received tradition has shown prophecy coming to pass through history to be correct, important and foundational, even though there has been a neglect of this to the detriment of proper prophetic understanding. Just as prophecy was interpretable for people living in the Bible times, it is clear that received tradition also has elements of things yet to come that should not be ignored.

It is impossible that Christ would have kept His Church in darkness and held back the showing of the progressive light of God's words to His servants. Therefore, the godly Reformers were rightly able to recognise the present Romanist antichrist based on Bible prophecy, and their example of belief should not be forsaken.

## English Bible wording to be accepted

The authors have seen through many proofs that the words of God have been providentially supplied and preserved for the great benefit of mankind. The principle that the King James Bible (KJB) itself and alone be counted as the exact words of the prophecies has been strictly adhered to. The plain readings of the Authorized King James Bible are always to be accepted without any resort whatsoever to original languages as though the full truth has not been given in English.

Violation of this principle has resulted in much confusion and the invasion of private interpretation into the Church. Recent writings on prophetic interpretation have been plagued by a refusal to accept what clearly is the English meaning, and thereby has sought some other interpretation outside of the counsel of God. The dangerous habit of "going to the Greek" (or Hebrew) has been used to avoid the truth of the readings which plainly explain the prophetic Scriptures. The authors exhort the readers to accept the final Received Text, namely the Authorized King James Bible in English, and seek to use the Scripture itself as its own guide for the proper interpretation. In this way, the Spirit of God gives proper understanding as He did in historically leading the Church into various proper doctrines of salvation, faith, spiritual gifts, etc.

The authors have come to understand that the same error of not receiving what God has expressly said has been made throughout history, and this ostensibly took away the "key of knowledge" from the Church for a season. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52). It is predominately for this reason that the Historicist interpretation has been halted for over a century until the adherence to plain English Bible readings would be accepted in these last days. "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Daniel 12:9).

# There are valid aspects of all four main Schools of Bible prophecy interpretation

The authors have recognised that there are four main pre-existing believing Schools of prophetic interpretation that allow for valid application in Bible prophecy, and that there is a general order in which they should proceed. In general they are recognised as the Historicist, Preterist, Futurist and Idealist Schools.<sup>1</sup> The confusion and conflict between these views can be dispelled by a valid law of prophetic interpretation that says that a passage may have two or more fulfilments. The authors have sought in this enterprise to help Bible students come to a proper viewpoint regarding how to approach Bible prophecy. Too often, one School has branded the other as being deceived or devilish without a proper consideration of the facts. This has led to a persistent blindness that has nearly closed the way for the eyes of the understanding to be enlightened.

As readers study Bible prophecies in this work, the authors are sure that the ideas of multiple fulfilments, concurrent lineages, and repetitions of Biblical themes will be clearly seen. The student of prophecy will come to realise that right discernment of the various Schools brings a coherent whole, which until now has been lacking in this important area.

## Historicist interpretation of Bible prophecy is foundational

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:9, 10).

The authors have used the principle that the Historicist interpretation of Bible prophecy is the main form to which others are matched or fitted. Since the Bible believer is instructed to remember the former things of old, then a proper approach would be to look back in history to see the wondrous works of God. Christ instructed, “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” (John 14:29). Thus, it is “when it [the prophecy] is come to pass” that encourages belief (see Luke 24:44–48). The Bible student will see how the Scripture is laid out and then answers perfectly, via symbolic application, to the panorama of history. Only in this way can a progression of, say,

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<sup>1</sup> See the glossary for Preterism, Historicism, Futurism and the Symbolic Word view in the preceding Definitions section.

Futurism, be laid since it will then have grounding in history and not in some imagination. That is, it is impossible to understand the future, final Antichrist without understanding the prior Roman antichrist lineage of history. Of necessity, a coherent building of prophetic interpretation must have a firm foundation to build upon (see Psalm 11:3; 119:38).

The Historicist interpretation of the prophetic Scriptures is the foundation upon which to build multiple reference, including that of Futurism. Since Historicism has been somewhat subjugated over the last century from its godly heritage, a restored Historicist viewpoint (knowledge which has been kept in stasis for the present time) is now to be unsealed, and this is the intention of the authors in their presentation.

The authors refute the misguided idea that other proper interpretations are Roman Catholic inventions. It is also a mistake to assume that the Historicist Protestant position is misguided or wrong, merely because it has (through the providence of God) been stopped and sealed for a time. Hence, it is important to see that Historicism represents the received interpretation in the correct tradition, else the Romanist antichrists would indeed escape their rightful condemnation.

## Each School needs to be resolved in its true form

Many pointers, not the least being the general confusion within the Church regarding prophetic interpretation, indicate that each School must be reconciled to the one truth. Since each has encapsulated varying amounts of correctness, the authors have sought to resolve each to its true form (i.e., that which agrees with the Spirit of God). Received tradition points to the need to have a coherent whole where the differing interpretations are resolved and confusion is dispelled. The authors contend that it is unreasonable to deny each School its proper and present place in this work since each has demonstrated a biblically sound basis for believing that “the testimony of Jesus is the spirit of prophecy” (Revelation 19:10b). This measures rightly with the principle that the true form of prophetic interpretation is both attainable and agreeable to the truth that the Spirit of God has been speaking to His people: “no man speaking by the Spirit of God calleth Jesus accursed” (see 1 Corinthians 12:3).

One of the authors’ aims in this work has been that the vast body of Historicist works be considered, weighed and refined. This has not been done haphazardly but rather, methodically, with adherence to the same principles involved in the making of the Textus Receptus, King James Bible and Pure Cambridge Edition (PCE). In this way the mistaken aspects of the

received Classical form of Historicism can be stripped away. The following list will suffice to show that discipline was applied in looking at the evidence with respect to Historicist works:

1. God's truth is self-powered and self-evident to believers.
2. Divine providence has been and still is working throughout history.
3. Received tradition is available to the Church even to this day.
4. The constraint of the common faith among Christians is recognisable.
5. The logic of faith points to a spiritual solution as opposed to an irreconcilable chaos.
6. The law of scattering and gathering has been at work throughout Church history.
7. The purification and refining process enables a perfect and true form to be available.

## Scripture is to be rightly divided with the absence of private interpretation

Closely aligned with properly resolving the true form of each believing prophetic School is rightly dividing the Scripture to ensure that private interpretation does not intrude upon this work. "Knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Peter 1:20). There are many obstacles that have come about by misplaced zeal that seeks to override (perhaps unwittingly) what the prophetic Scripture properly says. One example has been the lack of spiritual discernment between natural Israel and spiritual Israel, leading to confusion of doctrines.

Spiritual Israel and natural Israel must be properly discerned. Spiritual Israel is the Church made up of the people of God (also known as Sion). Thus, true believers in the Old Testament are as much a part of the Church as Christians are in the New Testament. Great damage has been done to proper interpretation of prophetic scriptures by neglecting the proper discernment of this fact.

## No interpretation of any symbol in a particular scripture should differ in nature in any of the Schools

No symbol in a particular Scripture can be inherently contradictory in any true interpretation. The authors have used the principle that no prophetic symbol in a particular Scripture can encompass contradictory ideas or

opposites. For example, it is not possible that the white horse rider of the first seal of Revelation is symbolising both Christ and Antichrist, even when viewed in separate prophetic interpretations of Historicism or Futurism. The one symbol can only have interpretations that synthesise, complement or merge to form a whole meaning, notwithstanding the multiple references that it may encapsulate.

Gainsayers could wrongly object that the symbol of the lion is used at one time for Christ and at another time for Satan, but readers will notice that it is never in one particular scripture reference alone that this is so. Since much prophetic Scripture is couched in symbolism, the authors have been very diligent to adhere to this principle in order to give a coherent viewpoint as to what the prophetic Scriptures reveal.

## How to resolve to know the complete full counsel of God in Bible prophecy

Through the diligent application of the above principles the authors have been able to produce a work that merits attention. It is hoped that readers will arrive at the full counsel by a complete understanding of this approach and applying it in their own studies of the Scriptures. The resolution to know the truth of prophetic interpretation will invariably lead to an acknowledgement that the present work has not been completed merely speculatively or with any untoward agenda. Rather, the authors have sought to know “the words of faith and of good doctrine” (see 1 Timothy 4:6).



# PREFACE

## The importance of this book

**T**HIS book is the product of years of sowing the seeds of the Word of God, which are growing in the expansion of understanding proper Christian doctrine, and are developing toward the perfect fruit of manifesting the full counsel of God. This knowledge is the result of the governing providence of God, and so the formation of this book is no accident.

For many years, Pastor Savige has had it in his heart to write a commentary on the Book of Daniel, and has had an interest in expounding Bible prophecy. He already understood the principle that there was a “Law of Multiple Reference”, which states that there are multiple fulfilments of some Bible prophecies. Thus, from the very beginning of his church pioneering ministry, he taught both the Historicist and the Futurist view of Bible prophecy, and showed how there was a valid way to bring them together in synthesis with each other.

Matthew Verschuur initially had only a general knowledge of Futurism until, in 2001, he was assigned to lecture on the seven trumpets of Revelation from the Historicist perspective. Because internet access was opening up, he was able to read parts of the 1881 book *Vision of the Ages* by B. W. Johnson. With that, and precious little other information, he began to realise that Historicism was very accurate, especially by seeing the precision in the dates of the Turks in the sixth trumpet. And so, in time, he did considerable reading on the subject, and sought to understand the Historicist view of Bible prophecy.

Together, the authors have both recognised that there are important teachings to bring forth in the sound interpretation of Bible prophecy, which has led to them presenting this book for the edification and instruction of the Body of Christ. The authors consider the teaching of this book to be a noble enterprise for the edification of the Church.

This work is pioneering in many respects, and certainly brings together and advances ideas which before have existed only in parts, thus constituting a major contribution to the entire field of study of Bible prophecy:

1. Viewing Scripture in the light of the Restitution message, with particular regard to showing the demise of the Eastern Antichrist, Gog, as entirely separate from the final Western Roman Antichrist.

2. Receiving and refining the teachings of eminent Protestant writers and faithful Pentecostal teachers (as well as admitting the facts from a variety of sources while ensuring they are shorn of their errors).
3. Restoring the Historicist view as the basis of comprehending Bible prophecy, with the aim of bringing together proper interpretations according to the Law of Multiple Fulfilments.
4. Recognising prophetic references to the King James Bible in the Scripture, and using the King James Bible alone as the vital key for the foundation of accurate interpretation.
5. Identifying repetitions of narratives or time periods within prophetic passages called progressive recapitulations (i.e. repetitions).
6. Classifying symbols as coherent (i.e. morally neutral) throughout the Scripture (that is, contextually defined), but morally consistent at each reference where multiple interpretations are possible.
7. Introducing the Biblical case for the hour-year principle as well as reinforcing the day-year principle where applicable.

## How to use this book

This book has been made as a help for all true Christians in their understanding of the Bible, particularly in the area of the grand prophecies of Daniel, Jesus' Olivet Discourse and the Book of Revelation as recorded by the Apostle John.

The authors of this work trust that this is not just another book on Bible prophecy, but that it highlights the important keys for properly unlocking the meaning of the Scripture. It is hoped that this work will have ongoing value for Christian scholarship.

This book is also designed to communicate the predictions of what the Bible actually says should happen as the prophecies are fulfilled. The authors believe that the Spirit of God is at work in revealing knowledge and giving understanding to all who will receive these truths for the believing Church.

Investigation of Bible prophecy should not rest on mere speculation or questionable date setting, which has led to a large number of failed predictions. Rather, the authors of this work note that God has, in time, precisely engineered history, so that believers might come to a better understanding of the Scripture. History ought to be seen more as a container or vessel within which sin and evil are bounded and ultimately dealt with through the Gospel. This has included the important component

of building up knowledge by a sound tradition of quality Protestant teachers.

Further, it was providential that by the second decade of the 21st century, so many important Historicist books were made available through increasingly faster internet speeds, because of the digitisation of major libraries. Also, books on the subject which were once locked into enclaves could be readily purchased and delivered around the world.

Due to space considerations, it would be difficult to give every verse of the prophecies from the Bible. This is why it is very necessary for the reader to have the King James Bible open with this publication. Furthermore, this book is not designed to be an exhaustive commentary, but is presented as a sufficient basis for personal study and for instruction to groups on this worthwhile subject. The authors of this work encourage further believing study of the Scripture, and foresee that this book would provide a basis for more in-depth investigation.

This book is really a particular seed of teaching, which is designed to be a catalyst for a whole realm of sound Biblical interpretation. Those who would approach the Bible properly should do so with a new, godly mind. As such, every born again believer should be a student of the Bible, and a student of the Bible must judge these teachings by Scripture itself.

## Australian Pentecostalism

The authors are of the Australian Pentecostal tradition, which has been theologically based upon the Protestant traditions from Britain and the United States, and gathering into a last form in Australia.

“He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matthew 12:30).

Doctrinally, Australian Pentecostalism has within it several important streams (remembering that there are, of course, much tares sown among the wheat).

Two doctrinal traditions are foremost in this approach. First is the Word of Faith doctrine, which emphasises believing the Word of God as final authority, and that the words have power, that God’s blessing is communicated and enforced by Scripture, and that these benefits are attainable now at this time, and that a season of world reaping is at hand.

(The vast amount of errors of various false Charismatics and carnal Pentecostals should not be used to reject the proper tradition.)

Second, and forming an independent witness along side the Word of Faith position, is the doctrine of using the King James Bible only, which emphasises that the perfect Scripture is available in English, that the King James Bible is a fully accurate version and translation, and that providentially there is an exact edition of it, and that English-oriented missionary activity is to be promoted. (Again, the vast amount of errors of various King James Bible proponents should not be used to reject the propriety of this fundamental view.)

The conjoining of these two separate positions into a Word and Spirit Movement depends on a Restitution view of history, reconciling the prophecies of a last days apostasy<sup>1</sup> and Infidelity<sup>2</sup> with prophecies of a last days blessing.

“Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” (Acts 3:24).

“ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” (Isaiah 60:1–5).

Australian Pentecostals have to some degree recognised a link between world evangelism and the timing of the Second Coming, that is, that there has been an expectation of an imminent worldwide end time revival in fulfilment of prophecy, as somehow linked to the Pentecostal Movement. However, along side this has been a strong view of last days deceptions, both of the New Age Movement without, and also of many false doctrines and lying signs and wonders within.

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<sup>1</sup> Heresy is departing from sound doctrine. Compromise on sound doctrine leads to apostasy, departing from the faith.

<sup>2</sup> Infidelity means unfaithfulness, used specifically to mean the renunciation of the law of God itself, anti-supernaturalism, Atheism, Agnosticism, naturalism, Rationalism, Materialism, Deism, etc.



An emphasis on the positive view of an outpouring of the Spirit, wrote Australian Pentecostal academic Jon Newton, needed to be integrated into a distinct method of interpretation.<sup>1</sup>

From the earliest days, Australian Pentecostalism has had within it a popular acceptance of Dispensational Premillennialism. However, there has also been a minority Historicist position. Toward the end of the 20th century, an emphasis on elements of “non-Dispensationalist” Futurism was also noticeable. Meanwhile, an influence out of the United States of a version of Postmillennialism has also been detectable through so called Prophets or Apostles movements. Moreover, a few in Bible colleges have moved toward the theological positions embracing Idealism and/or Preterism, and perhaps even Amillennialism.<sup>2</sup>

The authors have developed a view that discerns from received Protestant and Pentecostal tradition the Law of Multiple Fulfilments of Bible prophecy. In approaching this book, the authors formulated a Framework of Prophetic Principles, which in effect takes the two doctrines of Word of Faith Pentecostalism<sup>3</sup> and King James Bible Onlyism,<sup>4</sup> and merges them in the Word and Spirit Movement.

Pastor Craig Savage and Matthew Verschuur (along with Samantha Savage) founded Victory Faith Centre, an independent, traditional Pentecostal Church in Australia in 2000. The core teachings include Word of Faith doctrine; King James Bible Only; six-day, young earth Creation; Christian Perfection and the Multiple Fulfilments of Bible prophecy.

In theology, the authors see that whole peoples should be impacted by the inner-man reign of Christ, while anticipating the world to come with the personal reign of Christ. Old Testament prophecies about Israel, by multiple fulfilments, can have both a literal, natural Jewish-oriented meaning and a spiritual Church meaning. The aim of the Gospel in the present time is to bring in the fulness of the Gentiles, and all of natural Israel (the Jews) into spiritual Israel.<sup>5</sup>

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<sup>1</sup> See the appendix with the extract from Jon Newton.

<sup>2</sup> In this work the naming conventions of various theological positions and events are generally used with a capital letter according to traditional usage.

<sup>3</sup> Many who have been labelled as such should not be considered “Word of Faith”. Due credit must be given to Kenneth Hagin, though not every single one of his teachings were absolutely correct. Some have gone the way of Cain and Balaam, also, it is a grievous error to join up with the Pope.

<sup>4</sup> Not all which is called “King James Bible Only” should be considered a sound representation of that position. There are some doctrines held by some anti-Pentecostal KJBos which are incorrect.

<sup>5</sup> According to Galatians 3:13, 14, Christ brings all believers into one Body, “spiritual Israel”, made up of converted Jews and Gentiles who now receive the blessings of Abraham’s natural seed.

Further, the authors identify both an Eastern and a Western antichrist lineage in history, and they accept the multiple fulfilments of Late Preterism, Classical Historicism, Pretribulation Futurism and Symbolic Word Idealism.

The authors are Premillennial, but also hold to an upcoming great latter days glorious outpouring of the Spirit, which accepts some limited elements usually ascribed to Postmillennialism, calling this the Church Restitution.

## Craig Savage

Pastor Craig Savage was born again in 1979 under the ministry of Pastor Don Quilliam, and he eventually became a lay preacher in several Pentecostal denominations.

During the same period he learned and absorbed teachings from a variety of sources, such as Historicism, King James Bible Only, Word of Faith, Creationism and so on.

In the 1990s he launched a film ministry, Purity Films, and self-published several booklets. Besides many other qualifications, he obtained an accredited degree in Ministry.

In 2000 he spearheaded the pioneering of a new independent Pentecostal Church.

When, in 2012, Matthew Verschuur said that a book should be written on the subject of Bible prophecy, he eagerly took up the role of co-writer.

## Matthew Verschuur

Matthew became a Christian in 1992, at the same time which Pretribulation Futurism was the only widely known view of Bible prophecy. Hands were laid upon him in preparation for ministry by Melbourne Pentecostal W. George Forbes.

He was mentored by Craig Savage, and in the year 2000 they founded an independent Word of Faith church which used the King James Bible only.

In studying about the pure King James Bible, Matthew then understood the notion of received tradition, the doctrine of Historicism, and of divine providence, each view because of a key source, being, Edward Hills' book on the King James Bible, B. W. Johnson's book on Revelation, and material

on Oliver Cromwell. In the same period, Matthew identified and began writing on the Pure Cambridge Edition of the King James Bible. He also learned Christian Perfection from the writings of John Wesley, Charles Finney and Reader Harris, and upon reading the context of Acts 3:26 (a key verse used by Finney) found the doctrine of the Church Restitution.<sup>1</sup>

There was a converging of ideas: the doctrine of the end time wealth transfer and harvest, the Puritan view of the latter day glory of the saints, and Pastor Savige preaching, “to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” (Daniel 4:17b).

This eventually came together into the understanding of the Church Restitution, which said that the end of the Historicist prophecy would be a period of triumph before the Translation of the Saints and the Great Tribulation. The foundation of this belief was the possession of the Pure Cambridge Edition of the King James Bible, and that this had national implications.

Matthew then spent several years focused on the area of the purity of the very words of the King James Bible. (An exactly correct copy was released as a worldwide standard on the Bible Protector website.)

The authors then brought together the idea that the Book of Revelation prophesied of the King James Bible. They also pointed to the significance of the upcoming Russian invasion of Israel and its implications on Islam.<sup>2</sup> The continuing opening up of the internet allowed them to consult many past Historicist works, and to write on the important subject of the *Multiple Fulfilments of Bible Prophecy*.

## An orderly approach

The way to be ordered in knowledge and to find things out is by taking a Biblical and Holy Ghost led approach, as Daniel wrote, “the wise shall understand” (Daniel 12:10b).

The authors of this book are keen to expound on the doctrine that there is one absolute timeline. Most importantly, this shows that Jesus Christ will return at some unknown point, take the prepared, bridal Church into Heaven (the Translation of the Saints, or Rapture), and after seven years of

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<sup>1</sup> This occurred on 8 July, 2004.

<sup>2</sup> This work also contains refutation to the ideas of Russian philosopher Aleksandr Dugin.

God's wrath poured out in the Great Tribulation upon the Earth, return with the Church to establish His Millennial reign on Earth. This is the "Pretribulation" perspective (without denying historical tribulations) and is therefore "Premillennial".

It is right to reject the many errors that have crept into all the Schools of prophetic interpretation. However, true Christians should also accept the truths of the four main Schools, while rejecting numerous problems in each of the Schools, on the basis that the Premillennial Historicist School is integral to all others.

The authors avowedly reject the specific theological errors or heresies of any Historicists, including those connected with Roman Catholicism, Millerism/Seventh Day Adventism, Christadelphianism, non-Trinitarianism, British Israelism, Armstrongism and Calvinism.<sup>1</sup>

It is important to distinguish between truth and error. Josephus and Edward Gibbon were not Christians, yet their writings are readily quoted by Christians in support of their views of history. If a Christian may quite readily quote Calvin or Luther who had such different opinions as their own, then loyalty should be rather to the valid research or truthful portions of those persons' writings. Of course, it is very wise to avoid using Popes or prolific false prophets to bolster claims. In Bible prophecy, many false claims and mistaken notions have been held by all sorts of Christians, even those who might be quite respectable and orthodox in their other doctrinal views. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure" (Romans 14:19, 20a). Christians should accept the truth and reject the error. This is done by rightly dividing the truth of Scripture. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15).

Honesty in definitions is a major requirement. Calling some views "Jesuitical" is not an adequate reason to reject a view. (For example, if a Jesuit said the sun exists, should the sun be denied to exist because a Jesuit said it?) Too often right things are lambasted out of all proportion. Jesuitism itself is a grave evil, but truth is not judged on their redefinition of terms.

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<sup>1</sup> This list is in no particular order, and could include many other doctrines.

Terminology must be consistent and honest. One example is the term “Historic Premillennialism”, which encompasses the views of Classical Historicism, Post-tribulational Futurism and Dispensationalism. The term “Historic Premillennialism” should not be allowed to be the special privilege of certain Post-tribulationists in their lambasting of other positions not exactly like their own. The same can be said for numerous other views.

Too often, false frameworks are proscribed by advocates of varying views, one of the biggest being that believing in a Pretribulation Rapture makes one a Dispensationalist, as if no Historicist ever believed in such a thing. (Yet the Pretribulation Rapture position is supported in this book!)

The term “restitution” is used in this work to mean the latter days glory of the Church, which is nothing to do with the error of “restitutionalism”, “ultimate reconciliation” or “universalism” (which say that everyone shall be saved, including Satan), nor is it linked with the errors of Dominionism, Latter Rain, Kingdom Now or the New Apostolic Reformation teachings.

The term “Modernism” (with a capital “M”) describes a theological unbelieving approach from the 19th century which took a rationalistic view towards the Bible and the origins of Christianity. This includes Higher Criticism and Liberal Theology, views “which resulted in depriving the Bible of its uniqueness, authority and reliability.”<sup>1</sup>

The term “modernist” (with a lower case “m”) or similar is used in this book to describe one who emphasises the supposed authority of the Greek and Hebrew above English Scriptures, especially by imposing present ideas onto the past as to the form of the true Word of God, and as to the method of interpretation based on modernistic hermeneutics (principles of interpretation) and exegesis (the practice of interpretation). This includes many Fundamentalists, Calvinists and Evangelicals who may believe such things as the six-day, young earth Creation, the literal miracles of Jesus, the inspiration of Scripture and so on, yet insist that the Scripture is not exactly perfectly manifest now, and that tend to divorce it from having any true power in the present.

This is the primary battle taking place in Christianity, and its manifestation is a battle over the dependability of the prophetic Scriptures, the efficacy of the promises of the Scripture, and over the reliability of the King James Bible.

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<sup>1</sup> Spittler (1963), 85.

This book is about asserting the truth rather than merely concerned with rescuing Preterism from the critics, or Futurism from the Dispensationalists, or Postmillennialism from the Calvinists.

## Against antichrist

Far from being four uniform Schools of prophecy interpretation each School has been increasingly divided internally into a postmodern free for all, where every man determines what is true and right in his own eyes, without any central authorities or unified agreement. The situation becomes an absurd “every belief and no belief”, that is, “unity in diversity; unity in essentials, liberty in non-essentials, charity in all”, but such “charity” is no charity at all, for such a person may as well say, “error in my truth, truth in your error, in all things Satan’s hand”. This is the result of Christians accepting elements of an Infidel view. The doctrine of false unity and state of tolerating divisiveness is intolerable to the Spirit of God, hence, it is good and proper to address the issues, as is done in the true spirit of charity in this work.

Christians have, at times, prayed and acted against Antichrist, sometimes known as “smite them” prayers. This comes into the role between freewill and determinism. The Scripture shows that history is known in the plan of God, “for that that is determined shall be done” (Daniel 11:36b).

This means that Christians, acting on freewill, can (and should) align with God’s purposes, that there is to be the rise and fall of evil, but also the rise and progress of good.

“Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?” (Esther 4:13, 14).

Even though God knew that Esther would do it, Mordecai’s faith and God’s plan was to deliver the Jews, no matter what. Much can be said about God’s foreknowledge of freewill choices (after all He knows everything, and even when and why people are born, who make all the decisions they will make), but in the end, it is the believer’s responsibility to stand, and withstand Antichrist. “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which



was preached to every creature which is under heaven” (Colossians 1:23a).

## The right place in history

There is no way that this current book on explaining these things could be written if the internet did not now give such easy access to the many Historicist books and sources. The authors of this work want to stress that what has been rendered herein is the fruits of a thorough examination of a variety of materials. Further reading is recommended, but it must be pointed out that we are inheritors of a wealth of information, and that God has seen fit now in these days for a proper encapsulation of the information given by a variety of sources.

There are many other prophecies which are not written about in this book. The scope and nature of this book is not to comment in any great depth on every last prophetic matter. What can be said is that this book will provide an important basis for new, accurate prophetic works in all forms of media. The authors pray that much of the disagreement, confusion, erroneous interpretations and speculations within the field of interpretation of Bible prophecy will be dispelled and that God will be glorified for the wonderful unity that is within the prophetic Scriptures.

The Puritan William Hicks wrote in his Preface, “Now because some expositors herein have gone astray, must there no further inquiry be made into this Book? This would be a way to cast off all the Books of God, for in which of them have not some expositors done amiss? There is no promise of infallibility, but there is a promise unto the latter days, that many should run to and fro, and knowledge should be increased. (*See Daniel 12:4.*) ... And is it any disparagement to those that went before us, that we see further than they did? A pygmy upon a giant’s shoulder may see further than he himself: so we being helped by the instructions and experiences of our predecessors, *being* upon their shoulders, it is no great advancing of our abilities if we soar a little higher.”

Similar ideas were expressed by E. P. Cachemaille, who said that “Knowledge of all kinds grows from age to age. The stores acumined by one generation are the possession and privilege of all the generations that follow, the vantage ground from which to start on their own career.”<sup>1</sup>

This work should be viewed as the refining and better articulating either author’s previous views on the entire subject. Nowhere do the authors take

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<sup>1</sup> Cachemaille (1927), xi.

to themselves exultant claims of personal infallibility, and they should not be read as predicting the time of the Lord's return.

The authors consider that part of the mission of the Church, according to the prophecies, is to evangelise the Jews. Furthermore, they are open to patriotic, sincere Christians emigrating from the United States of America into Australia, and especially from Britain, which has no bright future, having erred terribly from the faith of the Gospel.

There must be an appointed time when all the ideas and teachings should come together, where the meaning of various prophecies be unlocked, and where the Body of Christ must enter into higher knowledge on these matters.

The authors of this book see that they are in their place in God's plan. As a general rule, *The Oxford Handbook of Eschatology* stated, "Historicist interpreters locate themselves on the prophetic time line so that they can determine which prophecies have already been fulfilled and which are still to come."<sup>1</sup>

The historian LeRoy Edwin Froom did speak well when he said of past Protestant interpreters, "... always at the time of fulfilment of each major epoch and event of prophecy there have been numerous men of eminence and godliness, widely scattered geographically, who have recognised that a fulfilment was taking place before their very eyes. They have sensed where they were on the timetable of prophecy, and have left the record of that recognition. Such is the evidence. These men we shall denominate God's 'witnesses' to a recognised fulfilment, and their writings as constituting their 'testimony' to that understanding. They bear a confirmatory testimony to the inspired character of Scripture and the foreknowledge of God, through attesting the recognised historical fulfilment of the divine predictions of Bible prophecy. They are the expositors, or interpreters, of prophecy, who have held aloft the luminous torch of truth through the centuries ..."<sup>2</sup>

The authors of this book believe that the days of light are come, and that the Church may now experience an opening up of the truth concerning prophetic interpretation of the Scriptures. This book indeed is part of such an opening since mankind now has the ability to access this work and much other knowledge instantly all around the world.

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<sup>1</sup> Walls (2008), 366.

<sup>2</sup> Froom (1850), vol. 1, 15.

“We must be people who claim our undoubted right to the Word of God, and its exaltation in Australia, New Zealand and the islands of the South Pacific. We must trust that God (in his mercy and grace among the Gentiles) is advancing us beyond the threshold into the very centre of the promises and prophecies, by the refreshment of the Church Remnant, and by the raising up of Christian governance. We must view the King James Bible, not merely as the history of Israel and the early Church, but as our book, and to its prevailing by us in multitudes of peoples, and nations, and tongues, and kings.”<sup>1</sup>

In formulating their Framework of Prophetic Principles, the authors of this work considered that not only was it the right time when they were able, by divine providence, to present this unveiling of Bible prophecy interpretation, but also saw that gathering the truth out of Protestant witnesses (and other sources), and coming to a confirmation, was possible and right.

Christians should believe the Scripture, first literally, and then spiritually. But it must be ensured that the spiritualising is based on belief, not to explain away, but to actually give more credence to the truth of Scripture. This legitimately is the true way of “rightly dividing the word of truth” (2 Timothy 2:15b). The extremes and oft-cited examples of heretics like Origen’s “allegorising” to absurdity should not be used to negate a proper full understanding of Scripture.

The following is an overview of the scheme by which the teachings in this book came to be in accordance to the continuum laid out in prophecy:

1. To be born again, and to be of the faithful doctrinal advances that have come from the English-speaking Protestant Church.
2. To bring forth the fruits of Christianity by advancing the Gospel, and having a desire to teach the truth.
3. To recognise divine providence, including in the increasing availability of resources and knowledge, themselves as signals of God’s control over events.
4. To accept the Protestant tradition of the Historicist doctrine and the stand against error, and as warning and judgment on foes.
5. To uphold the perfection of the Pure Cambridge Edition of the King James Bible as the standard, and relying on the English wording alone as the true Scripture in every word of the Authorized Version.

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<sup>1</sup> Verschuur, *Guide to PCE*, preface.

6. To have a believing approach of the Scripture, as articulated by Word of Faith Pentecostalism.
7. To see the restitution of all things as promised in the Scripture, including understanding of:
  - a. the full revelation of doctrines, such as multiple fulfilments of Bible prophecy,
  - b. the good result for the believing Christian that there is a reaping for the Church of all proper traditional and accepted teaching
  - c. the catching away of the saints by Jesus Christ,
  - d. the future outpouring of the wrath of God coming upon the unbelievers, and
  - e. Christ's coming at the end of the world to smite and destroy unbelievers.

Let the worthy Christian abandon the destructive civil war of differing valid Schools of prophecy interpretation.<sup>1</sup> This is their summons to join the Word of Faith, King James Bible Only “New Model Army”. It is time to advance with a progressive-blessing Pretribulational Premillennialism. It is time to attain the victory of the Word and Spirit Movement.<sup>2</sup>

“The Word of God is from the Spirit of God: Holy men of old wrote it. The Word of God is of utmost importance. But you’ll never understand it with your head; you must understand it with your heart. Don’t put the Spirit above the Word. Put the Word first and the Spirit second, and you’ll be safe. The well-known Pentecostal editor Stanley Frodsham, the author of Smith Wigglesworth’s biography, brought out the fact that Wigglesworth was, first of all, a man of God’s Word, and, second, a man filled with the Spirit of God. That’s an excellent combination.”<sup>3</sup>

“A week before his death, Wigglesworth prophesied again ... This time, he foretold a second move of the Spirit. The first move would bring the restoration of the gifts of the Spirit; the second would bring a revival of emphasis on the Word of God. He said, ‘When these two moves of the Spirit combine, we shall see the greatest move the Church of Jesus Christ has ever seen.’”<sup>4</sup>

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<sup>1</sup> Rhodes (2014), as a typical example of prophecy commentators, presents a number of prophetic issues, many of which are represented in this work, yet presents them as “debates” (i.e. diametrically opposite positions) as though a multiple fulfilment view does not exist.

<sup>2</sup> See John 14:12. Intercessory prayer is needed to harvest millions of souls into the Kingdom.

<sup>3</sup> Hagin (1993), *The Believer’s Authority*, 49.

<sup>4</sup> Stormont (1989), 123.

# PART 1



Figure 1 Historicists W. Brightman and T. Sherman.



Figure 2 Historicists Sir Isaac Newton and Bishop Thomas Newton (no relation).



# UNDERSTANDING BIBLE PROPHECY

## Perspective

**R**EGARDLESS of what devils, men or corruption can do, God has everything in His hands. Providentially, there is no way that sin can win. History must start with the goodness of God and end with it.

The Word of God (the Bible) is unified and reveals the structure and bounds of all activities within time. God's way prevails over the objections of gainsayers, and He vindicates Himself against evils, which in these end times is a great proof of the majesty and knowledge of God.

The key passage in this entire doctrine is from the prophet Isaiah, "Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9, 10).

He commands believers to remember. They have been given minds and hearts to understand, by the Spirit, what He has said and what He is doing.

There is no way that believers can know about the former things of old without an accurate record of the past, which is the Holy Scripture. This means that God's Spirit has outworked His will to ensure that believers have been given the very words of the prophets and of the apostles at this very time. By these words, believers are able to know exactly what has been said in former times about the present.

In like manner, by these words, believers are able to see the outline of the future. The Holy Ghost has it as a special ministry to show things to come. "The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun." (Ecclesiastes 1:9). And yet, if there is any mystery, the Holy Ghost has been given to reveal these secrets to His servants.

It is commonly said that history repeats itself and that those who cannot remember the past are condemned to repeat it. Whole fields of science and pseudoscience are dedicated to studying things such as historical

recurrence, multiple discovery, big history and so on.<sup>1</sup> Reality itself is stipulated by God, and the major source for understanding reality and the finite construct of existence or time and space, is to turn to the holy words of the eternal God. “The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.” (Proverbs 9:10).

God has already stipulated that evil is contained. It is restricted to the planet Earth within time and location boundaries. A practical testimony of this is that the downfall of antichrists in the past is the pattern of their downfalls present and future. There is perennial truth in the statements of Scripture, and so invariably every enemy of God comes to its end: “Pride *goeth* before destruction, and an haughty spirit before a fall.” (Proverbs 16:18). The Scripture is not just a collection of fair words, but contains the real, fiery restrictive force on various enemies.



Figure 3 The bounds of the world.

Already from former times, from days of old, it has been declared by God of the things He would do. But the bigger picture and wider scope is the primary purpose of blessing. Goodness prevails, therefore evil is limited. God has a good pleasure, which means that sin is but for a season.

His counsel stands, and cannot be thwarted. It is an error to think that God could or would choose to revert to a “PLAN B”, as though He were not powerful enough, or was limited in foresight and unable to carry out His true plan all along. (And so, those who claim that God has abandoned the Jews are completely mistaken.)

God’s pleasure is for the blessing and prosperity of His servants. This includes His gifts of wisdom and the benefit of being shown things to come. This is the conjoined operation of the believer with the Word and with the Spirit, “But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” (1 John 2:20, 21).

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<sup>1</sup> These views allow atheists to explain “fate” or Divine Providence as blind forces of history.

# Understanding the Scripture

The authors have approached this work about Bible prophecy by relying on the Biblical method to understand Scripture. Believing the Bible is a matter of faith. The Bible, however, requires study, because it is potentially closed or sealed for various reasons. The New Testament shows that some of its teachings were a mystery in the past, such as the full import and meaning of the Gospel not yet understood.

The mystery of God in the Gospel has a progressive outworking, which means that parts of the prophecy are said to be mysterious to the Old Testament people (see 1 Peter 1:10, 11), but revealed to the Church (see 1 Corinthians 15:51). Scripture also points to a time when the mystery shall be finished (see Revelation 10:7). This is speaking of the Restitution and of the Translation of the Saints.

To understand God's "dark sayings" (see Proverbs 1:6), a person must be a Christian, and must have a willing heart to seek and receive wisdom, "A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels" (Proverbs 1:5).

There are many promises in the Scripture that the Holy Ghost presents to believers, and it is not difficult for Him to be able to get knowledge to the believer. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13).

Attaining the wise counsels and being led of the Spirit of God is not going to happen by chance (see 1 Corinthians 2:12–14). Christians need to pray, and actually investigate the Scripture itself to see whether these things be so. This does not mean just reading *about* the Bible (from sound teachers), but reading the Bible itself. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15). The Scripture commands, "Search the scriptures" (John 5:39a).

The expounding of Scripture needs to be orderly and simple: "Order my steps in thy word" (Psalm 119:133). "The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple." (Psalm 19:7).

Scripture needs to be interpreted by turning to the Scripture, that is the Scripture is to be its own interpreter. The conference of Scripture with

Scripture means following a spiritual methodology: “For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:10, 11). The simple approach for a spiritual person to gain understanding is to take the Bible, and to read it believingly. In this way, the believer also can interpret each word, verse or passage by using the Bible as its own interpreter. The primary way of rightly dividing the words is by defining them by Scripture. This is important because some words can have two (or more) different meanings.

He shall speak to those who have the hearing ear, to those who show themselves approved by their diligent study, to those who are profited by the right and skilful use of the Scriptures.

As a believer rightly reads the Bible, he will be enlightened by Spirit. The realisation should dawn that the revelation of it is going forth with divine unstoppable force into the nations.

“For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13:47–49).

## Progressive manifestation

One day a lawyer attempted to argue with Jesus. Jesus responded, “What is written in the law? how readest thou?” (Luke 10:26b). There are two questions asked here: first, to identify what is the written Word of God, and second, to interpret the written Word of God.

In regards to the law, it indicates a written Old Testament, which was available in the time of Jesus. The interpretation of it was really pointing at Jesus, “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ... And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (Luke 24:25–27).

Again, “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might

understand the scriptures, And said unto them, Thus it is written, ... [and it] should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24:44–47).

The New Testament, likewise, was designed to go forth to all nations, “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

Further, and progressively, the Canon was formally recognised within the Church, and in the Reformation, the right textual tradition was utilised for Bible printing.

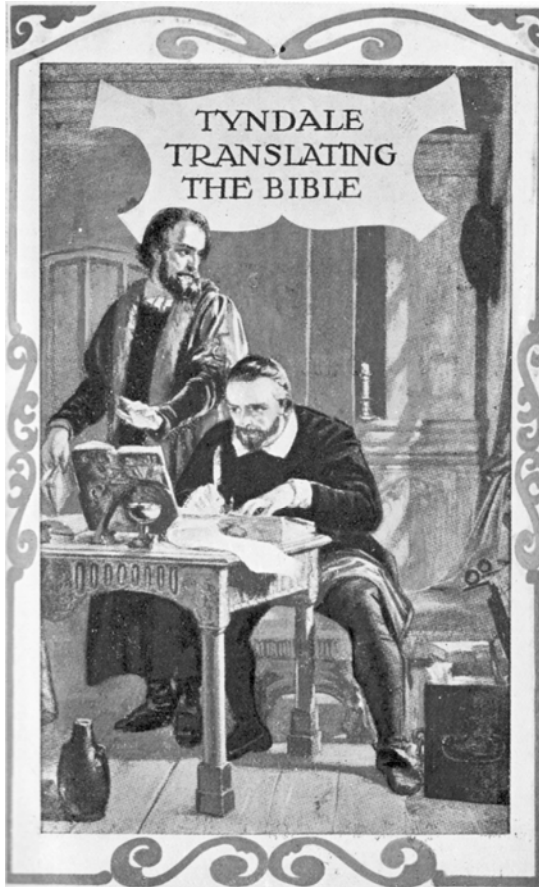


Figure 4 The Bible in English.

In order to properly interpret the Scripture, believers need to acknowledge that the Scripture is true and the final authority. “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:5, 6). And, “thy word *is* truth” (John 17:17b). Without this acknowledgment, there would be no godly scholarship or progression in spiritual growth.

Christians must realise that every word has been inspired and given to believers for a reason. The Holy Ghost uses it to speak wonderfully to believers today. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4).

In English, in line with the English-speaking Protestant (or Anglo-Protestant) tradition, there is one supersuccessionary Bible,<sup>1</sup> which specifically contains the exact words, sense and communication of the Scripture. This is the King James Bible, and its exact presentation in its exemplary form (i.e. free from typographical errors, unstandardised spelling and grammar, and other editorial irregularities) is the Pure Cambridge Edition.

A major key to unsealing the Scripture in time is the knowledge that the King James Bible is perfect, and that it has been manifested for all Christians. This is used as the basis for understanding the will and plan of God for these remaining hours in history (see Psalm 12). Therefore, the authors urge believers to rely on the King James Bible alone, and the English words alone (see Isaiah 28:11, Zephaniah 3:9) without recourse to multiple conflicting readings and translations. God has placed His final Bible in the Earth today for such a time as this. There is, therefore, no need to clutter the truth with variations and subjective opinions of other languages or the multiplicity of modernist scholars’ definitions, when there is a proven, reliable, perfect standard.

Believers know that the Scripture speaks for believers today to get these words. “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). Faith Christians know that words have power, and that by using these words, and by aligning their believing words with the Scripture, great mountains are removed.

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<sup>1</sup> The Bible designed by God to be at the end result of making of versions and translations, a world wide standard.



# Interpreting the prophecies

Bible prophecy is an exciting area. It is actually its own field of study. On one hand, a massive amount of study can be done on predictions and prophecies within the Scriptures that have come to pass. The other popular area is concerning things which are yet to come to pass, particularly relating to the end of the world. And quite simply, if the Bible can be shown to be right about things known, it can be trusted in what it reveals is coming. However, as the authors have pointed out, students must have the right key to properly interpret Bible prophecy, so that it is not reliant on private interpretation.

The word “prophecy” does not merely apply to foretelling the future, but also gives insight into things outworking in the spiritual realm. The word “revelation” means something revealed, leading Christians to understand that what is in the final book of the Bible is not hidden from them, but revealed for them. The word “apocalypse” is not in the Bible, but its traditional meaning is “revelation”, not “destruction”, though there is prophesied destruction on the enemies of God.<sup>1</sup>

The theological study of the end of the world and related matters is called “eschatology”.<sup>2</sup> Christian teaching must be very clear that Bible prophecy deals with far more than just what is going to happen at the end of time. Bible prophecy deals with things coming to pass in the present, and many things which have already been fulfilled in the past.

Bible prophecy is a major proof for the divine origin of the Scripture. Henry Morris wrote, “One of the strong objective evidences of biblical inspiration is the phenomenon of fulfilled prophecy. The Bible is essentially unique among the religious books of mankind in this respect. Some of them contain a few vague forecasts, but nothing comparable to the vast numbers of specific prophecies found in the Bible.”<sup>3</sup>

Anyone can make predictions — and there are many prognosticators in the world — but none are like those of the omniscient God who knows all things: “Great *is* our Lord, and of great power: his understanding *is* infinite.” (Psalm 147:5).

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<sup>1</sup> Seiss (1977), 16.

<sup>2</sup> C. Venema divided between Individual Eschatology regarding the future of a person, and General Eschatology, regarding Christ’s revelation, appearing and coming.

<sup>3</sup> Morris (1998), 189.

Bible prophecies are so very precise and accurate that critics of the Bible have been desperate to date Daniel as late as they can, so that they might accuse the penman of writing things after the prophesied events. However, these criticisms have been refuted time and again by Protestant teachers over the centuries.<sup>1</sup>

The words of Scripture are the words of God. Against all odds, what the Bible says must occur. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11). There is a great note of victory in all this because it means that evil is not unlimited, and that all things are forced to a conclusion. This means that prophecies do have fulfillments.

This should be a joyful study, full of light, and filling people with great zeal and energy to do the works God has set for them to accomplish. But, sadly, the area of Bible prophecy interpretation has been one of the most divisive areas among the Christian churches and between believing brethren.

More than a library’s worth of books and studies have been made on these subjects (see the Bibliography). C. H. H. Wright once wrote, “The commentaries on Daniel are innumerable. On no other book, save the Book of Revelation in the New Testament, has so much worthless matter been written”.<sup>2</sup> Because of the multitude of competing voices in this area, there has been a lot of confusion. No doubt, the devils themselves have been very active in fogging the entire area and exacerbating conflicts over varying interpretations.

Some people have become preoccupied in looking at the signs of the times, while others have deliberately avoided the subject altogether. This area of study has been prone to the worst sort of unbalanced teachings, and some Christians have been tossed to and fro between various positions as they have become popular. Even in the world, the area of predictive prophecy gets attention, yet within the churches, significant doctrinal battles are being fought, and this has been a great distraction from achieving excellence in godly understanding in this area.

New teachings are appearing all the time, and the Christian market has been swamped by materials on Bible prophecy. Even whole ministries are set up to concentrate on promoting their particular views on fulfillments of

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<sup>1</sup> Albert Barnes ably describes the debate. Critics stress the need for modern authorities and recent publications; however, historic scholarship always had great respect for old witnesses.

<sup>2</sup> Culver (1954), introduction.

prophetic passages.<sup>1</sup> To some degree, it has appeared as if almost every teacher had their own unique perspective on prophecy. Much of it has been based on shifting sand and is speculative at best.

Long ago, Paul chided the carnal Corinthians for this very type of thing, “For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.” (1 Corinthians 11:18). “For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.” (1 Corinthians 1:11, 12).

The solution which Paul demanded was adherence to one true standard, he said, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10). All divisions would cease by yielding to the authority of the Word of God.

The Bible never said to embrace every view, or that all were right. But it was not as if believers have no capacity in God to decide what to accept as Biblical truth. Instead, the Bible has indicated that the Holy Ghost is at work, leading and guiding His people into the full truth of the matter. Christians, therefore, have had to judge righteously what was right and what was not. The commandment to judge was already given by Moses, which was a method of identifying false prophets.

Being aware of deception, and judging false prophets by their fruits was also an important part of Jesus’ teaching. And so, when it came to spiritual gifts — or in application to any Christian teaching — Paul rightly said, “Let the prophets speak two or three, and let the other judge.” (1 Corinthians 14:29).

Judging is a commandment and discerning is of the Spirit. Much is said in the Scripture about this subject and thus growing up spiritually and in the knowledge of God. “Judge not according to the appearance, but judge righteous judgment.” (John 7:24).

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<sup>1</sup> e.g. John Hagee, Jack Van Impe, John Ankerberg and Andrew Corbett (all of whom appeared to be overtaken by modernistic ideas).

# The Schools of prophecy interpretation

There are four main Schools of Bible prophecy interpretation, all of which have roots before the Reformation, but have been substantially developed since the use of the King James Bible (1611). All four Schools have had adherents who were genuine Christians, and all four have predictive elements — an essential criterion.<sup>1</sup>

The four main traditional Schools of interpretation of Bible prophecy are usually presented in regards to the Book of Revelation, but they also influence how Daniel, the Olivet Discourse and other prophecies are read. They are:

1. The Historicist interpretation — being fulfilled throughout history.
2. The Preterist interpretation — already fulfilled within the first centuries of the New Testament Church.
3. The Futurist interpretation — to be fulfilled in the future.
4. The Idealist (Spiritual) interpretation — fulfilled spiritually or in general.

There is also a fifth view, called Eclecticism, which is based on mixing these main four views. The Schools are listed in the order of Historicist, Preterist, Futurist and Idealist, even though Preterist fulfilment occurred before most of the Historicist, because this was really the sequence in which these Schools of have developed since the Reformation.

It should be noted that the authors have developed the Symbolic Word interpretation of Bible prophecy since the Idealist was undeveloped and essentially taken over by unbelievers. The Symbolic Word is just as much a valid interpretation as the first three listed but (as will be explained) will appear new to prophetic students because there have had to be substantial increases in knowledge in the area of Bible prophecy before it could be made known properly. Thus, the Symbolic Word view can be now taken as the appropriate and Biblical fourth School that can be used in the multiple interpretive framework.

In this work, the four views will be successfully, neatly harmonised by believing the Scripture itself. Against all claims, a singularity or holistic convergence is attainable because it is built on a belief that the Holy Ghost is actually at work in the ministry of the Body of Christ today.

The following chart lays out Church history, and where the different ways of reading prophecy (in this case, specifically the Book of Revelation), fits in

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<sup>1</sup> Gregg (1997), 2.

time. A Preterist interpretation applies to the first few centuries, while a Futurist interpretation applies to a specific seven year tribulation.

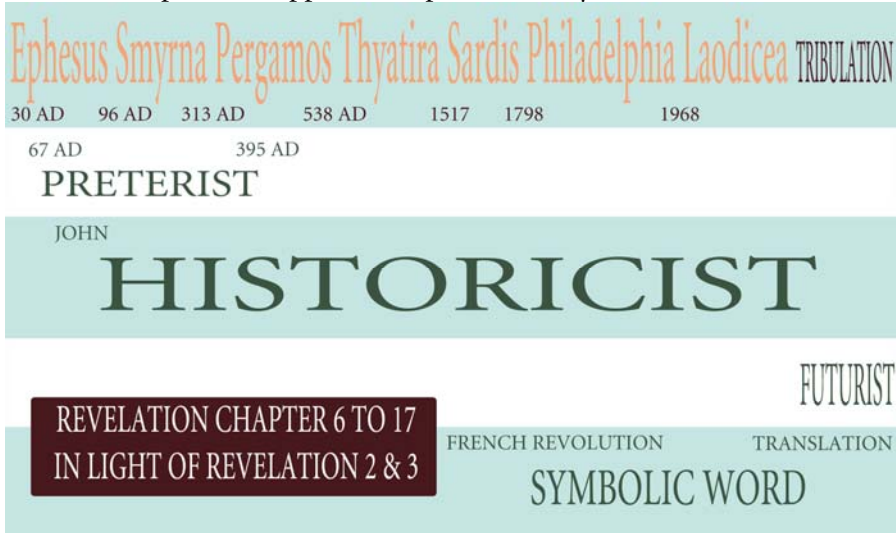


Figure 5 The Multiple Fulfilment view of Revelation.

The modernist scholar, C. Marvin Pate, wrote in 2009, “Four major interpretations have been put forth in an attempt to unravel the mysteries of the Apocalypse: preterist, historicist, futurist, and idealist interpretations. The names of each capture the essence of the respective approaches.”<sup>1</sup> He also gave various modes of chronological framework in which these views fit. These primarily deal with the time of Christ’s return in relation to the Tribulation and to the Millennium.

Within all four views, there are numerous variations, including differences as to where the Millennium is placed in relation to the Second Coming, and where the Great Tribulation is said to occur, and what place the Jews hold in the scheme. This has led to a wide variety of sub-categories and mixed views. These differences may be found in many interpreters from the second century onwards.

These mixtures often relate to the views on the Great Tribulation and the Millennium. The questions are when will Jesus return in relation to the end of the world or last Tribulation period? And will there be a time of blessing and peace, called the Millennium, before or after He returns? The Pretribulation view says that the Translation (Rapture) of the Saints is

<sup>1</sup> Pate (2009), 7.



before the Great Tribulation, followed by the Millennial reign of Christ. The Midtribulation view says that the Translation occurs at some point during the seven year Tribulation. The Post-tribulation view says there is no Translation. The following has been given by modernist scholars in their views of the four Schools:

	Pretribulation	Midtribulation	Post-tribulation
Preterism	no	no	yes
Historicism	no	possibly	yes
Futurism	yes	yes	yes
Idealism	no	no	yes

Table 1 Tribulation views compared.

Millennial views are based upon interpretations of Revelation 20. Amillennialists teach (beginning from Augustine) that the progress of the Gospel on Earth is symbolised by the Millennium, and that it began from Christ's resurrection and finishes with the Second Coming. Postmillennialists teach that the Gospel is increasing more and more, and that Christ will come after a period of end time blessing upon the Earth, concluding history. Premillennialists teach that Christ is coming to establish a literal 1000 year reign upon the Earth.

	Amillennialism	Premillennialism	Postmillennialism
Preterism	yes	no	yes
Historicism	yes	yes	yes
Futurism	no	yes	no
Idealism	yes	no	possibly

Table 2 Millennium views compared.

In general Futurists are Premillennial, Preterists are A- or Postmillennial, Historicists are mainly Premillennial, Idealists are mainly Amillennial.

Millard J. Erickson wrote that the permutations of views are “not only contradictory, but also contrary. They are diametrically opposite in essential points.”<sup>1</sup> As Australian Pentecostal Barry Chant taught “the prophecies of Daniel are subject to varied interpretations, and therefore dogmatism should be avoided”.<sup>2</sup>

This situation cannot be allowed to continue. It follows then that the differences must be resolved properly, which is to say, Biblically, and not be, as some theologians, of middling views, since such an unbelieving position would only tend toward relativistic Idealism (a confusion to be avoided).

<sup>1</sup> Erickson (1998), chapter 9.

<sup>2</sup> Chant's Tabor College course materials on the subject.

Differences in opinions of Christians on prophecy interpretations go back to the time of the Church Fathers, and have provided ample material for numerous books on the subject. Not all these have been edifying for the Church. The 19th century commentator, B. W. Johnson, testified to “the mass of rubbish which the discussion of Revelation has evolved.”<sup>1</sup>

Even though there are many interpretations of prophecies, only some can be seen as acceptable. In discerning what is correct, the authors of this work have taken into account what genuine Christians have generally believed. Godly ministers have been sent forth in the Church to teach and reveal things. Agreement of two or three witnesses is the basis by which testimony may be confirmed. “In the mouth of two or three witnesses shall every word be established.” (2 Corinthians 13:1b).

As might be expected, there are several forms or methods of interpreting Revelation which are unbelieving and far outside the pale of proper tradition. This would include those who reduce the prophecies to hallucinations, or to mere psychological symbolism, or to the unusual views of groups like Swedenborgism, or to the strange views of Universalism, or to the mystical views of Theosophy. Where such ideas fall outside of orthodox, believing interpretations, and where such approaches are contrary to the established approaches, they may surely be laid aside.

But then, within the “believing” Schools, there are extremes of interpretation. The presuppositions and conceptual biases of certain interpretations within the Schools may be unbalanced. This also applies to how material coming out of one School, being from one perspective, may be coloured and unfair in the way it presents other or seemingly “oppositional” views. The language of confrontation is often utilised in these explanations.

The following explanations have been taken from a number of writers:

Evangelical churches tend to hold to *Futurism*, which says that many prophecies still await fulfilment. The less common School, known as *Preterism*, declares that the Scripture has already been fulfilled by the attack on Jerusalem in 70 AD, and in the demise of the Pagan Roman Emperors. Another distinct School, known as *Historicism*, is that of the Reformers, who were all without exception of this view. This view holds that Daniel and Revelation perfectly foretell the history of Christianity, and have been

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<sup>1</sup> Johnson (1881), preface.

progressively fulfilled in the history of Europe. Accordingly, the great object of the prophecy is to show the advance of the true Church, the demise of Pagan Rome, the rise and fall of Papal Rome and the approaching of Christ's earthly kingdom rule.

The traditional School of Historicism has had many eminent members who have called the Pope the antichrist: John Wycliffe, John Huss, Martin Luther, William Tyndale, John Calvin, Hugh Latimer, Nicholas Ridley, John Knox, John Foxe, John Bunyan, Sir Isaac Newton, Jonathan Edwards, John Wesley, Charles Finney, Bishop J. C. Ryle, Principal R. S. Candlish, Bishop Barnes (USA), Bishop Wordsworth, Prof. Birks (Cambridge), Charles H. Spurgeon, Dwight L. Moody, Dr Grattan Guinness, Dr F. B. Meyer, Dr Hudson Taylor, Dr G. Campbell Morgan, Dr Dinsdale Young, Dr Mordecai Ham, F. F. Bosworth, Charles F. Parham, Jones and Dan Williams, George Jeffreys.<sup>1</sup>

Calvin's English translator, Thomas Meyers (or Myers), wrote in 1852, "The scheme proposed for interpreting these visions may be classed generally under this threefold division, viz., the Præterist, the Anti-Papal [i.e. Historicist], and the Futurist views. The first view is that usually adopted, with some slight modifications, by the Primitive Church and the Earlier Reformers. The second, sometimes called the 'Protestant' System, supposes the Papal power to be prominently foretold by both Daniel and St John; while the third system defers the accomplishment of many of these Prophecies to times yet future. If these three systems be borne distinctly in mind, it will become easy to understand how the most popular modern explanations differ for in those of the earlier period of the Reformation."<sup>2</sup>

A more detached explanation from 1890 stated, "No portion of the Holy Scriptures has been the subject of so much controversy and of so many varying interpretations as the Apocalypse of John. The principal systems of exposition may, however, be reduced to three, which are commonly known as the Preterist, the Continuous-Historical, and the Futurist. The Preterists hold that the larger part of the prophecy of this book was fulfilled in the overthrow of Jerusalem and pagan Rome. The Continuous-Historical school of interpreters find most of these prophecies fulfilled in the history of the Roman Empire and of modern Europe. The Futurists maintain that the book relates mainly to events which are yet to come, and which must be literally fulfilled at the end of the world. Any attempt to discuss these

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<sup>1</sup> Combined from Ferris (1941), front jacket; Foster (1983), front jacket; J. S. Fox (1958), 3, 4.

<sup>2</sup> Meyers (1852), translator's preface to *Calvin's Commentary on Daniel*.

systems in detail, and examine their numerous divergent methods, as carried out by individual expositors, would require a very large volume.”<sup>1</sup>

Walvoord, in his introduction, listed four views, calling them the *nonliteral* or *allegorical approach*, the *preterist approach*, the *historical approach* and the *futuristic approach*. H. Grattan Guinness called the Historicist view the Presentist view or system.

## Progressive interpretation

A cursory examination of the distinct Schools makes it clear that good Christians have advocated all of the Schools and may be found to hold any of the views. This has created the narrow distinctions of the differing Schools to form a false dilemma, which is that only one School and one alone is right.

It is, of course, clear that not everything taught by proponents in each of the Schools is right, as evidenced by that the fact that there are many differences even within each of the Schools themselves. Nevertheless, it is paramount to realise that not everything within each School is false either. “He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.” (Ecclesiastes 3:11).

Every Biblically-based view, whether held by Puritans and Anglicans, or by Charismatics and Baptists, is true. This implies that not everything held by those belief systems is true since non-Biblical ideas have intruded as well, but that there are some truths held by them, both in common, or in specific groups. Bible scholars must realise that the Holy Ghost is not divided and that He has indeed one unifying truth that takes into account all of the Schools (what is right in each). This presents believers with a doctrine of Bible prophecy that may be easily defended against gainsayers and will build up the Body of Christ, the Church, in belief and faith. There is one set of the Holy Ghost’s true doctrines, which are currently being held to in a variety of pieces by numerous groups and bodies of believers. To present a unified doctrine of Bible prophecy, God has been co-ordinating a gathering together of the pieces of truth from the Schools to form a wonderful whole.

In the differing Schools of Bible prophecy interpretation, there may be ideas held to in each School which are true. It appears that some, on learning of the other views, have shifted their position. Steve Gregg, editor of the

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<sup>1</sup> Terry (1890), 356.

pioneering work which articulated the existence of the four views, tells his own story in the introduction to his commentary.<sup>1</sup> He began as Dispensational Futurist, not even knowing that other views existed. Through discussions with others, he then became a Preterist. However, he really began to think on the lines of Idealism, and so he — after learning more — became an Idealist. He indicated that he reserved the right to change his position again. The position he really held to was the Eclectic (forming a new view by taking parts of different views).

Just as one person has changed his position, and many others like him, so it is true of whole Schools of prophecy interpretation, not only the development of branches within these Schools, but the shifting positions of these Schools, meaning that it is possible for them to move to better positions.

The forms of Historicism, Preterism, Futurism or Idealism that existed from the around the 16th to 18th centuries have been much advanced since that time. The development or changes in Schools are classifiable in two ways, firstly in their historical progress, and secondly in their diversification (or branching) within themselves. Not only are the Schools different to each other, but there are distinctions among various branches or forms within each School (which has led to sharp conflicts).

Each of the Schools in the 21st century exist in forms developed far from the positions held in the first centuries of the Christian Church. One of the major arguments by proponents of each of the Schools is to attempt to garner first to third century support for their views, which then results in a conflict over the meaning and intention of early Christian writers like Victorinus.

All four of the Schools of interpretation put forward by Christian teachers have had to be considered, and ascertained for their correct elements. Furthermore, the possibility of where two or more interpretations of a passage could validly be taken in concert has needed to be investigated. The options people have posed for developing an approach to Bible prophecy interpretation are as follows (although the only consistent believing approach is the fourth one):

1. A noncommittal approach.
2. A liberal approach.
3. An eclectic approach.
4. A multiple fulfilment approach.

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<sup>1</sup> Gregg (1997), introduction.

The reason for judging to find correctness in Bible prophecy doctrine is that it is a commandment of the Scripture. “For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:31–33).

The noncommittal approach is reactionary and anti-intellectual. It is the lazy option for those who are confused by the mass of conflicting information, and who would rather claim that it will all “pan out” than to make a stand for any particular aspect. It is, as Hilton Sutton put it, a “cop out”.<sup>1</sup>

The liberal approach denies the true spiritual aspect of Scripture itself, and puts it onto the level of mere literary drama, or looks at the Book of Revelation as if it is just an adaptation of earlier works and ideas from various cultures. This reduces prophecy to just a series of images, which may be analysed on psychological grounds, rather than for anything specifically predictive. This approach ignores the Schools, and leads to making the meaning of the Bible prophecies into something incomprehensible or meaningless.

The eclectic approach, as forming an Eclectic School, attempts some kind of “middle ground” by picking and choosing between the Schools to construct some sort of unique scheme. (A possible example would be taking the seals in a Preterist way, the trumpets in an Idealist way and the vials in a Futurist way.) In reality, the Eclectic is the most highly individualistic of all views, and therefore, in contradiction to its apparent intent of finding a “middle ground” because there are multitudinous ways in which individuals could mix the views. It is the most divergent approach.

During the First World War Sir Robert Anderson wrote, in the Preface to his *The Coming Prince*, of “Lord Bacon’s dictum, that ‘Divine prophecies have springing and germinant accomplishment throughout many ages, though the height or fulness of them may belong to some one age.’” He concluded his book by saying, “Each of the recognised schools of interpretation has truth which the rival schools deny. A new era would begin if Christians would turn from all these schools — Preterist, Historical, and Futurist — and learn to read the prophecies as they read the other Scriptures: as being the word of Him who is, and was, and is to come, our

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<sup>1</sup> See the Appendix on Pentecostalism.



Jehovah-God, with whom present, past, and future are but one ‘eternal now.’”<sup>1</sup>

The fourth approach is a scheme of multiple fulfilments, which in a believing way approaches God’s predictive words as being able to come together in a non-contradictory way as well as holding to godly tradition through the Church. Unlike the eclectic approach, the multiple fulfilments approach keeps the form of each interpretive School intact, and then reads various passages of Bible prophecy as having more than one fulfilment. Some have forms of dual or double fulfilments, while others allow more. Importantly, none of the multiple fulfilments can contradict another but are indeed complementary and, in fact, garrison each other to form an essential, unified whole. Historically, within the Idealist School of interpretation, some have argued for many recurring fulfilments or perennially repeating truths, thus making them into general or “germinant” ideas.<sup>2</sup>

There are several correct interpretations, reduced to proper forms from the traditional Schools, forming a repeated method of multiple fulfilments related to specific Bible prophecies. The authors of this work hold to this view and have developed the case for it as will be seen.

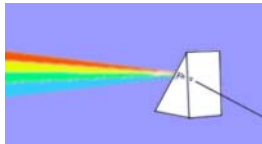


Figure 6 An illustration of a prism adapted from Newton’s *Opticks*.

One symbol of prophecy may be illustrated as a beam of light passing through a prism, and being separated into the whole spectrum of visible light. This may be used to show how a Bible passage can be understood to have simultaneous valid interpretations and multiple different, but ultimately, complementary fulfilments.

## Truth revealed

It is a common saying that truth will out. Jesus said that every secret would be divulged, “Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.” (Matthew 10:26). “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.” (Luke 12:2).

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<sup>1</sup> Anderson (1957), *The Coming Prince*, chapter 11.

<sup>2</sup> Morning Watch (1833), vol. 6, 45–49.

Solomon also showed that things cannot be contained, “Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.” (Ecclesiastes 10:20). “But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18).

By this, the Bible must be revealed, the truth must be understood, and it must be proclaimed among the nations. “Who will have all men to be saved, and to come unto the knowledge of the truth. ... to be testified in due time.” (1 Timothy 2:4, 6b). “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

In the end, all these verses, and many others, show that by the Spirit of God, believers must excel in the knowledge of the prophecies and dark sayings of Scripture.

A kind of apostolic abstract could be formed, stating that God purposed with what He wrote in the Bible, and by the coming of the Spirit, to actually have Christians understand today His work in time, past, present and future, visible and invisible, and that the objective of the Lord for His people is for them to come into unity of correct doctrine, by accepting His pure Word and the presence of the Holy Ghost, and in practice, the very charitable act of causing the war between the various prophecy schools to cease.

## The resolution

In resolving these issues, no Christian is an island, but can be commended for examining a variety of sources, since weighing the variety of interpretations of the fathers and brethren is profitable in finding the sense of Scripture.

The providential reason for the warfare of different views can only be resolved by turning to the Scripture, the King James Bible. Steve Rafalsky once said, “At any rate, these ‘Eschatology Wars’ are, on the one hand, detrimental to the church, as the continuing fog of contending claims confuses many, yet on the other, it does force folks to clarify and distil their views — which is to the benefit of those who studiously ponder these things and the true sense of Scripture.”

Bible prophecies must be relevant to every generation, “Of all the various schemas used to interpret Revelation, only one includes all the churches

from John's day to the end of the age, bypassing none. This means that the book and its vital — *urgent* — counsel was as much for the church in Smyrna of Asia Minor in 100 AD as it was for the churches of the Waldenses in the mountains of Europe in 1000 AD, and for the churches in our contemporary world".<sup>1</sup>

Rafalsky's solution was a modified Idealism (i.e. Eclecticism) and Amillennial view. He presented this view so that it would be a model that made everything fit into "perfect place". He sought to make a reference to Babylon in Revelation apply not only to the literal city of Rome, but to have a sort of perennial meaning applicable in all ages. To that end, he drew from several sources.<sup>2</sup>

In general, this would be true in Revelation 17, but in the specific, Rafalsky's interpretation was novel and misguided. Instead of staying with the Bible word "sorceries" in Revelation 18:23, he went to the Greek and said that the word meant "drugs", and so interpreted it to be a prophecy about the 1960s Western counter-culture.

The proper multiple fulfilment view would apply the word "sorceries" to mean the Pagan element in Roman Catholicism in the first instance (in line with a great many commentators), describing the superstitions and supposed miracles of that religion in general, and to mean the devilish-backed deception, historical revisionism and ultimate lies of the final Papacy in the second instance (in line with a portion of the Futurist commentators). In this case, a Spiritual (Symbolic Word) interpretation (the first), and literal (the second).<sup>3</sup>

This example is not to illustrate that following the majority is necessarily always right, or that novelty is necessarily always wrong, but to show that there must be a consistency on all levels, and that at least one of the interpretations should be relevant to every period. Thus, a method of Multiple Fulfilments allows the greatest amount of every part of the Scripture to have some meaning to the people who read or hear it at any time. This also is a warning against the Eclectic view and Amillennialism, which despite good intentions, fails to stand up on grounds of consistency and of resolving the otherwise insurmountable problems of divergent views.

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<sup>1</sup> Rafalsky (2014), 2.

<sup>2</sup> A. Azurdia, R. Bauckham, G. K. Beale, G. B. Caird, D. J. Engelsma, W. Hendriksen, A. Hoekema, D. E. Johnson, S. J. Kistemaker, L. Morris, S. Olyott, V. Poythress, K. Riddlebarger, S. S. Smalley, S. Storms, C. P. Venema, S. E. Waldron.

<sup>3</sup> In this work the literal interpretation will be given first, and the Symbolic Word second, regardless of which actually begins or ends first chronologically.

# SCHOOLS OF PROPHETIC INTERPRETATION

## Summary of prophetic approaches

THE reign of Christ, while spiritually manifested in the present, is also theocratic in the future. Jesus' reign must manifest through His Church on the Earth, so that from the spiritual there is a profound effect into the natural, into the sheep nation kingdoms of the world, and thus properly a time of Church Restitution.

The blessed hope of Christ translating His saints must be prior to the seven year Great Tribulation, after which He returns to rule in person on the Earth for one thousand years.

God's promises to natural Israel were designed for spiritual Israel, meaning all believers (including many Gentiles coming in by the New Testament). The conversion of the Jews will bring both natural and spiritual Israel into the one fold, there being really only one Church, and one body of believers, despite the specific dealings with the natural nation of Israel during the New Testament period.

The four main Schools of Bible prophecy interpretation had to be examined, refined, and reduced to their correct forms. The sound view is that of multiple fulfilments of Bible prophecy, encompassing four views, being Historicism, Preterism, Futurism and Idealism (properly now the Symbolic Word).

The primary framework of Revelation is to take the Historicist view according to a progressive recapitulation structure (i.e. both continuous and parallel). Theologically, the traditional view is of retaining a role for both natural and spiritual Israel.

Scripture itself is taken according to the believing view, and outworked in the Word and Spirit paradigm.

The question has been which School, if any, should be the foundation of Bible prophecy interpretation, and then, how should each of the Schools be resolved to their correct forms? Consequently, how could they fit together in a scheme of multiple fulfilments?

DANIEL			
HISTORICISM	PRETERISM	FUTURISM	MISCELLANEOUS
Western	Antiochus <sup>§</sup>	Antiochus and then Future Antichrist <sup>§</sup>	Written during the Maccabees
Eastern			Written before the Maccabees <sup>§</sup>
Both <sup>§</sup>			
OLIVET DISCOURSE			
HISTORICISM	PRETERISM	FUTURISM	ECLECTICISM
Progressive Recapitulation <sup>§</sup>	Events leading to the fall of Jerusalem <sup>§</sup>	Birth pains and Tribulation <sup>§</sup>	Split between Preterism and Futurism, not conducive with multiple fulfilments
REVELATION			
HISTORICISM	PRETERISM	FUTURISM	IDEALISM
Synchronic or Parallel	Early date (Nero), first century	Post-tribulation	Theme of good and evil
Continuous–Excursus		Midtribulation	Six or seven parallels
Progressive Recapitulation <sup>§</sup>	Late date (Domitian), Retrospective and Paganism <sup>§</sup>	Pretribulation <sup>§</sup>	Ongoing or cyclic fulfilments
			Specific e.g. Symbolic Word <sup>§</sup>

Table 3 Different Schools of Bible prophecy interpretation.

Only one form within each of the four Schools can be selected as the right perspective in a scheme of multiple fulfilments of Bible prophecy. The views marked with the § symbol in the table are those which form part of the multiple fulfilment scheme.

## The Historicist view

The Historicist interpretation takes a sweeping view of history from long before the time of Daniel right through the times of the Roman Empire, including the Papacy, and into the future. Because of this, the view has been described as regarding all history and “presentist” (relevant in the present day). This view has especially identified the Papacy as antichrist, and has been called the Protestant view.

The prophetic Scripture does indeed lend itself to both its natural reading and its describing of the timeframe of history. The serious Bible student of prophecy should come to understand that there is a progressive fulfilment of various visions and prophecies starting from the time of the prophets and apostles.

The Historicist interpretation shows that the prophecies are full of symbols which require interpretation, and that the Scripture in Revelation is speaking to Christians from the time of the Apostle John onwards, “... to shew unto his servants things which must shortly come to pass” (Revelation 1:1b).

A number of academic works exist which show the history and development of the Historicist view, highlighting that the understanding of a progressive historical fulfilment has existed from early writers, and should be viewed as the heritage of the Church.<sup>1</sup> Modernism views old things as obsolete but this is not God's way. "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." (Deuteronomy 32:7).

Early or proto-Historicist ideas were already present at the time of the Church Fathers. Victorinus (one of the Church Fathers) was a prolific writer. His views, although imperfect, at least showed that there was no contradiction between "Historicism" and "Futurism", but rather that they could be fitted into one overall timeline.

Augustine of Hippo was responsible for changing the entire view of many from Premillennialism. He believed in the outworking of Revelation from the time of Christ to the end of the world, and pointed to a three and a half year tribulation at the end. The introduction of the day-year principle by Joachim Abbas of Fiore in the Middle Ages challenged the Augustinian view of the Roman Catholics.

Movements and groups, such as the Waldenses (Peter Waldo), Lollards (John Wycliffe) and the Hussites (John Huss), identified Rome as Babylon. Thus, they called the Pope "Antichrist". Martin Luther, the Father of Protestantism, and those who were with him also identified the devilish nature of the Papacy. This includes names such as Heinrich Bullinger, John Bale, David Chytræus, Augustin Marlorat, John Foxe and David Pareus. These were of the Reformation period. After that, came the Puritan period and the rise of Evangelicalism, with Thomas Brightman, Joseph Mede, Pierre Jurieu, Drue Cressener, Campegius Vitringa, Charles Daubuz, Sir Isaac Newton, William Whiston, J. A. Bengel and Bishop Thomas Newton.

There was a general building up of the Historicist view after the French Revolution (1789). But on certain issues or interpretations, they differed among themselves on various details. Such included Joseph Galloway, James Bicheno, George Faber, John Chappel Woodhouse, William Cuninghame and James Frere. Well known 19th century commentators were, Edward Bickersteth, Thomas Birks, Christopher Wordsworth, E. B. Elliott and Alexander Keith.<sup>2</sup>

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<sup>1</sup> E. B. Elliott's work should be taken as the typical representation.

<sup>2</sup> The list of names is taken from Elliott's (1862) *Horæ Apocalypticæ*, vol. 4.



The latter names may be said to have been the holders of the Classical Historicist view, which has been expounded in general and developed by many other learned commentators, such as, Matthew Henry, John Gill, John Brown of Haddington, Thomas Scott, Matthew Poole, Albert Barnes, B. W. Johnson, H. Grattan Guinness, E. P. Cachemaille and a greater cloud of witnesses.

D. M. Lloyd-Jones stated, “the *historicist* view, which can itself be divided into three sections: the *church historicist* view that the book is a précis of history; the *continuous historicist* teaching which says that Revelation is an actual chronological history; and finally the *spiritual historicist* view which maintains that Revelation gives the main elements in the life and history of the Church.”<sup>1</sup> Lloyd-Jones rightly refuted the “Continuous Historicist” view because the entire book is not in one chronological order, but contains “repetition and recapitulation, a kind of parallelism”, though not vague like Lloyd-Jones’ “Spiritual Historicist” view, but in line with what he called the “Church Historicist” view coming out of the Reformation.<sup>2</sup> (In fact, a “Spiritual Historicist” view might better be characterised as belonging to the separate School of Idealism.)

## Refuting unjust objections to Historicism

Several reasons (not the least being a Jesuit conspiracy) may be offered as to why the Historicist view has had unjust and troubling accusations levelled against it.<sup>3</sup> It is wise to perceive that the area has been heavily attacked by Satan to obscure man’s understanding of God’s providential hand in history. In reality, the Received Tradition in this area should be reinstated into the present day Church.<sup>4</sup>

In the 1950s, Merrill C. Tenney wrote, “The historicist view, sometimes called the continuous-historical view, contends that Revelation is a symbolic presentation of the entire course of history of the Church from the close of the first century to the end of time.”<sup>5</sup> This assessment is an example of one of the incorrect accusations made against Historicism. There are different categories within Historicism, but as a whole, Historicism charts the entire history of the world from Creation, not merely the time period to

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<sup>1</sup> Lloyd-Jones (1998), 151.

<sup>2</sup> Lloyd-Jones (1998), 161–172.

<sup>3</sup> Close (1917), 2, 3.

<sup>4</sup> Cachemaille (1927), ix, x.

<sup>5</sup> Tenney (1957), 137.

the Church. The Historicist view has part of Revelation 12 and 13 applying prior to the time of John.

Some claims are probably made out of ignorance. Charles V. Taylor wrote that an “Australian book on the Revelation by Pratney and Chant appears to contain an incorrect assumption: ‘Historicists see (the tribulation) as covering the whole gospel age’. This is not so.”<sup>1</sup> The actual reason for such ignorance is because a proper understanding of Historicism has become virtually unknown.

Tenney claimed, “Many of the interpretations have to be strained in order to preserve the proper sequence of the events which they are supposed to foreshadow. Elliott argues that the ‘hail and fire’ in Revelation 8:7 must refer to the Goths because hail comes from the north, as did the Goths. The historicist is constantly confronted with the dilemma of a far-fetched spiritualisation in order to maintain the chain of historical events, or else if he makes the events literal in accordance with the language of the text he is compelled to acknowledge that no comparable events in history have happened.”<sup>2</sup>

While some writers have strained to make some interpretations, there are more reasoned explanations for the same things. There are many accepted interpretations in the Historicist School that are pre-eminently reasonable and consistent with the symbolic nature of Bible prophecy, and fit the time sequence exactly. In the case of the hail, Elliott did not argue that the Goths “must” be the interpretation based on weather patterns, although acknowledging the historical records from Gibbon about the cold of Germanica. Rather, Elliott simply used poetic language to describe the Goths as like a hailstorm coming across Europe. He correctly showed that just as hail damages the vegetation, so did the Goths in their ravages destroy vegetation, drawing on the Old Testament symbolism, the land being as the garden of Eden before them, but behind them a wasted wilderness (see Joel 2:3).<sup>3</sup>

It may be noticed that symbols are often used to denote relevant characteristics, so, for example, although Christ is likened to a Lamb, he is not literally an animal, but metaphorically has the characteristics, such as innocence, meekness, sacrifice, etc.

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<sup>1</sup> Taylor (1994), 68.

<sup>2</sup> Tenney (1957), 138.

<sup>3</sup> Elliott (1862), vol. 1, 368.

Tenney attempted to deal an even more dishonest blow against Historicism by implying that Historicism could not find literal interpretation of the prophecies in history. However, the whole point of the Historicist interpretation is to find the literal application of the symbolic. When this is done according to a Biblically sound framework, as is shown by the proper Historicist interpretation, the meaning of the prophecy is predominantly clear, and the scenario falls into place so well, that it cannot be but a sign of the divine origin of the Bible. Bible students of today need to be alerted to this fact.

After this attack, Tenney then admitted that many credible Protestant authorities have upheld the Historicist views, but he still objected to the view. “First, the exact identification of the exact events of history with successive symbols has never been finally achieved, even after the events occurred.”<sup>1</sup> This supposed objection does not take into account that there has been a broad consensus within the true historical Church concerning the Historicist view through time, and that it is ultimately possible to discern the correct meaning at every place in the prophetic Scriptures.

“Second, historical interpreters have not satisfactorily explained why a general prophecy should be confined to the fortunes of the Western Roman empire.”<sup>2</sup> This type of argument is dubious, because the objector can always claim not to receive a “satisfactory” answer, even when a reasonable one is given. The reality is that the prophecy is by no means restricted to the Western Roman Empire. The latter trumpets of Revelation are not restricted to it, and neither are the latter vials. Events of Revelation chapters three, 10 and 14 apply beyond Europe, and the first and last parts of the book are universal.

“Third, if the continuous-historical method is valid, its predictions would have been significantly plain at the outset to give the reader some inkling of what they meant.”<sup>3</sup> This is really the incorrect hermeneutical argument that states that Scripture was designed primarily for its original audience, whereas the obvious implication of the Historicist view is that it is valid for all Christian audiences, predominantly for later ones. Tenney concluded that this method was “difficult”, though this was no valid reason for rejecting it. The difficulty would be in willingly rejecting the interpretive key to “unlock” the meaning of the symbols. Thus, Tenney and others like him have deliberately ignored the godly tradition of the Church and have relied upon human reasoning rather than on the counsels of God. This has

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<sup>1</sup> Tenney (1957), 138.

<sup>2</sup> Tenney (1957), 139.

<sup>3</sup> Tenney (1957), 139.

effectively denied many (particularly in the modern churches) the opportunity to delve into the wondrous, divine wisdom contained within the prophecies. Daniel and Revelation especially have become confusing or sealed books to many. Without the key that is Historicism, even Futurism becomes shallow and unable to plummet godly wisdom that has been handed down through the Church.

One other objection is that Historicism requires a knowledge of history; something which the ordinary Christian is not assumed to have (which itself is a very deprecating view). However, books about prophecy, including even mass market ones by the Futurist Walvoord, contain a breadth of historical detail, and technical details (well explained for the common reader). Furthermore, there has been a significant opening since the arrival of the internet, where once knowledge was locked away and inaccessible, now whole libraries of learning are easily accessible by the average Christian, should they be willing to look. Thus, the advent of scanning technology and broadband internet is in fact providential for the restoration of Historicism!

The largest problem is the sum result of the above attacks. Any scholastic commentator writing on Historicism, in relying on the sometimes outrageous comments of previous commentators, arbitrarily dismiss the Historicist School. Scholarly groupthink perpetuates (or parrots) the summary judgment that two Historicists seldom agree on what event any particular passage refers to, and that Historicist interpreters tend to place the ultimate fulfilment of prophecy in their generation.<sup>1</sup> At best, these mischaracterisations are simply based on ignorance.

## The validity of Historicism

There is a clear Scriptural case for the Historicist view describing an overarching timeline. It follows that since the Bible is for Christians, and relevant throughout the ages, then Historicism is the Holy Ghost's primary meaning of Bible prophecy.

The Historicist view had been the dominant Protestant view, but gradually the Futurist view became popular and displaced it, rather than complement it. This has proven to be a significant loss for the Church, as it has allowed Roman Catholicism the legitimacy of appearing lamb-like. There should never have been an abandoning of the Historicist position, but the polarisation became such that people were forced to choose allegiance

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<sup>1</sup> Rhodes (2014), 130.

between the two views. (The same may be said for the wars fought between Futurists and Preterists, and among those who hold to different views on the Millennium.)

By the end of the 20th century, Historicism was almost unknown and was ignored in Bible colleges. Theological scholarship barely gave it any credence to the point where virtually the only popular source on the subject was a book by Steve Gregg describing the four views of the Book of Revelation. Gregg was not antagonistic toward Historicism, though he promoted a form of Idealistic Partial Preterism through his Narrow Path Ministries.<sup>1</sup>

C. Marvin Pate admitted that he deliberately ignored Historicism in his 1998 book on prophetic interpretation, but in his 2009 book, stated that he was primarily in debt to Gregg, “which I make much use of in this work, especially his treatment of the historicist viewpoint”.<sup>2</sup> This indicated that very little credible analysis was being done in modern times on the subject in theological or academic circles. At best, it was being examined in fringe institutions, and not represented in the theological market made up of the likes of InterVarsity/IVP, Zondervan, Thomas Nelson, Baker, Kregel, Wm. B. Eerdmans, etc.

The lack of seriousness with which the Historicist view has been treated indicates spiritual factors, most particularly that a deliberate choice has been made against it. “The historicist interpretation has an impressive list of proponents from the past, including Martin Luther, John Wycliffe, John Knox, William Tyndale, Sir Isaac Newton, John Wesley, and C. H. Spurgeon. However, like disco music and tapered jeans, the historicist approach is out of style today. Few people in the twenty-first century subscribe to this perspective.”<sup>3</sup> “Often commentators dismiss, for example, the Historicist view with barely a wave of the scholarly hand, as out-dated and unworthy of confrontation.”<sup>4</sup>

There are a number of reasons why Historicism apparently, to all intents and purposes, ground to a halt in the 20th century. These reasons have to do with men compromising with the wisdom of the world, and other related factors.

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<sup>1</sup> See Bibliography.

<sup>2</sup> Pate (2009), 7.

<sup>3</sup> Helyer (2008), 74.

<sup>4</sup> Jon Newton (2006).

## Going to the Greek

In considering the once popular Historicist view, it is apparent that the single most significant problem commonly found in the works of almost every Historicist commentator is a penchant for differing to the actual wording of the King James Bible.<sup>1</sup>

Believers must not underestimate the importance of passages which state that the Scripture endures to the present: “ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth” (Colossians 1:5b, 6).

The great miracle is that the Word of God has come via the Reformation to believers’ fingertips today, and that the Bible can be found all around the world, and most especially that it is fully available in English, not locked away in a language that few understand or have access to.

It is entirely providential that believers have the perfect Word of God in the widely-used King James Bible. The Puritans came to believe that the King James Bible, “is the best translation in the world”.<sup>2</sup> Another great Englishman, Lord Tweedsmuir [John Buchan], said: “the Bible is a kind of national testament, a kind of national confession of faith, for it is the key to all that is worthy in our character and famous in our history.”<sup>3</sup> The highest and best doctrines have gone abroad to the nations by the Christians who used it.

In short, God has designed for believers in the present to receive His prophecies and to understand them. “There is the strongest reason to believe, that as Judæa was chosen for the especial guardianship of the original Revelation; England has been chosen for the especial guardianship of Christianity.”<sup>4</sup> “Evidently, it is chiefly to the English and American peoples that we must look for the evangelisation of the world.”<sup>5</sup>

The rise of the development of Historicist models, which might be tentatively dated from the 17th century, fairly aligns with the existence and use of the King James Bible. (Brightman and Mede being the important interpreters at that time).

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<sup>1</sup> A problem that is was also apparent with the 19th century pioneers of Futurism.

<sup>2</sup> Norton (1993), vol. 1, 158, 229, 230, 218, 315.

<sup>3</sup> Clair (1956), 100.

<sup>4</sup> Croly (1838), vii.

<sup>5</sup> Strong (1889), 35.



Yet, in the same period as the dominance of the King James Bible, works from various authors throughout the entire period, including J. Mede, Sir Isaac Newton, E. B. Elliott, H. Grattan Guinness, A. J. Ferris, F. N. Lee and Oral Collins (as a few examples), all exhibit rejecting of the apparent and ready words of the King James Bible's English, in favour of turning words, and thereby the meaning of passages, to some other fancy, whether supported by tradition or not.<sup>1</sup>

Therefore, the entire field of study of Historicist prophecy came to be spiritually languishing because of its rejection of keeping to the very words of God. This is a major reason why confusion arose in the works of those attempting to explain the meanings of words in the prophecies, since their departure from the authoritative words of Scripture in English misled them in the proper meaning of passages.<sup>2</sup>

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:15–17).

As learned and great as these men were, they were obviously mistaken in this important area. They were deceived into holding the dangerous notion that the very words of prophecy themselves are not fixed. The commentators and writers were then denying the standard of truth by their frequent claims that the Hebrew, Chaldean or Greek actually meant something else. This allowed them to pretend to correct the Scripture, altering the meaning to suit their own opinions or positions, and so this error begat error (e.g. claiming that Jesus Christ was an angel, etc.).

One illustrative example is that of C. H. H. Wright, a Historicist, who was writing as a fiery Protestant in his youth during the Crimean War (1853–1856), but in his maturity, he became so addled by German unbelief and “original language studies” that, even though professing to still be a Historicist, was reduced to ineffectualness. He thought, for example, that Magog no longer meant Russia, or that the last part of Daniel was written at the time of Antiochus Epiphanes (hundreds of years too late)!

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<sup>1</sup> Such as saying, “Mahuzzims”, instead of, “God of forces”.

<sup>2</sup> Oral Collins (2007), for example, replaced the word “angel” with “eagle” at Revelation 8:13, and changed — along with others — the meaning of the word “year” at Revelation 9:15.

Oral Collins also presented a view, which was tainted with modernism. For example, he diminished the relevance of the Scripture by taking a hermeneutical approach that emphasised the meaning of Scripture to the original author/audience.<sup>1</sup> There are several problems with this approach. First, it minimises the work of the Holy Ghost by tending to reduce the preservation of Scripture to a human level. Second, it ironically ignores that the original audience would not interpret the Papacy as antichrist, so attempting to interpret based on what first century Christians are speculated to have understood is an incorrect methodology. Third, it places impediments in discerning the proper multiple fulfilments, by retaining a model of distinct separate fulfilments (i.e. that every passage can only have one meaning).

Going to the Greek to “bolster the truth” serves no purpose. All the authors who went to the *Septuagint* (Greek Old Testament) to “prove” that Russia was Gog never needed to make use of such flimsy evidence.<sup>2</sup> The King James Bible was all that was needed to come to the right view in the interpretation of any passage. Going to the Greek and Hebrew has really limited evangelistic efforts toward both the Jews and the Eastern Orthodox, as though English-speaking Christians could not really teach them anything from an English translation.

Thus, the adage that modernist hermeneutics is the science and art of Biblical interpretation illustrates that it really is the limited human knowledge and opinion of man of what the Bible means. If this problem has had a rotting effect on Historicism, how much more has it cankered the Futurist, Preterist and especially the Idealist positions, which are filled with works rife with this abuse of received Scripture.

The trend of “going to the Greek” appears to directly correlate with a departure in proper interpretation, so that the “Historicism” of those like H. Hemenway departed into astrology, and Ellis Skolfield departed into making Islam the greatest enemy. This tended then to make the Historicist view itself appear foolish when the reality was that it had been corrupted by foolish behaviours.

## Disparity within Classical Historicist interpretations

Within the Classical Historicist position there has also been some variety in the applications of interpretation. This has not, of course, invalidated the

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<sup>1</sup> Collins (2007), Appendix One.

<sup>2</sup> Very often reference is made to “Rosh”.

truth of prophecy, but it has led some to take up the broadly agreeing Futurist position, especially in the more uniform Dispensationalist form. At the same time, Historicism has been rejected as though it did not have any truth attached to it. This is a foolish position to take, just as likewise it would be foolish to say that all Futurism is wrong.

Bishop Van Mildert said that prophecy could be complicated, and that, “whatever shade of doubt and difficulty may still hang over some particular predictions (concerning which the most learned and sagacious may continue to entertain some difference of opinion), it is nevertheless impossible for any unprejudiced persons to deny, that there is a prodigious mass of solid and uncontrovertible evidence to be collected from history in verification of the Scripture prophecies.”<sup>1</sup>

Thomas Newton himself wrote, “Thus far commentators are in the main agreed, and few or none have deviated much out of the common road: but hereafter they pursue so many different paths, that it is not always easy to know whom it is best and safest to follow ... There is no writer or commentator, whom we would choose to follow implicitly in all things but in this we may agree with one, in that with another, and in some instances perhaps differ from all.”<sup>2</sup>

There have been many attempts to describe, for example, what is meant by the various references to the little horn of Daniel eight, or the abomination of desolation in other Scripture references. Out of the possible dozen or so plausible historical interpretations for the latter, it becomes clear that it is not just one interpretation which is valid, but that there must be several. This means that there may be potentially a number of valid interpretations or direct applications of just one prophecy passage. (This is notwithstanding that there are prophecy passages which can only be read one way, which is literally.)

In reflecting on the reality of various views, Bishop Newton reasoned, “If we are mistaken in our conjectures, it is no more than Mr Mede and other much more learned men have been, who have gone before us in this argument.”

Newton then went on in line with Biblical reasoning, to say, “It is indeed no wonder that we cannot fully understand and explain these things, for as the angel said to Daniel himself, (ver. 4 and 9.) though many should run to and

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<sup>1</sup> Bickersteth (1835), 30, 31.

<sup>2</sup> Bp T. Newton (1733), vol. 2, 132.

fro, should inquire and examine into these things, and thereby knowledge should be increased; yet the full understanding of them is reserved for the time of the end, the words are closed up, and sealed till the time of the end.”

But all was being revealed by the Holy Ghost, so that even with the uncertainty of events which remain yet to be fulfilled, there was still nothing which could undo the fact and certainty of those things which had already been accomplished. “As Prideaux judiciously observes, it is the nature of such prophecies not to be thoroughly understood, till they are thoroughly fulfilled.”<sup>1</sup>

There have been all types of differences between all the forms of the different Schools, but the method of resolving differences between the Schools of interpretation is by the principle of identifying multiple fulfilments. This has had to first really deal with — and bring into balance — the Historicist School itself.

C. Marvin Pate, a leading modernist commentator on interpreting Revelation, claimed, “Moreover, the lack of consensus among interpreters as to the identification of historic details which supposedly fulfil the prophecies of the Apocalypse contributed to the school’s [Historicism] demise.”<sup>2</sup>

Ironically, the modernists who espouse the idea of “liberty in non-essentials” might be charged with hypocrisy when they condemn the Historicist School for being in apparent (and largely manufactured) disunity.<sup>3</sup>

On details then, particularly as to dates, the historical data does show a great spread of different numbers being given by different interpreters. Differences might result from attempts to make the trumpets and vials occurring at the same time, that is, synchronisms (e.g. Sir I. Newton); join the Greeks into the Beast (e.g. J. Mede); make the seven seals run the entire course of history (e.g. C. Wordsworth); make the seventh trumpet the French Revolution (e.g. E. B. Elliott); point to Mohammedanism as the little horn of the Roman Beast (e.g. G. S. Faber); or change where the return of Christ was to be placed relative to the Millennium (E. Bickersteth, T. R. Birks, W. Cuninghame, M. Habershon and many others were Premillennial, while some others were not).<sup>4</sup> The dates in the following tables has been

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<sup>1</sup> Bp T. Newton (1733), vol. 2, 194.

<sup>2</sup> Pate (1998), introduction.

<sup>3</sup> Rhodes (2014), 269.

<sup>4</sup> Faber (1844), xii.

gathered from a variety of sources, showing how various authors dated the events of Revelation.<sup>1</sup> There is no intention to provide information as to what exactly was believed or being referred to, only the varieties in dates themselves.

Seals	J. Mede	R. Fleming	C. Daubuz	J. Frere	G. S. Faber	T. Scott	W. Cuning- hame	J. J. Hall <sup>2</sup>
1.	70	33	34	312	675 BC	34	33	96–180
2.	117	66	66	383	538 BC	100	319	185–284
3.	211	138	202	400	331 BC	138	500	200–250
4.	237	190	235	533	30	193	1200	250–300
5.	270	250	303	628	311	270	1552	303–313
6.	364	306	312	1789	313	324	1792	313–395
7.	—	—	325	—	—	388	—	400+

Table 4 A selection of examples showing dates of the seven seals as given by various sources.

The variations of when the Classical Historicist place the dates does not indicate unsoundness of the view, on the contrary, the authors tend to make the same things deal with broadly similar ideas. One of the biggest distinctions really is where the dates of the seals applied to Roman times, or to the whole of Church history.

Trumpets	J. Mede	R. Fleming	C. Daubuz	J. Frere	G. S. Faber	T. Scott	W. Cuning- hame
1.	365	339	395	376	395	388	376
2.	410	405	410	395	439	412	393
3.	475	475	442	439	492	450	441
4.	542	568	454	628	603	476	476
5.	591	622	612	632	604	606	533
6.	846	1067	1356	1062	1301	1281	1302
7.	—	1516	1517	1792	1789	—	1792

Trumpets	Sir I. Newton	Bp Newton	A. Keith	E. Bicker- steth	E. B. Elliott	B. W. Johnson	J. J. Hall
5.	637	612	622	636	612	632	612
6.	1063	1281	1057	1053	1057	1057	1062
7.	—	—	—	—	1789	—	1789– 1917+

Table 5 A selection of examples showing dates of the trumpets as given by various sources.

<sup>1</sup> E. B. Elliott's appendix on the history of Historicism in *Horæ Apocalypticæ* (1862), Charles Maitland's history of prophetic interpretation (1849), Joseph Tyso's critique (1838), Canon F. C. Cook's notes on Revelation in the Anglican *Speaker's Commentary Bible* (1881), L. E. Froom's comprehensive biography of Historicism (1950) and F. N. Lee's academic treatise on Revelation (2000).

<sup>2</sup> J. J. Hall (of Great Yarmouth) was a British Israelite who made charts and illustrations which were used (and variously modified) by New Zealander A. J. Ferris, Canadian J. S. Fox, Australian T. Foster, Americans R. Caringola (Apostolic Pentecostal) and H. Hemenway (Armstrongite).

It should be noticed that all the interpreters do identify the fulfilments of each block of seals, trumpets or vials as being sequential. This means that they view them as a series of chronological events. There is no question as to the prophecy being incremental and sequential. The later authors were able to become more precise simply because they were able to see more of the scheme, which means they were able to look back in history and determine the accuracy of the Bible prophecies with respect to correct events and how they coincided. In fact, Jesus indicated this to be a proper way to determine the divine origin of the prophecies. “Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.” (John 13:19). “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” (John 14:29).

Vials	R. Fleming	C. Daubuz	J. Frere	G. S. Faber	A. Keith	E. B. Elliott	B. W. Johnson	J. J. Hall
1.	1517	1000	1792	1792	1789	1789	1793	1789
2.	1566	1096	1793	1792	1793	1791	1793	1793
3.	1617	1226	1796	1792	1796	1792	1796	1793
4.	1648	1227	1800	1804	1800	1806	1801	1806
5.	1794	1251	1815	1808	1814	1830	1870	1870
6.	1848	1315	1820	1821	1820	1860s	—	1917
7.	1900	1517	1830	—	—	—	—	—

Table 6 A selection of examples showing dates of the seven vials as given by various sources.

The anti-Historicist Joseph Tyso was able to show 29 different lists of the 10 kingdoms (in Daniel chapter two, Revelation 13, etc.). He attempted to generally discredit the doctrines of Historicism by referring to numerous prophecies throughout the Scripture where “day” literally meant “day”. By the 1840s, anti-Historicists, such as, William de Burgh were relying on these points to discount the entire Historicist School.<sup>1</sup>

The charge that there is a lack of consensus of Historicist interpretation may be answered already by information supplied by H. Grattan Guinness, “The following list of Presentist [i.e. Historicist] expositors of the Apocalypse includes, so far as I have been able to ascertain, all of any note from the period of the Reformation to the publication of the ‘Horæ’ of Mr Elliott: Luther, Bullinger, Bale, Chytræus, Marlorat, Foxe, Brightman, Pareus, Mede, Vtringa, Daubuz, Sir Isaac Newton, Whiston, Bengel, Bishop Newton, Bicheno, Faber, Frere, Irving, Cuninghame, Habershon, Bickersteth, Birks, Woodhouse, Keith, Elliott, twenty-six in all. Out of these there are agreed as follows:

- “1. That seals I to IV are the decline of the Pagan [Roman] Empire — 10

<sup>1</sup> de Burgh (1852), 408, 409.



- "2. That seal VI is the fall of Paganism under Constantine — 11
- "3. That trumpets I to IV are the Gothic invasions — 15
- "4. That trumpet V is the Saracens — 17
- "5. That trumpet VI is the Turks — 21
- "6. That the little opened book refers to the Reformation — 12
- "7. That chapter XI is the Papal persecution of saints as heretics — 22
- "8. That chapter XII is the depression and recession from view of the true Church during the Papal ages — 18
- "9. That the beasts are aspects of the Papacy — 25
- "10. That the vials are the great French revolution and its results — 8
- "11. That chapter XVII is Rome — 26
- "12. That chapter XVIII is the Papacy — 26
- "13. That a day is the symbol of a year — 19

"It is right to observe that, the first four seals and first four trumpets referring each to several things, the agreement must be understood as admitting some diversity in details. Also that the application to the French revolution of the vials, could not possibly be made by expositors who wrote before the close of the last century, that is more than half of the whole number. Sir Isaac Newton and Whiston, however, shrewdly foresaw the great infidel revolution ..."<sup>1</sup> This shows that H. Grattan Guinness' view of progressive interpretation was correct.

While there is not complete agreement among the Historicists, it is certainly incorrect and actually disingenuous to portray their interpretation as being in such disarray and flux as to invalidate the overarching idea of progressive fulfilment. There was broad consensus on various points, even though there has been some disparity among adherents of this view. (This is, in fact, reflective of the spectrum of opinions which have existed within Protestant denominations in the same time period — and yet variation did not discount the title of "Protestant". One might also point out that there are bitter divergences within the Futurist camp, beside the fact that apparently good, sincere Christians are against their brethren because some are Futurist and some are Preterist.)

It is hypocritical for Preterists, Futurists and Idealists to attack inconsistent interpretations, since their own schools are divided.<sup>2</sup> In reality, there should be a sifting of the wheat from the chaff to discern what is properly the received tradition in Bible prophecy interpretation.

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<sup>1</sup> Guinness (1881), 131 (quoting P. H. Gosse).

<sup>2</sup> See Birks (1843), *First Elements*, throughout.

## Errors within the Pentecostal heritage

The origin of Pentecostalism included a number of Historicists. Charles F. Parham, the American founder of Pentecostalism, George and Stephen Jeffreys, founders of British Pentecostalism, were Historicists. So too were Reader Harris, D. H. MacMillan, D. P. Williams, John A. Dowie and evangelist F. F. Bosworth. However, all these men had something else in common.<sup>1</sup>

They all believed that the tribes of Israel had somehow transformed into the heathen Scythians, and had, by migration and dissemination, become the Anglo-Saxon and Celtic peoples. This belief, called “British Israel”, popular in the time of Queen Victoria, argued that Britain and America’s greatness was based on them being the natural (rather than spiritual) heirs of Abraham, and that England’s throne was somehow really David’s throne. Sadly, this false doctrine (among others) tainted the area of Historicism among Pentecostals because they associated the error of British Israelism with Historicism.<sup>2</sup> In reality, this error has never been a lynchpin for the truth of Historicism.

From the earliest years, the majority of Pentecostals were Futurists. In Australia it was no different. In December 1941 the Australian Pentecostal preacher Leo Harris met Thomas Foster at Ballarat, who related the following:



Figure 7 Thomas Foster and Leo Harris.

“‘You know, Brother Harris, the Futurist teaching on prophecy is that there’ll be a revival of the Roman Empire.’ He said, ‘Yes, that’s right,’ and I said, ‘There’ll be a dictator arise and make a covenant with the Jews to

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<sup>1</sup> Southwick, throughout.

<sup>2</sup> British Israelism is based on the racial theory of John Wilson (1840).

restore their sacrifices and the temple.’ He said, ‘That’s right,’ and then I said, ‘Three and a half years after making this covenant he’ll break the covenant and stop the sacrificing and start a persecution of the Jews for three and a half years, a period of seven years.’ He said, ‘That’s right.’

“‘No,’ I said, ‘It’s all wrong!’ He said, ‘what, all wrong?’ I said, ‘Yes,’ I said, ‘that’s nothing to do with the Antichrist. It’s to do with Christ and the ministry of Jesus which was for three and a half years and it was He who caused ‘the sacrifice to cease’ with the offering of His own body on the Cross and then the veil of the Temple was rent in twain from top to the bottom. He caused the sacrifice and oblation to cease. Then three and a half years later that was the moving of the Holy Spirit upon Stephen and he presented the ministry of the Holy Spirit to the Jews but they rejected him and his message and stoned him. That covered a period of seven years.’

“‘Well,’ he said, ‘I’ve never heard of that interpretation before.’ He said, ‘It’s lunch time, perhaps you’d better stay for lunch.’ After lunch I continued and showed the Historicist view as a contrast to the Futurist view and he said, ‘Well, to me the Historicist view is much more convincing.’”<sup>1</sup>

Then Foster went straight on to explain the British Israel message. Even though Foster was right to convince Harris Biblically of the validity of the Historicist view, it was wrong that he made it part and parcel with the British Israel view.<sup>2</sup> Furthermore, Foster unwisely rejected the entire Futurist view because of some problems with the Dispensationalist interpretation.

It was not until the late 1970s that Foster was able to create a kind of legacy by writing several books on Historicism, though he adapted much of his material from British Israelite authors such as A. J. Ferris, John Sylvanus Fox and the illustrator J. J. Hall.

The British Israel view had already come into great disrepute, and with the death of Leo Harris in 1977 and Thomas Foster in 1995, the British Israel view fell away from Pentecostalism in Australia.<sup>3</sup> Because Historicism had been unequally yoked with the British Israel message, it likewise dropped away and became virtually unknown.

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<sup>1</sup> Taken from the manuscript of the autobiographical, *Life and times of Thomas Foster*.

<sup>2</sup> This was consciously done so by Alan Campbell who called it the “national historicist interpretation”.

<sup>3</sup> It was only retained by the insular and fractured Revival Centre groups which use Historicism as one of the main points of contention with the rest of Pentecostalism, as testified by Jock Duncan (2007).

The grand error of the British Israel view is primarily because they did not correctly discern the difference between natural Israel and spiritual Israel. The “Israel of God” (see Galatians 6:16) is made up of people of all nations who were adopted into the family of Abraham by Jesus Christ, becoming Jews inwardly (see Romans 2:28, 29).

Moreover, those who believed the British Israel view misread the Scripture concerning the rulership of David’s throne, which never required the continuation of earthly kings, but pointed to the existence of Jesus.

Their unscientific attempts to change words and names, so that ancient Hebrew somehow became English, is completely tenuous. Secular and Bible history actually points to Ashkenaz as the father of all Germanic peoples, including the Anglo-Saxons.

The great natural blessings of Britain and America were the result of Christianity and in line with God’s providence of having the strong representation of believers in those nations as His people and using them as messengers of the Gospel. It became so apparent, that teachers, such as E. B. Elliott, were able to correctly point to evangelical Christianity as the fulfilment of the symbolic 144,000 members of the spiritual tribes listed in Revelation 14. Others, like George Croly; the anonymous author of *“The Kings of the East”* (1842); and John Thomas saw the providential hand of God in the British Empire and related it to Bible prophecy. However, they were not of the British Israelite error.

## Tolerance toward Roman Catholics

The Historicist view of Bible prophecy is strongly anti-Catholic. This has grated against the climate of increasing “toleration” and general, non-aggressive, lukewarm Christianity during the reign of Queen Elizabeth the Second. The tolerance of Roman Catholicism was directly proportional to its agenda to make the Papacy seem “lamb-like”.

Therefore, the old pleas of Irish Loyalists, the Orange Order, the Protestant Truth Society, Jack Chick, Ian Paisley, John A. Coleman and other such Protestants have appeared to be increasingly out of place and “bigoted”. The Historicist view had become increasingly unfashionable, especially because negative labels could be implied to belong to elements of the Historicist interpretation.

Furthermore, the influence of Roman Catholic views within Christian churches became more apparent, with or without any concerted attempt by

Jesuits or others to bring about such a change in view. The spirit of the world, in this case that of Infidelity, has lured many into thinking that it would be “unloving” to point out the errors of so called Christians like Catholics. Nevertheless, the Bible and history itself stands in opposition to such a compromising way, and the Historicist position (with other believing positions) will be, once again, reinstated into the Church because it is the Lord’s will to have a proper Bible prophecy interpretation system amongst His people.

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.” (Luke 6:26).

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword.” (Matthew 10:33, 34).

## Pessimism and “newspaper exegesis”

Sensationalism is not a new thing with populist writers seeking to bend the current events of their day into the shape of a last day view of prophecy. This was done by Thomas, Cumming and Baxter in the 19th century. As the world faced various disasters, such as the Crimean War, the First World War, the Depression, the Second World War, Communist revolutions and the Social Revolution, there has been an even greater feeling as though events were soon leading to the end of the world.

The flurry of popular Futurist books from the late 1960s onward was the direct result of the social upheaval and troubles taking place in society at the time. This led anti-Dispensationalist Dwight Wilson to create an abiding precept: “do not use sensational interpretations of Bible prophecy in order to sell books. If you do, you will look like a charlatan in retrospect”.<sup>1</sup>

“‘Newspaper’ preachers instead take prophetic passages out of context and twist them to fit the modern situation. This is dangerous for it too easily leads to a subjective ‘eisegesis’ (reading meaning into a text), which does anything one wants to the scriptural text. We need exegetical principles that can truly unlock the text and enable the modern Christian to hear the prophetic Word of God anew.”<sup>2</sup>

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<sup>1</sup> Wilson (1991), x.

<sup>2</sup> Osborne (1991), 21.

The news was filled with natural and human disasters, and with frightening predictions, so that it appeared that the world would soon be at the very end. Everywhere people could see wars, earthquakes, famines and disasters. There was a feeling that the Antichrist was now alive and waiting in the wings, and that Jesus Christ would come any afternoon and rescue His Church from impending extinction.

These assumptions has left no place for, nor any particular reason to study, the Historicist view. Yet this “sensationalism” was really unbelief, because it was not based on any proper faith in God, but a vain hope that Christ would come and rescue His people from fictionalised enemies (e.g. exaggerated caricatures of Freemason conspirators, etc.). Such views have perpetuated a spiritual laziness whereby Christians have felt that nothing need be done for a world about to end anyway. However, in reality, God expects His Church to be strong and evangelising powerfully right to the end.

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.” (2 Corinthians 4:18).

Noted modernist commentator, C. Marvin Pate, wrote that “while the historicist approach was once widespread, today, for all practical purposes it has passed from the scene. Its failed attempts to locate the fulfilment of Revelation in the course of the circumstances of history has doomed it to continual revision as time passed, and ultimately, to obscurity”.<sup>1</sup>

As to the charge that Historicists have revised their views, Historicism has never been subject to revision as to its approach, but adjustments have occurred because of the nature of progressive revelation. That is, as events have come to pass, they have then been more precisely classified. In regards to future things as yet unfulfilled, the learned authors have said that they were speculating, and if they have missed the mark, often (in retrospect) they are found to have not missed it entirely. The observed principle is that the majority of the Classical Historicists agree a majority of the time on a majority of the details.

A mistake found by some holding to Historicism is to account that any significant historical event, such as a contemporary major war, should be part of the prophetic timeline. It seems natural to view things from one’s own milieu — but this has been much more of a problem plaguing the

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<sup>1</sup> Pate (1998), introduction.

sensationalist doomsday prophets of the Futurist variety. The authors of this work are supplying the correct Historicist view as a check to the excesses of Futurism.

Around the First World War, Historicist E. P. Cachemaille wrote, “It is enough to point out that light on all the topics in the visions has greatly increased in these latter times, especially since the date of those publications, and that we have now a much longer series of historic facts than had earlier expositors to aid us in recognising the true explanations.”<sup>1</sup>

As it has been commonly understood by Historicists, though individual men may be as intellectual dwarfs, upon the shoulders of giants they now stand. Although they may have found out little new things themselves, yet now (even more so in the day of the internet) they have the accumulated ocean of former knowledge to draw upon. The wise should understand this and knowledge of Bible prophecy and how it should be accurately interpreted should be increased.

## Incorrect applications and predictions

Understanding the past and present has allowed reasonable Historicists to attempt to lay out predictions of the future. Some Historicist predictions have been quite close, for example, Fleming in 1701 wrote, “for I cannot but hope that some new mortification of the chief supporter of Antichrist will then happen; and perhaps the French Monarchy may begin to be considerably humbled about that time ... he may at length, or rather his successors, and the Monarchy itself (at least before the year 1794)”.<sup>2</sup> The French king was guillotined in 1793.

But the greater number of predictions seem to be coincidental, in that many year dates are suggested, and while numerous insightful predictions can be found in Historicist works, there have also been plenty of wrong predictions.<sup>3</sup> Those oft cited as proof positive, such as Jurieu, are found sometimes to have been embellished by later quoters to be seeming to say one thing, when in fact he was speaking of another, namely, that he actually was hoping for a Christian revival in France, not an Infidel Revolution.<sup>4</sup>

Many other Historicists’ predictions have been speculative or incorrect. Charles Wesley predicted the year 1794 as the return of Christ. The whole

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<sup>1</sup> Cachemaille (1918), 107.

<sup>2</sup> Towers (1808), vol. 1, pages 2, 3; Fleming (1843), 19.

<sup>3</sup> See Caringola (1995), 3.

<sup>4</sup> Towers (1808), vol. 1, 90–103.



Millerite Movement sprang up pointing to 1844. (Archibald Mason, in 1820, already predicted 1843 and 1867 and numerous other dates based on numbers in Bible prophecies, including a conjectural 666 years.)<sup>1</sup> E. B. Elliott thought that perhaps 1866 would be about the end.<sup>2</sup> Others, such as Robert Fleming, suggested about the year 2000,<sup>3</sup> Adam Clarke gave 2015<sup>4</sup> and Sir Isaac Newton proffered 2060, who also wrote, “It may end later, but I see no reason for its ending sooner. This I mention not to assert when the time of the end shall be, but to put a stop to the rash conjectures of fanciful men who are frequently predicting the time of the end, and by doing so bring the sacred prophecies into discredit as often as their predictions fail. Christ comes as a thief in the night, and it is not for us to know the times and seasons which God hath put into his own breast.”<sup>5</sup>

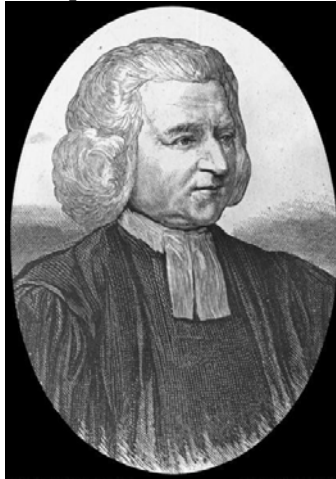


Figure 8 Charles Wesley.

The Seventh Day Adventists particularly attempted to assert that they were the arbiters of the Historicist view. However, anything correct in their view was inherited from Protestants, and some of their material would only require the repossession by the proper Protestant viewpoint to successfully neuter their wayward claims.

Although a wealth of material, including from secular sources, such as Josephus, Machiavelli and Gibbon, were available to the Seventh Day Adventists, history was made to serve one or other opinion rather than

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<sup>1</sup> Mason (1820), 59, etc.

<sup>2</sup> Elliott (1862), preface.

<sup>3</sup> Fleming (1843), 11; Cook (1881), Revelation 16; Dowling (1840), 191; Tyso (1838), 79, 80.

<sup>4</sup> Clarke (1832), Daniel 7:25.

<sup>5</sup> Newton's unpublished papers, Israel collection 7.3.

reality. Minor events, like a dark day or a prolific meteor shower,<sup>1</sup> suddenly became “fulfilments” of prophecy. Once William Miller had come up with his prediction about 1844, current events were then interpreted in this light.

And the Millerites were not alone. Incorrect predictions were made about 1866 or 1867 which then were altered afterward to apply to 1870. And again, predictions about 1919 were then altered to nearby year dates.<sup>2</sup> Indeed, this explains the incorrect predictions made about the end times during the Crimean War, and shows how that people living during a World War may have thought that things they were seeing were more important than they really were in the scheme of things.

Many dubious claims and mistaken predictions have been made. Most of the past Historicists made various predictions based on several dates, particularly using the 2300 year prophecy and others in ways which have not been correct. Therefore, the vast amount of speculation, which peaked in the early 1830s, proved to be misguided.

Having not learned from the Millerite delusion, though more moderate, J. H. Pratt asserted on the authority of E. B. Elliott that, “Prophecy is invested with a more than ordinary degree of interest at the present time, in consequence of the political aspect of Europe. All who have been brought up in the old Protestant view of the Apocalypse are looking forward to the year 1866, as an epoch when some great events are to occur ...”<sup>3</sup> Like 1844, the year 1866 passed without any real significance.

In the 20th century and beyond, most of such claims have been made by Futurists, so it has certainly not been the prophetic School itself that has engendered this type of behaviour. In reality, it has been the degeneration of reliance on the authority of Scripture that has led to such exaggeration and foolishness. It is also sad that many Pentecostals and Charismatics have bought into these sensationalist or scaremongering claims.<sup>4</sup>

It is very instructional to observe materials by M. P. Baxter, who affirmed both the Historicist and the Futurist interpretation of Bible prophecy, but who nevertheless went to extremes in making incorrect predictions about upcoming years. He was then forced to bring out new books with new predictions when none of his old predictions came to pass.

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<sup>1</sup> These kinds of things are signs, just not always what exactly others interpret them to mean.

<sup>2</sup> e.g. Troward (1915).

<sup>3</sup> Pratt (1862), preface.

<sup>4</sup> Barry Smith has written several books laden with conspiracy theories.

The Holy Ghost implores the Historicist (and those from all Schools) to turn to the Scripture, and to look at the Scripture itself, that is to the very form of it: the King James Bible. Truth should be adhered to, regardless of the scoffers who have arisen out of the infidelity, which has multiplied since the French Revolution, bringing forth their doctrines of Rationalism and evolution. The Scripture states that the Lord is coming, regardless of the examples of wrong date setters.

Thomas Ice has claimed, “Historicists have always been the champion date-setters of prophetic interpretation because they try to develop a year for day scheme to set the time for the Second Coming.”<sup>1</sup> In reality, Futurists have far exceeded all in this field.

## Extremes

Other speculations on times have tended to be convoluted. Jean-Philippe Loys de Chéseaux, a young Swiss astronomer, measured various cycles of the earth, moon and orbit around the sun. He theorised that the timeframes in the Book of Daniel were related to lunisolar revolutions (matching up the cycle of the moon with the solar year). He then announced that 1040 years forms the most accurate lunisolar cycle which he named the Daniel Cycle.<sup>2</sup> The problem was that a 1040 year period is never spoken of in prophecy, and the Bible standard of measuring prophetic time is based on the tradition of 360 day years and 30 day months.<sup>3</sup>

Nevertheless, lunisolar cycles were picked up by W. Cuninghame, and later H. Grattan Guinness, who attempted to use lunisolar cycles<sup>4</sup> to confirm the specific timeframes given in Bible prophecy. He proposed multiple dates and lengths of time that were not fixed to simple, Biblically consistent standards.<sup>5</sup> The allowance of multiple start and end dates has been a cause for just criticism,<sup>6</sup> which can be put into the same class as speculative pyramidology.

Some proponents of forms of Historicism are groups like the Armstrongites, Christadelphians, Millerites/Seventh Day Adventists, or else

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<sup>1</sup> Ice (2005), 7.

<sup>2</sup> Froom (1946), vol. 3, 381–385.

<sup>3</sup> Holmes (1815), vol. 1, 26, 167.

<sup>4</sup> A method of fixing the moon’s cycles to a solar year, and measuring in precise terms how long such periods are. Such calendars contain small variations and are not precisely certain.

<sup>5</sup> A prophetic year is exactly 360 days, not 365 days, five hours, 48 minutes and 46 seconds.

<sup>6</sup> See Caringola (1995), 32–34.

an enclave of extreme Calvinists or extreme Pentecostals (Revival Centres).<sup>1</sup> The misguided interpretations and doctrinal errors by these types of groups should not be taken to draw any conclusions upon the traditional validity of Historicism. While their own Historicist views do derive from Classical Historicism, they have hijacked certain areas for their own agendas. To make such groups as reflective of the Classical Historicist view would be unjust and absurd.

## Failed reinvigorations

The last of the great Classical expositors of Historicism are usually considered to be H. Grattan Guinness (late 19th century) and E. P. Cachemaille (early 20th century). Both were sidetracked into the lunisolar measures, and to their great detriment practised “correcting” the King James Bible by going to the Greek.

Those that followed were ill-equipped to restore Historicism. The following authors all hoped for a reinvigoration of the Historicist view, but were not at the right time, nor with the right views.

The Baptist minister, H. E. Barton, 1963, wrote in “the hope of dispelling some of the darkness that covers this important subject of prophecy (history pre-written) in the minds of most of the Lord’s people.”<sup>2</sup> Barton once again promoted lunisolar time measures rather than the simple consistent measures, and did not exclusively stay with the English wording of the King James Bible.

Robert Caringola, wrote in 1995, “The challenges facing this work are formidable. The resistances will come from powerful schools of thought and entrenched paradigms, but nevertheless, outlining the ensuing destruction of the eschatological forest must be pursued. The storms have done their damage. Limbs of knowledge are scattered everywhere, and I’m going to attempt to reassemble them for you.”<sup>3</sup> With Caringola there was also a promoting of the lunisolar time measures, and some serious heresies like anti-Trinitarianism.

F. N. Lee, 1999, presented an incomplete commentary on Revelation as part of his attempt to promote a larger work promoting Calvinism and

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<sup>1</sup> Each of these groups have their own books, articles and websites. L. E. Froom’s (Seventh Day Adventist) work is particularly helpful in that his research documents Historicist views prior to the rise of Millerism. J. Burke (Christadelphian) has likewise done service in his collation of Historicist scholarship.

<sup>2</sup> Barton (1963), 11.

<sup>3</sup> Caringola (1995), 4.

Postmillennialism, “The following pages are excerpted from the latter part of the thoroughly revised and greatly-expanded edition of my forthcoming work *Onward, Christian Soldiers! ... Toward a Victorious Eschatology*.”<sup>1</sup> That book was never completed, seemingly providentially, as Lee did not directly uphold the English wording of the King James Bible.

Oral Collins in 2007 claimed, “the historicist school has produced no major scholarly commentary since that of E. P. Cachemaille ... This writer does not naively expect that his work will turn the tide in the direction of historicism, but this work may provide a contemporary model and reference point for students and teachers who wish to access the historical school.”<sup>2</sup> Collins did refer in passing to the lunisolar cycles, but his main problem was his consistent rejection of the King James Bible, and upholding of the modernist hermeneutical method.

J. R. Brogan stated in 2009, “This book is written in the belief that the time is now come to reassert the Protestant historicist interpretation of the Prophetic Scriptures so as to help disperse the fog that has obscured and clouded the light given by a more sure word of prophecy.”<sup>3</sup> Brogan harboured British Israelism and advanced to absurdity the promotion of lunisolar measures. Although he was some sort of Pentecostalist, he was also an ardent Anglican; and though he promoted the King James Bible, he still went to the Hebrew.

Jon Burke, being a Christadelphian, would automatically exclude him from being considered. In his 2013 pre-publication manuscript *Determined to Comprehend* he collated Historicist material from Protestant sources to make a comprehensive defence by answering criticisms from non-Historicists. And exactly like other Historicists, he shut the door on a Preterist or Futurist fulfilment, although allowing for the possibility of more than one fulfilment, “Whittaker ... claiming that even if the Historicist interpretation was correct, it was only a description of the ‘initial’ fulfilment of Revelation, with ‘double fulfilments’ (and in some cases even ‘triple fulfilments’), yet to come to pass in the future. Yet how can such speculative ‘double fulfilments’ be proved? As Mauro very reasonably asks, if the prophecy is acknowledged to have been fulfilled in the past, what place is there for a future fulfilment? That certain types of Bible prophecy may have more than one fulfilment is true, but not all Bible prophecy has this feature, nor can it.”<sup>4</sup>

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<sup>1</sup> F. N. Lee (2000), *Revelation*, 14.

<sup>2</sup> Collins (2007), xiii.

<sup>3</sup> Brogan (2009), 13.

<sup>4</sup> Burke (2013), 192.

True believers would not expect that Postmillennialists, British Israelites, modernists, astrologers or cultists could be the instruments and vessels that God would use for His higher purposes. This would lead one to regard that according to divine Providence, there has not been a breakthrough in promoting Historicism by these works, simply because there had not been a proper gathering as yet. The occasion of fulness would require first an understanding of the Historicist view itself, and this in connection to the Word of Faith doctrine coming together with King James Bible Only, and so, on this combined basis, a proper understanding of the Law of Multiple Fulfilments as part of the Word and Spirit Movement.

## Historicism kept in stasis

Given that Historicism was in such disarray, the only conclusion was that God, by His divine providence, had in effect shut down Historicist teaching (in the main) and that it was now in stasis or hiatus, ready to be unlocked and revealed by those who actually took a believing approach to Scripture.

“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.” (Amos 8:11, 12).

The Historicist view should be seen as valid, but there has been a need to remove the false ideas and doctrines that have been attached to it, particularly the errors of the Seventh Day Adventists and the British Israelites.

This would mean that all the factors have had to come together, not only to thwart whatever has been holding Historicism back, but also to give those things which would allow its re-emergence by taking hold of a resolved correct view. “But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4).

The Scripture itself lays out that it was not possible to fully unseal or understand the meaning of all prophecies until a certain time. That time had not yet come to pass, and required first the opening up of the ability to travel far and wide, and also the ability to gain advanced knowledge by gathering it into one place.

Transportation technology has developed with air and space travel, and the opening up of the internet has allowed for a dramatic increase in knowledge and its access. It is ironic that when the ample knowledge was available, that many people were unwilling to receive it. The truth, however, has never been lost because God's sovereign plan was in motion, as the Scripture says, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7).

## The restoration of Historicism

Only by having Historicism as the main basis of prophecy interpretation can all the prophetic elements be tied together. This means that Historicism must be the emphasis of the prophecy. Although this may not be immediately evident, the authors believe that this work will help to un muddy the waters with respect to Bible interpretation and show the proper relationship of the prophecy Schools.

Further, it means that it would be impossible to take the entire Preterist view, and to keep it wholesale alongside the Historicist view. Instead, certain portions of Preterism, rather than the whole, would be taken as being the sound interpretation.

Likewise for Futurism, it also cannot be the only way by which all the prophecies are interpreted, considering that a portion of the Futurist view must link to the past, that is to say, the historical. Futurism cannot be totally literal, since no one expects one day a beast, that is, some monster, to rise out of the sea and rule the world. Therefore, the Futurist is actually dependent upon the Historicist for the symbolic interpretation. Further, it also illustrates that the beast in question did not just arrive out of nowhere in a future Great Tribulation, but has a long history all the way back to its appearance in Preterist times.

Therefore, it is very necessary for the right blending of the correct elements or components of all the views. This blending has only been possible at this time in history with the wide availability of Bible prophecy literature overarching all the Schools. Through proper discernment and consideration, the authors with considerable success have been able to formulate a unified, non-contradictory, multiple fulfilment view of Bible prophecy because of various providential factors and pieces of knowledge, which had all come into place at the right time.

## The Preterist view

In general, the Preterist view was not initially accepted by Protestants, and its real breakthrough was among Protestants in Germany. However, these kinds of Protestants tended to be the unbelieving type. It is commonly said that Preterism was first proposed as a view by a Jesuit Alcasar (or, Alcazar) as an alternative to the historical system of interpretation, that is, as a deliberately anti-Protestant system of interpretation.

	Name of the Beast	Three and a half years	Beast	False prophet	Image
Alcasar, 1614	The pride of life	Persecution by Jews	Roman Empire	Fleshly wisdom	Majesty of Roman Empire
Mariana, 1618	Maometis	Nero's persecution	Roman Empire	Mohametanism	Imitation of Paganism
Grotius, 1630	Ulpus (Trajan)	Domitian's persecution	Idolatry	Magic	Image of Apollonius
Hammond, 1680	(Doubtful)	Domitian's persecution	Idolatry	Apollonius	Flavian temples
Bousset, 1690	Diocles Augustus	Julian's persecution	Roman idolatry	Philosophy	Image of Julian
Clericus, 1714	"I belong to Jove or Juno."				
Camlet, 1720	Diocles Augustus	Julian's persecution	Roman Empire	Porphyry, Hierocles, etc.	Julian's restored idolatry
Wetstein, 1752	Titus (Teitan)	Jewish war	Roman Empire	Empire of Vespasian	Standards
Lee, 1830	Probably inserted by a copyist	Pagan persecutions	Roman Empire	Heathen priesthood	
Moses Stuart, 1845	Nero Cæsar	Nero's persecution	Roman civil power	Heathen priesthood	Statues of Nero

Table 7 The views of early Preterists compared.

Preterism suffered because its proponents disagreed in many details, but it was not new. Preterism was known in the Dark Ages. Andreas of Cappadocia, in the sixth century, "He frequently challenges, however, other interpreters of his era who apply several of the prophecies of Revelation to the Jewish War under Vespasian and Titus. At Revelation 6:12, for instance, he writes: 'There are not wanting those who apply this passage to the siege and destruction of Jerusalem by Titus.' On the interpretation of Revelation 7:1 he comments: 'These things are referred by some to those sufferings which were inflicted by the Remans upon the Jews.' On Revelation 7:2 he observes: 'Although these things happened in part to Jewish Christians, who escaped the evils inflicted on Jerusalem by the Romans, yet they more probably refer to Anti-christ.' From such statements it would appear evident that there were several ('there are not wanting' and 'some') noted



commentators who flourished in the sixth century (or before!) who” pointed to a Preterist view. This was also attested to by Arethas.<sup>1</sup>

Preterism was closely aligned with the rise of the textual critical attack on the King James Bible. It gained credibility in the late 19th century, and became the main theological system in many British and American Bible institutions. By the 21st century, it was being considered the premier theological position on Bible prophecy interpretation. Its later proponents included Kenneth L. Gentry, David Chilton, R. C. Sproul, Don K. Preston, Gary DeMar and Gary North.

Osborne wrote, “There are three basic approaches to the book from within this school of thought. ... The first ... views the book as written about Roman oppression and the fall of the Roman Empire. ... Thus the book describes the conflict between church and state, between faithfulness to God and compromise with the pagan world.

“The second is taken by many modern critics ... who argue that there was little persecution and a perceived crisis rather than a real one ... The problem of the book then is compromise, as seen in the Nicolaitan cult, and the solution is true worship of Christ ...

“A third option is to take the book as written before 70 AD and prophesying the fall of Jerusalem as God’s judgment upon apostate Israel for rejecting the Messiah and persecuting the church” and not punishments onto Rome.<sup>2</sup>

Preterism can, therefore, be divided into two varieties, being Hyper-Preterism, which said that all of Revelation was fulfilled within the first century, or mild and moderate Preterism, which had no such restrictions.

It is important not to dwell on all the negativity of the supposed origins and rampant unbelief of this system, but to identify what is the believing approach in this area. The fact is that there are genuine Christians who have held to this view, and that, upon examination of the Scripture, there is a valid way to understand this view. In the main, Preterism should be considered independently from many of its past proponent’s incorrect views, and based on the Scripture itself. This would form a Roman-era focused view that took into account events after the prophet John up to the fall of Paganism, rather than a narrow, forced and unbelieving early view

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<sup>1</sup> Gentry (1989), 107.

<sup>2</sup> Osborne (2002), 19, 20.

that did not go past the time of John (thus claiming no predictive value to his writings).

## The proper Preterist view

The proper way to take Scripture is not to explain it away as though it was merely written about past or contemporary events, but to see that it was also pointing to the future after the prophet John. The believing view does not take away from the predictive nature of the prophecy.

The proper, immediate view would relate to events and things relatively near to the time when they were predicted, so parts of Daniel's prophecy could be said to be relating to the Seleucid king, Antiochus Epiphanes.

Jesus' Olivet Discourse points to the fall of Jerusalem (70 AD), as well as referencing the far off end of the world. The literal reading of the Gospels indicates the validity of this view. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matthew 24:34). If a generation is numbered to 40 years (see Numbers 32:13 and Psalm 95:10), then the meaning would have to be the Roman destruction of Jerusalem in 70 AD.

Phrases like "at hand" seem to indicate immediate fulfilment. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand." (Revelation 1:3). However, this verse in Revelation cannot apply to 70 AD, since Revelation was written after that time. Nevertheless, there is a principle showing an immediate or first fulfilment of prophecy.

There are many worthy points which invalidate taking Preterist interpretation as referring to only early dates. The fact that Bible prophecies reference "the end", and Jesus specifically taught about "the end of the world" (see Matthew 24:3 and compare with verse 14) shows that many prophecies can only be taken in a predictive sense. The "end" obviously did not occur in the past.

By not limiting interpretations within Preterism, Daniel can be said to be pointing to Antiochus Epiphanes as a type, or a prefiguration of later fulfilments. Likewise, where the New Testament is said by certain unbelieving Preterists to be pointing to Nero Cæsar before the fall of Jerusalem, it should really be understood in the proper Preterist view to be indicating the persecution of the Pagan Emperors, particularly Diocletian.

Preterism has been popular among theologians, including Calvinists, since John Calvin's own views seem to indicate a position between Preterism and Historicism. The modernistic, unbelieving Hyper-Preterism tries to lock all prophecies to the Apostolic period, even to the extent of saying that somehow Jesus returned in the first century. This has sometimes developed by some into a view which has been used to deny any real belief in the supernatural element in the Bible's origin and message.

The proper Preterist approach is really to allow fulfilment of Revelation in both looking back to the past (at the fall of Jerusalem) and also extrapolated as prophetic concerning the triumph of Christianity over Paganism in the time of Constantine. Since Revelation was written in 96 AD, and the fall of Jerusalem was in the past in 70 AD, it follows that the prophetic element of looking at the past would really be an indicator for things present and future to the time of John, much like how the Old Testament references may be pointed to in retrospect in the New Testament, but also have an outworking yet future (i.e. applicable to Christians contemporary and future to the writing of the New Testament books).

The Scripture states, "for what *can* the man *do* that cometh after the king? *even* that which hath been already done." (Ecclesiastes 12:2). Because of this, someone living afterward would be profited by considering that which came before. This would be wise, since God instructs believers to "Remember the former things of old" and that He is (by His Word) "Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure". And if so of the past as applicable to the present, then also to the future: "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it." (Isaiah 46:9–11).

Examination of the Scripture is particularly important in this endeavour. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4). And the usefulness of the Jewish history as recorded in non-Scriptural sources, though predicted in the Scripture, is evident, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11).

Daniel's great prophecies first started to come to pass as recorded in the books of the Maccabees, and Jesus' Olivet Discourse first fulfilment can be found in the writings of Josephus.

King Solomon wrote, “I have seen the travail, which God hath given to the sons of men to be exercised in it.” (Ecclesiastes 3:10). This means that believers today can look back on past tribulations and see them as fitting together in the entire plan of God being outworked through history.

“He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.” (Ecclesiastes 3:11). God has a destiny for His Church and a plan for each person within history. The various victories of the people of God and the triumph of the Scripture must all be manifestations of facets of His plan.

The Preterist view is a valid component of multiple fulfilments because “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” (Ecclesiastes 3:14, 15). By this means, the Book of Revelation could be relevant to the recent past and the situation in John’s own day, and importantly, still contains prophecies about the future.

Prophecies within the Preterist view are contained in the letters to the seven churches in Revelation chapters two and three, commenting on imminent events. In this view part of Revelation discusses things already fulfilled, but the latter part of Revelation deals with Paganism and its fall up to the fourth century. Therefore, Revelation must not be locked to the first century, and particularly the last chapters of Revelation must not be locked to that time.

## The Futurist view

Futurism has tended to put a tribulation period at the end of the current New Testament period. Elements of this view was already present among some of the Church Fathers, such as Irenæus in 180 AD, who argued that a future Antichrist would come, removing all idols, and set himself up as “God”. He also believed that this Antichrist would come to Jerusalem and proclaim himself in a rebuilt temple there. He said that this Antichrist would rule for three and a half years, and then be destroyed by the Second Coming. Also, 10 kings would fight, and destroy Babylon, and their kingdom would be weakened. In the meantime, the Church would have

been in hiding, waiting for the end to come.<sup>1</sup> Hippolytus agreed with this in his *Treatise on Christ and Antichrist*.

Another Church Father, Justin, in his *Dialogue with Trypho*, CX, wrote of when Christ “shall come from heaven with glory, when the man of apostasy, who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth against us the Christians”. And Tertullian held a similar view.

Futurism has been divided strongly in several respects. First, there has been a tendency for people to come up with their own sensationalist identification of Antichrist, and second, that Futurism has been internally divided between several views, one of which was Dispensationalism. The reactionary anti-Rapture Futurist view has aligned with the direct attack on the King James Bible, noticeable in the 19th century writings from authors such as S. P. Tregelles and J. A. Seiss. Futurism too, has needed to be rescued from its manifold problems.

Futurism became the most common and popular view of today, which purports that a majority of the Book of Revelation, and portions of Daniel are yet to be fulfilled in the future. It usually describes a seven year period where the wrath of God is poured out on the Earth. In this period, a final great Antichrist will rise. The scenario ends with the nations gathered near Jerusalem at Armageddon, which are defeated by the literal return of Christ.

The Historicist and Futurist Schools have been pitted against each other as enemies, most likely exacerbated by Jesuitical plotters. A. J. Ferris wrote, “The ‘*futurist*’ view was put forward by the Jesuit Ribera in 1585 in an endeavour to draw attention away from the ‘*historical*’ interpretation which caused the Reformation by identify the Papacy as the antichrist and the church of Rome as the ‘Babylon’ of Revelation. The ‘*futurist*’ suggestion was not accepted by the Protestant churches until it was seized upon by the Plymouth Brethren from 1830 onwards and propagated widely throughout the evangelical churches.”<sup>2</sup>

To be fair, it must be pointed out that Ribera (1590), the Jesuit Futurist, was working from the model which was unlike Dispensationalism.<sup>3</sup> Furthermore, the Futurist view was already being modified in line with Protestant doctrine in the time of E. B. Elliott. Futurism has generally identified Rome as the future location of Antichrist.

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<sup>1</sup> Irenæus, book 5, chapters 25, 26.

<sup>2</sup> Ferris (1941), inside jacket.

<sup>3</sup> Froom (1950), vol. 2, 528–531.

The Dispensationalist view that has split Daniel's 70 weeks after the 69th week, and argued for a large gap of time between the crucifixion of Christ and the onset of the final 70th week Great Tribulation in some future time, is mistaken. The authors of this work disagree with this twisting of the 70 weeks and show that the future seven year Great Tribulation can easily be arrived at without such manoeuvrings (see Revelation 19). The twisted view of the 70 weeks has great potential to entirely ignore the historical dangers of Roman Catholicism, and thus turn to grave error by identifying a wrong future "Antichrist".

Futurism was held by normal Christians in the 20th century, and was quite strongly against modernism. However, this led them to a mistaken conclusion, "And it is a singular fact that when so many prominent preachers in the Protestant Churches, having adopted the 'higher criticism,' and have given up the miraculous concerning the Divinity of our Blessed Lord, that the Pope has always openly denounced this modern form of Infidelity. Therefore, as it cannot be said, in any sense, that the Pope denies the Father and the Son, he is not the Antichrist."<sup>1</sup>

The Papacy is, of course, in concord with modernism (with a small "m") which adapts views from Modernism (with a capital "M"), besides the fact that the faithful remnant of the Protestant Church rightly identifying the Papacy as an antichrist.

With respect to the period between Christ first coming and the Translation of the Saints (the Rapture), some Futurists have promoted a doctrine where basically no prophecies have been fulfilled in or by the Church. This is because they have thought that to allow anything before the Translation of the Saints (the Rapture) might be used to allow part or all of the seven years of the Great Tribulation to take place before the catching away of the Church. In other words, in order to have the Rapture be a real any-time surprise, nothing except the signs of Israel could be accepted as being fulfilled in the present Church age. Thus, they emphasise the fulfilments for the Jews through history, such as their pointing to 1948 (the formation of the state of Israel) as a fulfilment of Bible prophecy, but deny promises being fulfilled for the Church during the same period.

Futurism has been divided into a few classes on grounds of Pre-, Mid- and Post-tribulationism. The Pretribulationist variety has tended to point to current events and view history as if everything was progressively failing,

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<sup>1</sup> Lamb (1920), 135.

and that Jesus should return any moment. This is the Classical Dispensationalist view.

The Post-tribulationists also gained ground, developing in a few ways. Some Pentecostals were promoting the idea that the Church should rise up in triumph and fight the Antichrist during the Great Tribulation. Others under the label of “Historic Premillennialism” (i.e. Post-tribulationism) it was taught that Christians would go through tribulation to the final Second Coming of Christ.

Midtribulationism and the associated Prewrath view, which places the return of Christ somewhere in the middle of the Great Tribulation period, has tended to become excessively pessimistic and confused, believing that the Church would suffer under the heel of the final Antichrist before a handful of faithful saints are taken up. (This view wrongly divides the Great Tribulation from the wrath since Romans 2:8, 9 links wrath on the unbelievers *with* tribulation, meaning that the Great Tribulation has the wrath of God.)

Futurism has been dominated by Pretribulationists on one side, and Post-tribulationists on the other, their biggest controversy being where to place the Translation of the Saints, and other controversies about pessimism, etc. While it is correct that both have valid points, neither is independently fully correct.

Dispensationalism has been correct to assert that the Translation of the Saints, or Rapture occurs at the beginning of the seven year Great Tribulation.

Classic Premillennialism has been correct to identify a role for believers as well as the Jews in history. The Historic Premillennial Futurists have specifically denied an “any-time Rapture” because they have tended to be Post-tribulational. The correct view is to understand that there are specific signs to be fulfilled in history before the Pretribulation Translation of the Saints.

As for the Great Tribulation, there are many Futurist models as to how the seals, trumpets and vials are laid out in that period. The events should be viewed as intensifying and culminating toward the end of the Great Tribulation. While the details of Revelation should be translated fairly literally, some parts, like the evil beasts, are obviously symbolic. These symbols are considered to be directly representative of the concepts they are portraying, e.g. governments or people.

Midtribulationism teaches that Jesus is to return during the seven year Great Tribulation. Midtribulationism is a mistake that arises from confusion about statements about the time of tribulation in the Scripture. The Scripture clearly indicates tribulation through history, as well as the future Great Tribulation. Thus, various Midtribulation Rapture views must be viewed as a misunderstanding of historical tribulations, in that they should recognise that historical tribulation has occurred, but that God has saved His people from wrath to come. Midtribulationism seems to have been formed from a position of Dispensationalism. It seems that when Dispensationalists find some mistakes in their own model, they have then attempted to “rectify” this by moving to other incorrect Dispensationalist varieties. Because Dispensationalism itself has some wrong assumptions, the wrong assumptions need to be purged rather than to put new patching cloth on an old garment.

Despite the plethora of books and works promoting Futurism, including many fanciful, fictional and speculative scenarios, there is a sane and sensible form of Futurism, which serves both as a judgment on sin, and as a warning to sinners to repent now.

## The proper Futurist view

The sound Futurist view shows that there must be a Translation of the Saints before the wrath of God in the seven year Great Tribulation (see 1 Thessalonians 4:14–17 and 1 Thessalonians 5:2–4). “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.” (1 Thessalonians 5:9, 10). Since there are seven years of God’s wrath to come on the Earth, it is perfectly in line with the will of God to take out His children before His wrath comes upon wicked men.

One issue, which was not strictly limited to just Christianity, was whether or not the Bible said that a temple would be rebuilt at Jerusalem before the return of Christ. This has been a divisive international issue, with some (mainly Futurists) insisting that the Jews must build, while others point out correctly that the temple in the New Testament means the people of God (see 2 Corinthians 6:16).

The correct Futurist view understands that the final Antichrist will not be a full world dictator, but rather a European one. To ascribe one future ruler over the entire planet is to give too much credit and power to Satan, whose very nature inspires rebellion and chaos. It is plain from Futurists’ own



writings that they know certain nations shall not be in submission to this Antichrist system.

As for the Dispensationalist perspective, it is valid to recognise the restoration of the nation of Israel, a literal Translation of the Saints, literal Great Tribulation, literal Second Coming, literal Millennium and literal final rebellion and literal final judgment. There is a difference between the Church and the nation of Israel but this should not be understood through extreme Dispensational views. A moderate, Biblical understanding of the olive tree of Romans 11 shows the Gentile Christians have become the body, and the natural Jews will then join in with the spiritual Jews (i.e. Christians) in their membership of the one body. (The original tree was made of the Old Testament believers, which was a tree of faith, never of mere biology.)

The ablest critics of the excesses of the Futurist view have included Dwight Wilson and Steve Gregg. Others, like Gary North, seemed to have been obsessed with destroying Dispensationalism root and branch, rather than keeping truth where it agrees with the Bible.

## The Idealist or Spiritual view

This approach is encompassed by a variety of terms, such as, Spiritual, Idealist, Symbolic, Allegorical, Perennial, etc.<sup>1</sup> There are, in fact, a large number of differing views (arising from the 19th century) which are called “Idealist”. One example is Hendriksen’s progressive parallelism, where Revelation is divided into seven unequal parts, “The Book of Revelation consists of seven sections. They are parallel: each spans the entire new dispensation, from the first to the second coming of Christ”.<sup>2</sup>

The Idealist, or Spiritual view, stems from the allegorical or spiritual interpretations of the first centuries of the Church, notably, the writing of Tyconius, whose rules and commentary of Revelation from the fourth century influenced mediæval thought through Augustine.<sup>3</sup>

In its modern form, the Idealist interpretation of Bible prophecy relates the general truth of the prophecy to all and any times through Church history, and therefore importantly draws applications for readers today, encouraging Christians to do well, and showing that evil cannot ultimately triumph.

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<sup>1</sup> Not to be confused with the hyper-allegorising of the heretical early Church fathers.

<sup>2</sup> Hendriksen (1956), 28.

<sup>3</sup> Eaches (1910), xxvii.

The Idealist view can, quite rightly, point to recurring patterns and the general application of Scripture for the believer. However, while its applicability is worthy, the general method and result of the Idealist has been one of unbelief by many writers. The retreat toward mere allegoricalism has been directly proportional to the rejection of the fundamental truth of Scripture itself. To uphold the symbolic representation of prophecy, without having a literal fulfilment tends to cast the Apostle John as a raving madman, or as the human concoctor of fanciful imaginations. Some even say that some of the visions come not from John the Apostle, but John the Baptist.<sup>1</sup> Such notions, as put forth by Liberal Theology or advanced modernist unbelief, are really the rejection of any supernatural origin of the Scripture.

Those who interpret the Scriptures as being primarily, or in the first instance, relative or limited to the time of the original authorship might, in some way, deny the predictive elements of prophecy by making it merely a teaching of moral and spiritual value that does not require a sequence of real-world fulfilments.

Taking a spiritual application approach is one correct way of viewing prophetic Scriptures, but much of the modern Idealist approach is not. To distinguish this, the terminology of “general applicability” would be suitable. However, the influence of Idealist unbelief has negated much of what has been called the Spiritual view from being a particular interpretation of any value.

John Fitzgerald, a 19th century expositor, wrote, “There are some expressions which are both literal and symbolical. In order to find out which expressions bear this twofold meaning, Scripture must be our only guide.”<sup>2</sup>

It shall be shown by the authors that there is indeed a particular and specific Spiritual interpretation, and for its distinctness, it shall be called the “Symbolic Word view”. This view concentrates on (but is not limited to) describing an ideological battle taking place in the Infidel period<sup>3</sup> between Scripture-belief and modernistic unbelief.

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<sup>1</sup> Williams (2005), 2, 3.

<sup>2</sup> Fitzgerald (1839), 101, 102.

<sup>3</sup> From around the time of the French Revolution to the Great Tribulation.

## The proper Spiritual view

The Symbolic Word view is the proper form of what has previously been called the Spiritual or Idealist view of prophetic interpretation. However, in order to understand it, it has been necessary to know in detail of the other views of prophetic interpretation, especially the Historicist.

The Spiritual view first arose as an ideological reaction on the part of believers against Higher Criticism, particularly of the German Critics. The “unbelieving” Spiritual view was not yet in existence at that time (at the beginning of the 19th century), since the Idealist view was developed in reaction to the critics by believers who were developing a symbolical view out of the Historicist tradition.

This school arose in Germany, with Auberlen (1852) writing against those who attacked the authenticity of Daniel and Revelation, being German Critics who were Preterists: Ewald, De Witte, Lücke, Baur, etc. Auberlen formed his view by adapting various elements of Historicism and considering fellow German Idealists, such as Hofmann, Hengstenberg and Ebrard

The prevailing prophetic view in the early 19th century was Historicist. Auberlen stated that his view, which is clearly the early form of Idealism, developed out of the Classical Historicist view. However, instead of applying interpretations specifically, he viewed prophecies as not being concrete: “The book [of Revelation] does not intend to be a detailed description of church-history, but its object is to represent the great epochs and leading principal powers in the development of the kingdom of God viewed in its relation to the world kingdoms.”<sup>1</sup>

Doubtless, this non-specific approach was then taken up by critics of the Bible, who tainted this school in unbelief. This has led to its needful rescue, and now, in this time, its reassertion by bringing to bear the proper Symbolic Word view. The Symbolic Word view should now be taken as the viable, believing successor (or, distillation) of the Idealist/Spiritual views.

Auberlen advocated the Protestant view that Scripture interprets itself. His view seemed to take into account a spirit of multiple fulfilments, saying of Revelation, “Though, a prophetic book, it points to the future, yet it directs us first to its past, in order to obtain the key to its interpretation.”<sup>2</sup>

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<sup>1</sup> Auberlen (1856), 361.

<sup>2</sup> Auberlen (1856), 361.

Although the professions that the earliest Idealists were advocating concerned non-specificity, they did relate the prophecies to specific elements past, present and future, including a prophecy of Antiochus Epiphanes arising from the dead to rule Roman-Germany. Interestingly, in a number of ways Hitler did actually match this prediction.

Auberlen quoted a Dutch Jew, da Costa, “While infidelity is shaking the fundamental pillars of the Papacy, and in its refined forms of Philosophism, Rationalism, and Mysticism, is undermining the Protestant Churches, a new banner is raised up, under which the faith, the zeal, and the interest of Christians may meet and rally. From all sides, we hear voices, calling for a new appreciation, a new and deeper investigation of the Apocalypse.”<sup>1</sup> On this basis, Auberlen submitted his Idealist view as contributing to the “new banner”.

The Symbolic Word view identifies that banner, the standard against the flood of Infidelity, that is, the modernistic attack on the Scripture (see Isaiah 59:19). The ensign is the Scripture, the King James Bible, specifically the Pure Cambridge Edition. It is Jesus revealed by the Scripture to the nations in English (see Isaiah 11:10, etc.; cf. Ephesians 2:17). It is the very thing which is to come to the Jews and the nations — the knowledge of the pure words of God written in English coming from the ends of the Earth (see Isaiah 18:3, Zephaniah 3:10, etc.)

In the 1880s, critics were not only doubting the authenticity of Revelation, but claimed it was formed by several authors, including the suggestion that Christians had adapted Jewish writings. These views were documented by the Idealist William Milligan.<sup>2</sup> Milligan is credited with the modern emergence of the believing, non-literal approach.<sup>3</sup> But Milligan himself called Higher Criticism “valuable”, and in his interpretation of Revelation, made recourse to the Revised Version and criticised the King James Bible. In this way, he proceeded along a corrupt path and a corrupt prophetic interpretation.

Idealism was fused most commonly with Preterism and became almost fully identified in the realm of the critics, therefore waylaying this entire School. This is evident by the attachment to the Greek in the writings of H. B. Swete, and the praise of modern versions by F. F. Bruce. And worse, Hendriksen (a leading Idealist) worked on the New International Version.

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<sup>1</sup> Auberlen (1856), 424.

<sup>2</sup> He named the critics: Baur, Zeller, Hilgenfeld, Volkmar, Hausrath, Krenkel, Gebhardt, Renan, Aubé, Réville, Sabatier, Dr Davidson, Stuart, Cowles, Bleek, Beyschlag and Farrar.

<sup>3</sup> Gregg (1997), 43.

Steve Gregg presented his Revelation from an Idealist position, of the believing variety, and also acknowledged that (modernists) Mounce and Ladd embraced elements of the Spiritual view in their Eclectic constructions.<sup>1</sup>

The proper approach is to first take the element of Auberlen (i.e. to start from the Scripture and subsequently the Historicist Protestant tradition and then to develop toward the new Spiritual view) and unify the separate views into multiple fulfilments, thus finally identifying what exactly is now to be the Symbolic Word view.

## The Symbolic Word view

There have been a multitude of different ideas under the Idealist or Spiritual view, which must be replaced with the coherent form of the Symbolic Word view. This designation is used to distinguish it from the non-literal and varying “Spiritual” views. These generalist views not only allowed almost unlimited interpretations, but were subjugated by unbelievers who doubted the supernatural aspect of the Scripture. (Hyper-spiritualising is one tactic of unbelievers who do not want to accept what the Bible states as is.)

Whereas the Historicist and Futurist traditions developed as a result of Christian believers working on these frameworks to come to a proper understanding (even though they thought them to be mutually exclusive), this has not been so with the Spiritual views that came to be essentially subjugated by unbelievers before proper development could take place, meaning that it had been effectively laid aside by believers.

The Symbolic Word School presents a concrete view that adds to the other three valid Schools. The Symbolic Word view of prophetic interpretation looks at how the Word of God has progressed in history to finally play a mighty role in the end time harvest of souls for the Kingdom of God. The specificity of this view points to the King James Bible as the final end time Bible to be used by the Church in its purified state at the last. The view is easily discerned when it is realised that God has put this in purely symbolic form in the Book of Revelation. “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” (Psalm 138:2).

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<sup>1</sup> Gregg (1997), 46.

As the Bible progresses, the Symbolic Word view becomes more evident. The Book of Revelation therefore contains a major focus of this view, and Jesus Christ in person in Revelation 19 has both the title of being the Word of God, and even, “out of his mouth goeth a sharp sword, that with it he should smite the nations” (Revelation 19:15a). This is evident in the literal interpretation, before turning to a spiritual one. In the Symbolic Word view, the symbol is represented, with the Word of God (the Scripture) represented as a personification, coming forth in power, that is, of Christ by the Gospel revealing a latter days triumph of the Bible quite outside of — and before — any literal coming of Jesus Christ.

It is important, of course, to establish that the Scripture is not Jesus, but that the descriptions of Jesus in Revelation (a book full of signs after all) may rightly be able to relate to the progress of the written Word of God, especially since Jesus has a title, “The Word of God”.

This can be made to corroborate with the prophecy of the fall of Gog where there is a call for a sword (see Ezekiel 39), and the fact that JEHOVAH rides upon the heavens (see Psalm 68), and that there is a day of the LORD, which is not the day of the return of Christ, to stop the Armageddon campaign. It must mean that there is a symbolic event like Armageddon against the false word, and a symbolic time like the Millennium for the true Word of God, just as there is a literal Armageddon campaign which results in the destroying of the armies surrounding Jerusalem and a literal Millennium when Christ rules over the Earth from Jerusalem.

The fall of Gog in the natural is a manifestation of what is to happen in the ideological realm with the fall of modern versions (and the Koran) and of the “refuge of lies” (see Isaiah 28), that is, the false churches of untempered mortar, the profaned sanctuary, and all lukewarmness (see Ezekiel 13). “For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.” (Isaiah 28:21, 22).

Thus, the Gospel will, by the preaching of the King James Bible, be seen to enter through the gates of Euphrates (the fall of Islam) and have inroads against the “earth”, that is, the secular world.

## Reconciling the views

Around the year 2000, several editors produced works and materials showing that all four views have had impressive people championing them, but presented them as if they were mutually exclusive.

Steve Gregg made a commentary on the Book of Revelation which presented the four views in parallel columns, reinforcing the idea that a choice should be made in favour of one of the four Schools. C. Marvin Pate presented the four Schools in comparison with a Greek translation, implying that one should be able to interpret or choose (perhaps on a verse by verse basis) which of the Schools one might prefer. The Greek, ironically, was represented as a “fifth column”.

All the four Schools of thought have disagreed against each other, often directly related to two other areas of dispute, being the several views on the Millennium, and when Christ is to return in relation to the Tribulation. The standard Historicist view is the Premillennial Advent, the orthodox Futurist view is the Pretribulation Translation (the Rapture).<sup>1</sup>

It is not edifying to repeat all the accusations and diverging confusion which has resulted from the proponents of the various viewpoints railing against each other. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10). “Judge not according to the appearance, but judge righteous judgment.” (John 7:24).

Instead of magnifying the conflict, one should see the spiritual solution. It is proper to consider that since genuine Christians have been arguing for different views, that there may be some degree of validity in a number of approaches. “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33).

One interpreter prudently stated, “Each party contends for their own peculiar opinions, as though their stability rested, not so much upon the strength of any arguments that may be adduced in their support, but upon the demolition of another system which is supposed to be antagonistic to their own theory, but which, in fact, so far from opposing, if properly understood, would be found to strengthen and establish.”<sup>2</sup>

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<sup>1</sup> There tends to be agreement on their view of the Millennium regarding the personal thousand year reign of Christ, designating them “millenarians” or “chiliasts”.

<sup>2</sup> Anonymous (1845), xxii.

It should be honestly admitted that there are legitimate points made in all four Schools of prophetic interpretation, and that the correct approach in all this is to turn to the Spirit of God and to defer to the authority of the Scripture.

“These ... received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11).

It is impossible to take a middle ground on all the views, as there are elements in each which contradict each other, but it is equally foolish to follow one blindly without consideration of the others. Again, all aspects of all views cannot be fully correct, just as following only one “mainly correct” view is not the perfect way.

The right approach is to take the proper format of each of all four views, and understand how and where they fit together overall. This means that any Bible prophecy may validly have a number of meanings as long as there is internal consistency.

It might be said that the Preterist prefigures, the Historicist fulfils, the Futurist completes and the Idealist (i.e. Symbolic Word) applies. It has now become necessary to supersede the boundaries of the Schools of interpretation, and fit in with a proper, grand, overarching, cosmological timeline, rather than to be constrained by idiosyncratic views.

Traditionalism as a safeguard against heresy is a blessing, but equally, human constraints can be a curse. On the other side to tradition is novelty and anti-intellectualism. The Scripture says, “Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.” (Matthew 13:52).

C. Marvin Pate’s *Counterpoints: Four Views* (Zondervan) concluded with the questions, “How are we to understand symbolic literature? Or more precisely, does the genre of prophetic/apocalyptic require single, dual, or multiple fulfilments? ... For the Idealist ... Revelation offers multiple fulfilments of its message”. What is ironic about Pate’s conclusion is that the Historicist view was nowhere represented as one of the four views in that book, but instead the Futurist view was split between Classical Dispensationalism and Progressive Dispensationalism. (Progressive Dispensationalism is a form of Futurism with some Eclectic features. It still believes in Pretribulation rapture and is Premillennial.)



Pate suggested that the different views could be combined. Indeed, the interpretations should naturally flow together, showing of God's good promises, which do come to pass. Evidence shows that it is a certain truth that there are multiple valid schemes of interpretation, which illustrate one all encompassing timeline. This lends itself to accept the Historicist view as the primary or major one, and to have the others fit in with it without being contradictory to it.

In studying the timeline of the Bible, there are important distinctions in the Scripture. Some passages are parallel to each other, in that they speak about the same events. At other times, two similar things can be given, but they are different. The Christian could be helplessly tossed when reading of "Gog and Magog" in Revelation without studying if it is the same, or if it is different to the events described in Ezekiel 38 and 39. Really, proper understanding of prophecy requires knowing the meaning of one in order to understand the other. Hence, a godly scheme of interpretation with proper keys does much to unlock the correct meaning of the prophecies.

## Constructed Eclectic views

The Eclectic approach is simply the mixing of views to form a new one. Attempts have been made to create artificially mixed "Eclectic" views, so that distinct parts of Revelation may be read only (as they suppose) Preteristically, Futuristically or Idealistically, and these sections are combined with an overall bias toward one of these three. This method may use the Olivet Discourse to establish this supposition, since it is interpreted to speak in part about the fall of Jerusalem, and then in part about the Second Coming.

Proponents of these relativistic views have designed their doctrine to combine more than one of the Schools, creating a new variety, but still favouring one. However, these views are almost invariably united in their rejection of Historicism, which to their detriment they have considered essentially valueless.

A portion of the Roman Catholic and the Eastern Orthodox developed a view that embraces parts of Preterist, Historicist and Futurist elements. Their Historicism focused on Mohammad and Islam.

Another form of eclecticism was proposed by William Kelly, who examined the various Schools analytically, and took a view which basically divided

prophecies into completed and not yet completed. This became a feature of the Futurism Dispensational system as promoted by Scofield and others.

In the 20th century, modernist William Hendriksen proposed a view of repeating parallels in Revelation which span a great length of time. This, however, moved away from Historicism toward Idealism.

From the mid-20th century, critical eclecticism began to emerge, with no reference to Historicism at all. The varying views in the Eclectic School seemed to be united in considering Historicism “the weakest” and as having the least merit.<sup>1</sup>

It was this method which was followed to create Laddism and also Progressive Dispensationalism. Both were linked to a prominent theological views, taking Futurism with Partial Preterist elements in an attempt to create a hybrid or middle ground view between Covenant Theology (Calvinism) — where “Israel” means the Church — and Dispensationalism — where “Israel” means the nation of Israel.

The inaugurated eschatology of George E. Ladd broke up history into an over-simplified “already” (the present) and the “not yet” (the age to come), a specific view which was accepted by the Amillennialist A. A. Hoekema. While it is correct that Christ spiritually reigns, and that He will one day personally reign, there must be a dual fulfilment of prophecies with natural and spiritual Israel — something which Dispensationalism tends to deny.

The reign of Christ is spiritual, in the lives of believers and through the Church in the present: “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.” (Hebrews 2:8). “From henceforth expecting till his enemies be made his footstool.” (Hebrews 10:13).

The reign of Christ includes the fulfilment of natural Israel coming into spiritual Israel, and this to be accomplished before His future personal reign: “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things

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<sup>1</sup> Poythress (2000), *Schools of Interpretation*.

are put under *him*, *it is* manifest that he is excepted, which did put all things under him.” (1 Corinthians 15:23–27).

The idea of an “already” and a “not yet” contradicts the idea that the same spiritual reign of Christ, which is inward and heavenly, must manifest presently through Christian works and in the future in His personal earthly reign. Faith says, “Thy kingdom come. Thy will be done in earth, as *it is* in heaven.” (Matthew 6:10). Otherwise it would contradict the truth, “Jesus Christ the same yesterday, and to day, and for ever.” (Hebrews 13:8).

The real teaching is in Revelation 1:19, which speaks of joining three distinct areas: past, present and future.<sup>1</sup> The distinctions are the past, Old Testament believers (Israelite with some proselytes); the present, the New Testament believers (Jewish Christians with many Gentile converts making spiritual Israel, alongside the existence of natural Israel); and the future, the coming personal reign of Christ completing spiritual Israel as the only Israel, the “Israel of God” (see Galatians 6:16). The remaining natural Israel is to be converted before the Second Coming.

Ladd, in adapting the teaching of German theologians,<sup>2</sup> essentially promoted a continuous historic prophetic fulfilment, joining Preterist (i.e. the beginning of Christ’s reign) and the Futurist (i.e. the future tribulation period),<sup>3</sup> in a progressive framework (i.e. a conflict of the present world and the world to come) while rejecting the Historicist middle (the holistic view of Church history). Ladd denied the Pretribulation Translation of the Saints, instead using the unscriptural term “Parousia” to mean the Post-tribulational return of Christ to stop the Armageddon campaign.

Laddism has been recognised as the cornerstone of Kingdom Theology (not to be confused with Kingdom Now Theology, where the saints are to take up arms and physically set up the Kingdom of God by force, with which it shares common elements), which in practice said that all “Christians” are part of the same “Kingdom”, effectively tying together all denominations into one hierarchy, including Roman Catholics. It is basically an opening for both Amillennialism and Ecumenism.

The irrational rejection of Historicism is only too apparent. Ladd claimed, “Obviously, such an historical interpretation would lead to confusion, for there are no fixed guidelines as to what historical events are meant.” And yet, as if to contradict this, the very next sentence stated, “One of the most

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<sup>1</sup> See and compare Revelation 1:4, 8, 19; 4:8; 11:17; 16:5.

<sup>2</sup> Ladd (1974), throughout.

<sup>3</sup> Ladd (1972), 14.

prevailing features of this interpretation has been the view that the beast is the Roman Papacy”. He concluded, “This view has little to commend it, for the Revelation would in that case have little to say to the churches in Asia to which it was addressed.”<sup>1</sup> The hypocrisy was observed by Gregg, who prudently pointed out, “that the only approach more vulnerable to this particular criticism ... would be *futurism*.”<sup>2</sup>

This led Christians further away from the proper historical framework. And instead of rightly discerning the enemies of truth, the attempt was made to accept all conflicting doctrines, “Whether the process takes seven years, three-and-a-half, five minutes or one second is not relevant. The fact still remains that Jesus has declared that He will raise up a Church Army”.<sup>3</sup> However, an army which denies that the Papacy was antichrist does not have the destiny of overcoming the world (see 1 John 4:1–4).

The method of splitting prophecies so that they partially apply to the past and then suddenly jump forward to some future should not be employed extensively, as it is problematic to say that prophecies have unspecified gaps.

These issues are dealt with most particularly by those who take on some form of Idealism, who might either attempt to make the prophecies reoccurring, or else, make them non-specific. However, those who mix Idealism with Preterism, or with Futurism, might attempt to bridge the gaps of time (e.g. the general scope of Church history) with Idealist interpretations while favouring either Preterism or Futurism.

The Eclectic approach is untenable because it has tended to keep each part of the prophecies mutually exclusive when picking and choosing between interpretations, even though a number of commentators suggest that more than one fulfilment may be possible. Multiple fulfilments were specifically rejected by the modernist Beale, a champion of the Eclectic School.<sup>4</sup>

Another example of this was J. O. Buswell, who denied dual or multiple fulfilments, but advocated a “multi-lens” view. Accordingly, he tried to make the Sheep and Goat judgment of Christ last for the entire Millennium, and conclude with the Great White Throne judgment. As a Calvinist, he tried to take a middle ground on the views of the kingdom and covenants, while being strongly Futurist.

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<sup>1</sup> Ladd (1972), 11.

<sup>2</sup> Gregg (1997), 37.

<sup>3</sup> Hamon (1997), 267, 268.

<sup>4</sup> Beale (1990), 978.

In the end, Eclecticism has been more about attempting to artificially resolve conflicts by synthesising theological views than anything else (and making a name for the theologian who might accomplish this feat in the process). John Noë, for example, attempted to synthesise Early-Date Preterism (his main backbone) with Amillennialism, Premillennialism and Postmillennialism. In the process, he practically redefined what they were, and basically came up with a form of Early-Date Preterist-Idealism.<sup>1</sup>

## The rejection of Eclecticism

Critical Eclecticism is the youngest School of prophetic interpretation, which is a construct attempting to compromise in some way between Preterist and Futurist Schools with Idealist bonds. Champions of this view have included Grant Osborne, Gregory K. Beale, Steve Gregg, Vern Poythress, Sam Storms and C. Marvin Pate. Osborne wrote, “The solution is to allow the preterist, idealist and futurist methods to interact in such a way that the strengths are maximised and the weaknesses minimised.”<sup>2</sup> The problems with this are manifold, as Cornelis Venema eruditely pointed out since such a view can make any vision mean anything at all.

Eclecticism suffers from the primary problem of attempting to use unbelieving methods of modern critical scholarship (which at its heart rejects the perfection of the King James Bible). Therefore, these varying methods and results (each man’s eclecticism differs to every other’s) only lead to confusion. What it attempts to do for the good, ends up creating more disparity.

The only solution is to take the King James Bible as the foundation, and to allow believing Schools of interpretation provide multiple fulfilments, which bolster each other despite their separate iterations.

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<sup>1</sup> John Noë’s presentation on “Unraveling the End”, presumptuously billed as, “A Biblical Synthesis of Competing Views — Unifying One of the Most Divisive Elements in Recent Christian History” should have been called “An attempted synthesis”. He began with a Dissertation on the subject in 2001, which eventually developed into the book “Unraveling the End”, which he promoted in a paper from in March 2014. This paper also described the process he went through to write the book, which focused on eschatological issues rather than specifically the four Schools of Bible prophecy, though it did describe the four Schools of Bible prophecy and attempted to critically analyse their strengths and weaknesses. The paper concluded (forming an advertorial for the book), “I’m open and welcome your suggestions. Perhaps, something generic like ‘synthesis view’ might work? Whatever name may or may not become attached, here is what one of my mentors thinks of its potential significance: ‘Noë’s book just could be the spark that ignites the next reformation of Christianity.’ James Earl Massey”. Noë was right, of course, to seek to reconcile the unnecessary divisions, but his view essentially rejected the methodology, outlook and important elements which are retained and extolled in a proper multiple fulfilments approach.

<sup>2</sup> Osborne (2002), 21.

# TIMEFRAMES EXPLAINED

## The Biblical references to time

**G**OD has an eternal perspective. Bible prophecy relates to things that come to pass in time. This shows the divine limits on evil. Also, spiritual laws relate to time, which means that time itself is a major factor in Bible prophecy.

“And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:21).

The “last day” is used to mean the day of resurrection of the saints. Depending how time is discerned, a literal day or else a limited period is meant. The prophecies seem to indicate that day as being the Translation of the Saints, but also, there is entry into the same blessing promised for those saints who believe after that day.

The “last time” seems to refer to the entire New Testament period. Although the Apostles already knew that they lived in the last time, they still point ahead from their own lives.

The “last days” as mentioned in the prophecy of the outpouring of the Spirit from Joel 3 is taken by Peter in Acts 2 to apply to his time. Therefore, the last days must begin at Pentecost. However, most other last days scriptures appear to apply particularly to the time period from the French Revolution. This may also mean that Isaiah 2:2 and Micah 4:1, which appear to be Millennial prophecies, could have fulfilments prior to the Millennium. The Lord’s house is symbolic for the Church, mountains are symbolic of wealthiness, and the flowing of the people of nations unto it is symbolic of Restitution-period evangelism.

It is likely that the “last times” indicates the period beginning with Christ.

The “latter days” is not found in the New Testament but refers to Nebuchadnezzar’s great image dream, which in its earliest instance aligns with the reign of Augustus and the birth of Christ all the way to the destruction of Rome. It also refers to Ezekiel’s prophecy about Gog. The “latter days” could be relative.

The “latter times” is a prophecy of Roman Catholic doctrine in 1 Timothy 4:1, “NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”.

The “time of the end” is only mentioned throughout Daniel. According to Daniel 8, it is the end of the 2300 day prophecy.

“The end” is therefore relative to the timeframe or period in question. It does not require it to mean the very end of all time.

Some references, such as to the word “season”, may be undisclosed in length, since they can be long (many years), short, night, a time of rain, etc.

## Time measures in prophecy

In understanding times as given in Bible prophecy, interpreters must understand the day-year principle, which says that in a prophecy, the word “day” can equal a historical year. This principle has been taught throughout the Church age, and was “most evidently known by the Reformers”.<sup>1</sup> This is determined by context in the Bible. Examples include the following Scriptures.

“Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.” (Genesis 29:27).

“After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.” (Numbers 14:34).

“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” (Ezekiel 4:5, 6).

This principle has been well known, and even early Jewish interpreters knew that the Seventy Weeks Prophecy<sup>2</sup> of Daniel chapter nine was really a prophecy of years, not literal weeks. “Seventy weeks are determined ...” (Daniel 9:24a).

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<sup>1</sup> Napier (1593), 1, 2.

<sup>2</sup> When used as the name of this prophecy, the word “seventy” is spelled out.

From this principle, the following prophetic measures would apply in certain passages:

PROPHETIC TIME	ACTUAL TIME
Hour	15 days (if a day is a year)
Hour	approximately a year (if an hour is a year)
Day	a year
Week	seven years
Month	30 years
Year	360 years
A time	360 years
Half a time	180 years

Table 8 Prophetic time converted to actual time.

According to the standard Biblical measures, there are 30-day months, and 360-day years. Prophecies are found to use this method accurately, despite what bizarre claims are made for the lunisolar approach. Thus, the authors of this work do not accept the lunisolar approach but the traditional Historicist approach as outlined in the table above.

## The hour-year principle

Often, like with many things in the Scripture, modernist scholasticism has a different view because of a prior standing commitment against truth. They will turn to any other authority, such as supposed Jewish tradition, rather than take the Word as it stands. The area of 24 hour days is one of these examples where modernists deny both common sense and the Bible, attempting to claim that a day only has 12 hours.

“Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.” (John 11:9). According to the Scripture, the daylight portion of a day is 12 hours, and therefore the night must be the same. Hours in the night, rather than mere “watches” (shifts of guard duty), are mentioned in various passages, see Matthew 26:40, 55, Luke 22:59, Acts 16:33; 23:23.

Therefore, according to the Bible, a complete day equals 24 hours. In Bible prophecy, the hours would be apportioned as standard measures just as months (30 days) and years (360 days) in prophecies are, which are not



identical to astronomical measures. Thus, a day is considered to be 24 hours, not with some fractions or decimals of minutes and seconds.

There is in Bible prophecy a precedent where, on some occasions, the prophetic interpretation would regard one hour in the Scripture to equal one day (and remembering that a day equals a year, then an hour would equal an actual year). The key is in the Restitution message that Jesus spoke about labourers receiving their rewards at the end. (Incidentally, this passage identifies that a penny equalled a day's wage.)

“FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. ...

“And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.” (Matthew 20:1, 2, 6–12).

In this parable, the one hour of the last labourers is a Restitutionist prophecy of the last days reapers before the return of Christ. The fact that they labour one hour and yet receive a day's wages then links the reader to the standing principle that a day can equal a year in Bible prophecy (because a day in prophecy equals a year).

This is shown by the example of Acts 19, where two years of evangelism around Ephesus is contrasted with two hours of the idolaters chanting.

In Daniel chapter four, verse 19 says, “Then Daniel, whose name *was* Belteshazzar, was astonied for one hour”. Daniel had interpreted the dream for king Nebuchadnezzar, then, “All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon.” (Daniel 4:28, 29).

The Scripture records that a voice spoke out a pronouncement, “The same hour was the thing fulfilled upon Nebuchadnezzar” (Daniel 9:33a). In this, the principle of a one hour fulfilment being 12 months later may be detected, besides the voice speaking, and one literal hour later it happening. Therefore, it is possible to posit the formula one hour equals 12 months (a year).

There are numerous examples in the Book of Revelation, where one hour being a year would contextually be the most fitting when the passages are read symbolically, not literally.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” (Revelation 3:10).

“AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1).

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.” (Revelation 17:12). Contrast this with Revelation 18:10, 17, 19, where a different meaning of the word “hour” is intended. The “hour” of destruction would have to be within one literal hour, whereas the “hour” of the kings reigning would have to be longer, that is, one year.

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” (Revelation 11:13).

This last passage is linked to a description of days. These days, like days in some other passages, may then be able to be broken down into component hours to find an amount of years being prophesied. That is, that it is possible to read a day equalling 24 years.

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. ... And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” (Revelation 11:9, 11).

In this case, three and a half days would be 84 hours, that is, 84 years. The fact that the days are mentioned verses nine and 11, and then the word “hour” in verse 13 allows for the breaking down of the days into hours, and then making each hour equal a year.

This principle of breaking down days into hours and then making years may possibly apply elsewhere. This principle would otherwise have been obscure unless consideration of the Scripture itself had been taken, and second, to observe the fulfilment in actual history. Investigation into Revelation 11, for example, shows with plainness that the principle does hold true, despite it being only recently discovered.

## Cycles, repetitions or recapitulations in time

The idea of repetitions is broadly promoted and required in the Spiritual or Idealist (Symbolic Word) School of Bible prophecy. This School was in some way right in suggesting an interpretation which led to pointing to specific eras, epochs or periods within Church history. Multiple fulfilments would not only resolve the varying interpretations, but to the greatest degree synthesise and harmonise them, even to the point of totally resolving them in one unified holistic approach.

The four theological Schools of prophecy interpretation have primarily been focused on Revelation, whereas the whole of the prophetic Scriptures, especially those which would in some way be parallel to Revelation, must actually be classified. Further, any prophecy needs to be placed into its proper position — or, in the case of multiple fulfilments, positions — on the overarching scope of the entire timeframe of the world’s existence.

The overarching prophetic view is Historicism, and this would mean that potentially the Historicist period could be broken up into three broad categories: the Pagan, the Papal and the Infidel.<sup>1</sup> The antichrists were the Pagan Cæsars, the Popes, and the infidels (and in the Eastern line through Islam) leading to Gog.

The following table generally lays out a broad overview, without specifically going into the details of the differences between the Western line (the Papacy) and the Eastern line (Islam); in the unity of Romanism and Secularism in the modern Papacy; and in the origin and nature of the Russian-led northern confederacy.

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<sup>1</sup> Kett (1805), vol. 2, 1–286.

VIEW	PERIOD	CHURCH PERIOD	TRIBULATION	ANTICHRIST
Preterist	Antiochene/Maccabean		Persecution of Jewish faithful	Antiochus Epiphanes
	Pagan Rome	Ephesus, Smyrna	Jewish and Pagan Roman persecution of Christians	Cæsars, Nero, Diocletian
Historicist	Papal Rome	Pergamos, Thyatira, Sardis	Roman Catholic persecution of Christians	Popes
				Mohammedanism, Turks
Symbolic Word	Infidelity	Philadelphia, Laodicea	Forces exerted by Mohammedanism, Russian-led northern confederacy	Gog
			Intellectual or ideological attack on Christianity by modernistic secular Humanism; doctrinal attack by Ecumenism, rejection of the Word by modern versions	The spirit of error
Futurist	Tribulation		Persecution of Christians and Jewish Christians	Europe, Antichrist
Post-millennial			Attempt on the people of God by Gog and Magog	Satan

Table 9 The periods of history and their respective characteristics.

This would mean that there are a series of tribulation periods in history that are relevant to the people of God. The first was in the days of old at the time of Antiochus Epiphanes, and in the New Testament, the persecution of Jewish Christians by the Jews before 70 AD. Then, there was the persecution by the Pagan Romans, the persecutions under the Popes and the attack on the Word of God coming out of the French Revolution. This will lead to an awful tribulation period for the Jews at the hands of the Russian invasion, which is to be linked with the vindication of the Scripture that contributes to the demise of modernistic “Christianity” in the period of Infidelity. The Infidel period began from after the French Revolution.

There is also a specific future Great Tribulation, known as the outpouring of the wrath of God upon the Earth. The Church is not present on Earth for this period, as it is designed specifically for the punishment of the world. “And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” (Isaiah 13:11).

There has been general tribulation of the saints through history, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33). This tribulation, however, has come from devilish sources and must be differentiated from the future seven year Great Tribulation, which

is the result of God's wrath (explaining why the people of God have no part in this since the spiritual law of Romans 5:9 will be in effect).

## The judgment in every period

There is a pattern of history. First, in the Pagan times, there were troubles for believers, then a solution for them. This likewise occurred in Papal times. And so must also be the pattern for Infidel times.

There are three main periods of (Western European) history, which are Pagan, Papal and Infidel.

In the Pagan period, the Roman Emperors persecuted the Christians. Vindication came by way of Constantine, under whom the Empire turned Christian.

In the Papal period, the Roman Catholics persecuted the Christians. Vindication came by way of Martin Luther, under whom a sizable proportion of Europe turned Christian.

It is consistent to project that if the military change came in the first, and the ideological change came in the second, then in the Infidel period there must be some change also. The cry for a new Reformation by many has, in fact, a solid historical ground, and in the light of many passages showing a coming Church Restitution, it has very firm Biblical foundations.

	PAGAN TIMES	PAPAL TIMES	INFIDEL TIMES
Beginning	Pentecost (already pre-existing)	538 AD	1798
End	538 AD	1798	Translation of the saints
Chief doctrine	Polytheism	Roman Catholicism	Secularism (no law of God in national society)
Prevailing antichristian practice	Emperor worship	Salvation by works	Atheism, agnosticism, godlessness
Method of change	Conversion of an Emperor to Christianity	Reformation	Fall of Gog
Details	Constantine issues a decree of toleration for Christians	Martin Luther sparks conversion of Saxony and other European states to Protestantism	God intervenes in history
Date	313 AD	1517	2025?

Table 10 Historical patterns in the light of prophetic periods.

Ezekiel 39 describes the events of the Fall of Gog, how God's intervention in history opens up great spiritual outpouring.

## Elaborating upon the received four Schools

There are four viable forms of the four Schools of prophetic interpretation. These are the Preterist (concentrating on the Pagan period fulfilment), the Historicist (events relating to God's people fulfilled throughout Church history, and the providential triumph of the Church in the Papal period), the Futurist (yet to be fulfilled events affecting God's people) and the Symbolic Word (the triumph of the Scripture in the Infidel period).

Once the foundation of a Historicist view is set in place, it then follows that all prophecies should be placed within this timeframe. However, prophecy itself must be defined more widely than just the four Schools, since there are also general prophecies that lie outside of the Schools.

Scripture, in the broadest sense, is found to contain prophecies from the very outset in Genesis, which may be identified as to their nature being literal, metaphorical and/or mixed.

LITERAL — directly applicable.

METAPHORICAL — symbolic or allegorical.

MIXED — a literal prophecy with symbolic elements.

Prophecies may therefore have more than one fulfilment, basically literal and spiritual. However, in the case of some symbolical prophecies, there are three literal fulfilments:

IMMEDIATE — comes to pass soon, or, the first fulfilment.

PERPETUAL — continually comes to pass, either generally (perpetually or cyclically) or progressively (cumulatively).

ULTIMATE — points toward a final or total fulfilment.

This means that a prophecy can have both a specific (natural) and a general fulfilment (spiritual).

In the case of the Genesis prophecies of Abraham's seed, there is a duality. The fulfilments are based on whether references to "Israel" in prophetic passages means the natural Jews or the Church, or both. It is by understanding multiple fulfilments that the disparate parts form a full picture. There is a clear difference between natural Israel and spiritual Israel, so that some passages referring to the Jews and Israel only concern natural Israel (see Romans 11:26), some only spiritual Israel (see Romans 2:28, 29), and some both (see Mark 12:29 and Revelation 7:4). Without proper discernment of this, confusion has caused some to wrongly interpret

verses with respect to Israel. The lynchpin between the two is Jesus Christ, who is both of the natural descent of Abraham as well as the means of spiritual descent from Abraham for the entire body of Christians through His blood.

When a prophecy like that of Gog and the people of Magog, in the 38th and 39th chapters of Ezekiel, is examined, it has only one meaning with both literal and symbolic elements in the passage; ultimately, the Gog and Magog prophecy is absolutely fixed in time, which is when the Eastern Antichrist is destroyed and natural Israel's conversion starts.

This prophecy can be seen as a marker in the overall timescale because it cannot be honestly found to have literally occurred in the past, which means that it is yet future and will be eminently observable when it does come to pass.

The Bible does show how former events or allusions will be relevant to latter ones, including types and antitypes. This principle is well established within Scripture, including with fulfilled prophecies, making the argument for multiple fulfilments justly irrefutable. This is especially since the New Testament makes direct use of Old Testament Scriptures to bring out some hitherto unseen point.

In interpreting Daniel, there is firstly the generally agreed view, and then other different modes of fulfilment can be identified. For example, in Daniel chapter two, the prophecy incorporates several meanings of the toes (explained further in the Daniel commentary section), and of the stone that hits the feet in the great image dream. There is both a first and an ultimate fulfilment of the stone. Literally Christ's Kingdom takes over. Also, the symbol of the stone striking the toes may be taken as indicative of something metaphoric. The picture itself (e.g. the literal thing that Nebuchadnezzar saw and Daniel described) has then become subject to the methodology of both its time and its meaning in fulfilment. In this case, only one sense is accepted, but in the grand scheme, two particular ultimate meanings are correct.

In Daniel chapter two another kind of duality is introduced, which is the concurrency of both the Papacy and Islam in history, and is explained in detail with the former in chapter seven and the latter in chapter eight of this work.

Both the Western and the Eastern lines have their own:  
First or immediate fulfilment;

Second fulfilment or historical fulfilment; and  
Third fulfilment or final fulfilment.

This is very beneficial in explaining the complex prophecy of Daniel 10 to 12, where numerous interpretations have been suggested by the prophetic Schools.

Similarly, the Olivet Discourse of Matthew 24 is usually taken to mean either the Preterist view leading to the fall of Jerusalem, or the Futurist view as leading to the final Great Tribulation. However, once the timeline is understood, the Olivet Discourse must really point to three main meanings: the Preterist, the Futurist and the Historicist views. The holistic Historicist approach is the entire timeline from the time of Christ to the Second Coming.

The book of Revelation has three modes of fulfilment in relation to time (see Revelation 1:19, etc.) past, present and future, which correspond to the Preterist, Historicist and Futurist views.

It is also important to notice that Revelation 1:2 speaks of the record of the Word of God (Scripture), and “Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.” (Revelation 1:3). Not only does this emphasise that John is writing Scripture himself (see Revelation 1:11, etc.), but also that the existence of both this book and the Scripture in general must exist in the future, to be read, heard and understood. This ultimately means that there is an entire view of Revelation which relates it to the progress of the Scripture through time to the nations. This is the Symbolic Word view.

The Symbolic Word view is bounded as a particular spiritual or providential operation through time, and has some relationship to all Schools, since it overall supplies “glue” to connect together the other views.

## The victorious outlook

The message of the Gospel being revealed and going forth in power is the plan of God. The wondrous beauty of Historicism is that it shows that God is in control. Futurism has been too fearful of enemies and tended to be defeatist, even though Jesus assuredly promised, “I will build my church” (see Matthew 16:18).

Pentecostals have for years prophesied of a mighty outpouring of the Holy Ghost to occur throughout the Earth. There is nothing more Biblical than



to see that a sound method of Historicist prophecy does indeed confirm that there will be a great latter days outpouring of the Spirit and that the Gospel Church should be revealed in great glory in evangelising the nations in power. Not only was this true in the time of the Early Church, but in these times also.

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.” (Acts 2:17–21).

The entire purpose of the Bible is about the Lord Jesus Christ and His work by the Church. The message of the Gospel being revealed and going forth in power is the plan of God. Bible prophecy not only shows the limits on creation, but also the triumphant advance of the Gospel.

The Scripture has been given for believers, for evangelism, for actually reaching the nations that they might respond to it. Believers are told that this is in line with all the prophets. But where have the prophets said such a thing, and what is the common threads tying this together? “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

The people of God were supposed to keep the commandments of God, meaning not only to obey, but to have the words themselves. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17). “Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12).

Not only should the valid Historicist interpretation of Scripture be restored, but it should form part of a greater doctrinal framework, showing the valid Law of Multiple Fulfilments of Bible prophecy, which is part of the full counsel of God. In the restitution of all things, there must be a recovery of this significant doctrine.

The solution to the variances among the interpretive Schools is to take a sound form of each, and make sure they are held together in one timeline. This favours or focuses on the Historicist view as the primary fulfilment through history into the ages to come. It is within this framework that the entire scheme of God's plan, as part of His full counsel, may be understood. Most importantly, it is Scripture itself which provides the basis of forming this view. The conclusion of the matter is the Futurist view.

If the future Millennial reign of Christ is counted as the ultimate resolution of the prophecies, it would not be wrong to consider that the present time to the coming of the Lord is already one of the "times of restitution". Not only are there many Biblical examples of this, but also, within the Historicist interpretation, as a major stage of Church history, it is known that the Edict of Milan (313 AD) specifically mentioned the restoration of estates and property to Christians.

There were great material benefits of Constantine's Christianisation of the Roman Empire. "Once more, under imperial auspices, the Christian professing Church Catholic was gathered for the first time in Œcumenical council. Representatives attended from every province, nation, and tongue, in the vast empire. The palace-gates were thrown open to the holy delegates. The emperor stood, till requested to sit down, in respectful deference before them. If in the use of his power he was to the church as a nursing father, his behaviour was respectful as that of a son."<sup>1</sup>

If the vast persecution by sword at last ceased with so great a change, how much more should the darkness, Infidelity and Atheism<sup>2</sup> of the 21st century be broken by the spiritual sword of the Lord. Indeed, there is a passage of Scripture where the Lord calls for a sword — it is a particular event prophesied of in world history in Ezekiel 38 and 39. This speaks of a leader of a northern confederacy called Gog with his allied nations of Persia (Iran), Libya, Ethiopia and others.

The land of Magog can be identified as Russia, and Meshech as Moscow, the capital of Russia, and Tubal as Tobolsk, the capital of Siberia.<sup>3</sup> The prophecy speaks of a time when Israel is dwelling in its own land (which only came to pass after 1948). In the prophecy, the enemies have the agenda

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<sup>1</sup> Elliott (1862), vol. 1, 255.

<sup>2</sup> When the spirit, trend or adjective of infidelity is meant, given with a lower case "i". Infidelity as a title for a period of time, a proper noun or for a concerted belief system, a capital "I" is used.

<sup>3</sup> Elliott (1862), vol. 4, 120, 127, along with G. S. Faber, T. R. Birks, B. W. Johnson and others, this has been also taught by many Futurists, including, C. Scofield, H. Sutton, H. Lindsay, C. Missler, etc.

of taking the wealth of the land. However, God works against them with spectacular power, and many men die.

The global implications of this stunning event lead to the national conversion of the Jews and the beginning of an uplifting move of global evangelism. “So the house of Israel shall know that I *am* the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.” (Ezekiel 39:22, 23).

The unprecedented days of blessing that will follow will allow the Church to advance with the Gospel, and proclaim that one day Christ Jesus should come to take up unto Him His people. “He that hath ears to hear, let him hear.” (Matthew 11:15).

The primary focus of the Historicist prophecy is on believers’ faithful continuance in the way of God until the coming of the Lord Jesus, which is the fulfilment of the Historicist scheme. That coming is a quick, quiet coming as a thief where the Church rises to meet the Lord in the air.

The Futurist view is the outpouring of the wrath of God and His working through the Jewish converts during the seven year Great Tribulation period. The Futurist view is the outworking of things in history, and it is, therefore, possible to reconcile the present trends (as shown in the Historicist view) as leading to those Futurist events.

The Gospel and the Scripture must be published to the nations before the end comes. When the Jews find that the church has been taken away at the Translation of the Saints, many of them will know the truth of what has been established, even though the newly arising Final Antichrist will try to deceive them. “And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.” (Ezekiel 33:33).

As Oliver Cromwell said in 1653, “But at all events sure I am, when the Lord shall set up the glory of the Gospel Church, it shall be a gathering of people as out of deep waters, out of the multitude of waters: such are His people, drawn out of the multitudes of the nations and people of this world.”<sup>1</sup>

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<sup>1</sup> Carlyle, Speech the First.

E. P. Cachemaille, the last of the great Classical Historicists, wrote, “Here also is light and leading for the true patriot, who seeks in every way to promote his country’s highest welfare. Indeed, if this interpretation be a true one, it is of momentous importance not only to the whole Church of Christ here below, but also to the entire world, and therefore it ought to be widely made known. The very purpose of the prophecies is to warn God’s people against secret danger, and such warning cannot be given without exposing unsuspecting enemies.”<sup>1</sup>

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<sup>1</sup> Cachemaille (1927), xi.

# PROPHETIC SYMBOLISM

## Signs

“THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John” (Revelation 1:1).

Revelation, as well as all other Bible prophecy, is for the people of God, “his servants”, and deals with things which come to pass. Prophetic passages are not always to be taken literally, as the word “signified” in Revelation 1:1 indicates signs and symbols.

Adam Clarke, in his introduction to Isaiah, gave a general overview of prophetic language, describing allegories, parables and metaphors. The Book of Revelation, like the Book of Daniel, contains many representations by signs. Admittedly, Bible prophecies are not always clear, but are written in symbolic language that requires interpretation through godly study and research. Historicists like Sir Isaac Newton, Charles Daubuz, B. W. Johnson and others gave lists of interpretations of the symbols in the prophecies.<sup>1</sup> By this means it could be shown that there was a consistency in interpreting and understanding the prophecies.

The Bible itself gives precedents for interpreting certain things, supplying the model whereby symbols are defined. Daniel chapter eight, for example, shows that the beasts represent kingdoms, and the horns represent kings. Revelation 17 also contains explanations of details of symbols, such as waters being representative of people.

Hence, when something is described in prophecy, it could both be symbolic and literal, as in: “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” (Revelation 19:8).

In rightly dividing the Word of God, every symbol is itself a sign, and can be viewed by the following rules:

1. The symbol itself is morally neutral.
2. The symbol is given moral value by context.

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<sup>1</sup> See the Bibliography.

3. The neutral attributes of the symbol is defined by conference with other Scriptures.
4. The moral usage of the symbol at one place should not be assumed to be identical with the moral usage at another place, because of the preceding rules.
5. At every place the symbol must always have the same moral value, that is, either good or evil, in all the possible interpretations of each symbol.

A morally neutral symbol can be observed in the fact that the Bible calls both Jesus and Satan a lion, though never in the same verse. A lion in just one verse can never mean both Jesus and Satan in differing interpretations. Yet, a lion has certain attributes, and it is these which are respectively being attributed to Jesus in the context of one verse (see Revelation 5:5) and Satan in the context of another verse (see 1 Peter 5:8). In a similar way, the serpent represents both Satan personally in one verse (see 2 Corinthians 11:3) and the healing by Jesus being made a curse on the cross (see John 3:14). And again, the colour red can represent both sin (see Isaiah 1:18) or else vengeance (see Isaiah 63:2).

While it is possible that some things have both a good and an evil expression (e.g. “woman”), some things will have an opposite or antonym, such as “whore” versus “virgin”, etc.

These need to be interpreted from Scripture. The following is a list of some of the symbols in the Bible according to the Historicist interpretation. A few example passages are given as indication of the meaning. These references and definitions are a guide only.

## Glossary of Historicist prophetic symbols

**ADULTERY** — Idolatry or apostasy. The actions of a false Church represented as a harlot. (2 Corinthians 11:2).

**AIR** — Realm of the devils, the realm of rulers. (Ephesians 2:2).

**ANGEL** — Any agent or messenger of the divine will. It may be a literal spirit, or a movement of divine providence (Hebrews 1:6, Romans 13:6, Hebrews 1:14, 2 Samuel 14:17, 20).

**ASCENSION TO HEAVEN** — Exaltation in power and glory. Prosperity. Unassailable. (Proverbs 30:4, Psalm 68:18–21).

**BABYLON** — The city that carried God’s people into captivity. Rome. (Daniel 1:1, 5:13, Jeremiah 51).

**BALANCES** — A symbol of judgment, but when used in connection with food they are a symbol of scarcity. (Job 31:6, Amos 8:5).

**BEAR** — Powerful, ranging beast. (Proverbs 17:12, 2 Kings 2:24).

- BEAST — Represents a nation or Empire. A wild beast indicates a usurping, cruel, tyrannical, persecuting power. (Ezekiel 29:3, 4).
- BIRDS — Armies, especially those who take the prey. (Isaiah 18:6).
- BLACK — The colour of mourning, affliction, calamity and troubles of war. (Nahum 2:10).
- BOOK — God's knowledge.
- BOW — Archery is the symbol of offensive warfare. (Ezekiel 39:3).
- BRASS — Toughness, hardness, lasting adversity. (Deuteronomy 33:5, 25).
- BRIDE — The Church.
- CANDLESTICK — A symbol of a church and Christian activities, which are a light in the world. (Matthew 5:14–16).
- CLOUD — An emblem of success and majesty. To ride upon the clouds is to appear in glory and exaltation. A collection of believers or spirits. (Job 20:6, Hebrews 12:1).
- CROWN — The symbol of rulership. Exaltation and honour. (Genesis 49:26).
- DARKNESS — The well known symbol of blindness, calamity and affliction. (Isaiah 24:11).
- DAY — One year. (Numbers 14:34, Ezekiel 4:6).
- DRAGON — Satan. The means Satan has used, e.g. the Roman Empire. (Revelation 12:9, 20:2).
- EARTH — The natural nations, particularly in the realm of Europe. (Romans 10:18).
- EARTHQUAKE — Political and moral revolutions, the shaking of the established order of things, the subversion of states and fortunes. Secular changes. (Haggai 2:7, Mark 13:26).
- EGYPT — The place of spiritual bondage, the wicked world. (Old Testament type, Hebrews 11:26).
- EUPHRATES — Middle Eastern powers (compare Ezekiel 29:3).
- FIRE — Fierce destruction. (Isaiah 4:4).
- FIRE FROM HEAVEN — Divine destruction, excommunications, pronouncements on enemies. (Genesis 19:24).
- FLOOD — Symbol of overpowering. Distress from persecution or any cause. (Isaiah 59:19).
- FOREHEAD — The thinking or identification of a man. A mark in the forehead means a public profession. (Jeremiah 3:3).
- FORNICATION — Idolatry. See “Adultery”.
- GRAVE — To bury means to forget. (Psalm 115:17).
- HAIL — Ravages and destruction. (Ezekiel 13:13).
- HAND — A mark in the hand means the manner of life, and what people do. (Luke 9:26).
- HARLOT — An idolatrous community, apostate church. See “Adultery”.

- HEAVEN — The rulership of the world, the station of princes. (Ezekiel 32:8).
- HORNS — A symbol of kings, kingdoms, or power. (1 Samuel 2:1).
- HORSE — A symbol of war. The colour of the horse indicates the condition of the state of the war. (Jeremiah 8:16).
- INCENSE — The prayers of the saints. (Psalm 141:2).
- IRON — Strength. (Daniel 2:40, Jeremiah 1:18).
- KING — Supreme power, stands also for a kingdom. (Daniel 8:21).
- LAMB — The Lamb of God is Jesus. (John 1:29).
- LEOPARD — Cruelty, Swiftmess. (Habakkuk 1:8, Isaiah 11:6, Jeremiah 5:6).
- LION — Power. (Judges 14:18).
- LION'S ROAR — A powerful language, especially English. (Amos 3:7).
- LOCUSTS — Devouring armies, who pillage and ravage a country. (Nahum 3:7).
- MERCHANTS — Those who traffic in religious privileges and the souls of men. Those who make merchandise of religion. (Ezekiel 28:5, 18).
- MOON — A symbol of rulers or great men, but not supreme. (Genesis 37:9, 10).
- MOUNTAIN — A mountain denotes one highly elevated and conspicuous among men. A great and powerful prince or government. A burning mountain is a destructive conqueror. (Isaiah 2:2, Zechariah 4:7).
- PALM — The palm branch is a symbol of joy, victory and harvest. (Leviticus 23:40, John 12:13).
- RED — A symbol of cruel, bloody war, distinguished by awful carnage. (see Psalm 68:23).
- ROD — The symbol of rule. A rod of iron is a strong rule. (Isaiah 10:5).
- SCARLET — Sin, bloody cruelty. The colour worn by the cardinals of Rome. See "Red".
- SEA — Mass of people. (Isaiah 57:20).
- SEAL — Locked, certain. (John 3:33).
- SORES — Weakly or contemptible position. Civil strife. (Psalm 77:2).
- STARS — Conspicuous men. Shining lights in the world. (2 Peter 1:19).
- SUN — A supreme ruler. The moon and stars indicate great lights of society. (Psalm 84:11).
- SWORD — A symbol of slaughter, or of conquest. A sword proceeding out of the mouth indicates the spiritual conquests of the word of God. (Ephesians 6:17, Hebrews 4:12).
- TABERNACLE — The body, the Church, see "Temple of God".
- TEMPLE OF GOD — The Church. (2 Corinthians 6:16).
- THRONE — A symbol of authority. (Genesis 41:40).
- THUNDER — Voice of God. (Psalm 29:3).
- TRUMPET — The blast of the trumpet means proclamation, call to warfare. (Numbers 10:2, 1 Corinthians 14:8).



WATERS — mass of people.

WHITE — To be clothed in white is to be innocent, pure, and to be triumphant. (Isaiah 1:18).

WHITE HORSE — Triumphant and glorious war. (Zechariah 6:3, 8).

WHORE — Apostate church. See “Adultery”.

WINDS — Symbol of commotion, of mighty movements, invasions. (Jeremiah 49:36, 37).

WINE PRESS — A symbol of an effusion of blood and of distress. (Deuteronomy 32:14).

WITNESSES — Testifiers, testimony. (Hebrews 12:1, 2 Corinthians 13:1, etc.).

WOMAN — A body politic, civil or religious. The “woman clothed with the sun” is the pure and faithful Church. The Great Harlot is the false, faithless, apostate church. See “Adultery”. (Ephesians 5:22–33).

WORLD — The Roman Empire, the social system of man. (Luke 2:1, 1 John 5:19).

## Heavenly beasts

The symbol of a beast or animal-like spiritual creature carries meaning and represents a person, group of people or nation, and is common in the prophecies of Daniel and Revelation.

The first is the Lamb, which had been slain, with seven horns and seven eyes. This represents Jesus Christ, the eyes showing his view of things on the Earth and his horns the seven spirits of God, that is, seven divine attributes, which are the spirit of holiness, meekness, wisdom, fear, faith, glory and truth. The spirit of prophecy is the testimony of Jesus, which is of the spirit of truth (see 1 John 4:1–6).

Around the throne of God are also four beasts, which, although literal, also are symbolic of each of the Gospel writers.

The first is like a lion. This represents the Gospel of Mark, representing the view of Jesus as the King, that is, the Lion of the Tribe of Juda.

The second is like a calf. This represents the Gospel of Luke, and represents Christ as a servant and labourer.

The third is like a man. This represents the Gospel of Matthew, in the role of Christ as the Son of Man.

The fourth is like a flying eagle. This represents the Gospel of John, written to show Jesus as the Son of God, that is, divine.<sup>1</sup>

## Earthly beasts in the Historicist view

There are earthly four beasts in Daniel chapter seven. The lion beast represents Babylonia. The bear beast represents Medo-Persia. The leopard beast represents Grecia.

Then, there is the beast with 10 horns and a little horn, which represents an all-encompassing view of the Roman Empire in its various iterations, the little horn being the antichrist. This fourth beast displays more ferocious devilish tendencies than the others.

There are two earthly beasts in Daniel chapter eight. The ram beast represents Medo-Persia. The goat beast with various horns represents Grecia, the Hellenic kingdoms, the Eastern Roman Empire, Mohammedanism and Gog.

In Revelation 12 there is the dragon, which is Satan, and his use of world empires, particularly Rome.

In Revelation 13 is the beast out of the sea (the mass of people), which represents the power of Rome. Also, in Revelation 13 is a lamb-like beast, which is the false prophet. In the Historicist interpretation this is viewed as the Papacy especially after 1798 in its alliance with the secular world. This beast rises out of the Earth, meaning its power is granted and limited by Secularism. The image of the beast is modern, economically unified Europe. In the Futurist interpretation, the false prophet directs worship and honour to the final Roman Antichrist.

In Revelation 17, the Whore of Babylon, which represents Paganism, Roman Catholicism and modern apostate Christianity (a large portion of nominal or compromised “Christians”), is shown as riding on a beast arisen out of the bottomless pit, meaning Infidel Europe. This beast represents the conglomeration of mysticism, Atheism and other such selfish doctrines.

“All the beasts symbolizing the *fourth kingdom, acting under different influences* for the persecution of Christ’s people, we should view as foreshowing THE ONE ANTICHRIST under different forms, and manifesting itself in different periods and states of the world — *one, and yet not the same*

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<sup>1</sup> Clarke (1832), Revelation 4:7; Victorinus.

— as the seed, the sapling, and the tree: as the chrysalis, the caterpillar, and the butterfly, taking different forms, and assuming different appearances, and exhibiting different dispositions, religious and political, according to the times, and as the cunning of its great instigator and helper, Satan, judges best to subserve his malignant purposes. In a *religious* aspect, showing now Pagan, now Popish, and now the great and terrible form yet to come. And in a *political* aspect, showing sometimes as absolutism, and sometimes as democracy; keeping, however, under every form and aspect and outward change of professed religion and politics, an unaltered and unmitigated hostility to the Gospel, and to all who receive the Gospel in its true spirit; and ever manifesting that hostility by a cruel oppression and persecution of the saints, wherever and whenever it possesses the power of doing so; and where that power is restrained, retaining and keeping alive a thirst for their blood.”<sup>1</sup>

The dragon “is the Antichrist, as manifesting himself in Pagan times, and persecuting the *very name and outward profession* of Christianity; the other, (the beast of the sea) is the Antichrist, as manifesting itself in Popish times, when, having laid Paganism aside, yet retaining its fierce hostility, it more cruelly persecutes the Gospel in its true spirit, while professing to hold that Gospel precious, and assuming to be the true expounder of its doctrine, and the true possessor of its authority. Again, the beast of the abyss, ... will display its hostility to every Christian name and profession, whether that profession be real and vital, or only formal and nominal; and then, blasphemous and man-deifying in religion, and perhaps wildly democratic in politics, he will fill the world with misery, visiting the Lord’s people especially with unheard-of persecution; and, having slain the witnesses, gathering together his powers, mighty and raging multitudes, he will go forth utterly to annihilate the name of Christ and the worship of God on the earth”.<sup>2</sup>

## Numbers

Numbers in the Bible have some significance, as can be shown by a few examples:

- 1 — Unity
- 2 — Complementary or division
- 3 — Complete union, Trinity
- 4 — The world

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<sup>1</sup> Anonymous “Sober” (1855), 8.

<sup>2</sup> Anonymous “Sober” (1855), 9.

6 — Man  
7 — The Divine, perfection  
10 — Worldly completion, order  
12 — Government, God's chosen people  
40 — Generation, testing  
70 — Warning of judgment  
666 — Antichrist  
1000 — Divine order, peace, the Kingdom of God  
7000 — Remnant

## Types

A type is a person, event or thing in the Old Testament which foreshadows a fulfilment in the New Testament. The fulfilment is the antitype. The classic example is the slaying of a lamb at the Passover feast in the Old Testament, and the crucifixion of Christ in the New Testament, so that Jesus is called the Lamb.

## Ensamples and examples

The events of the Old Testament are given as instruction for holy living in the New Testament. In 1 Corinthians 10, Paul shows how the Israelites' sins under Moses are a warning that should be taken to heart (thus, ensample, meaning, to internalise the application). Whereas, the destruction of Sodom and Gomorrah is an example to all of a warning of divine judgment against sin (see Jude verse 7).

## Allegory

Paul even uses the word "allegory" to apply the actions of the Old Testament to the belief of the New Testament in Galatians chapter four. Other examples include using the picture of leaven (i.e. yeast) leavening the lump (i.e. dough).

## Spiritual application

Bringing all these things together, Paul then teaches against excusing the sin of fornication in the Church. But he does so in a remarkable way, saying, "Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven

of malice and wickedness; but with the unleavened *bread* of sincerity and truth.” (1 Corinthians 5:6–8).

## Legitimate practice of this approach

The present authors of this book themselves largely independently came to understand the Symbolic Word view of Revelation. What was previously written in the Idealist interpretation did not wholly point to the specific scheme that they were discovering.

Upon reading the book by Gillingham in 2014, the authors saw in it confirmation of an early form of the same view. Gillingham wrote that difficulty had surrounded the interpretation of Revelation, and so he embarked on a different, independent course, though consulting eminent interpreters.

He suggested a method of interpreting, summarised as follows:

1. Understand clearer predictions of the prophecy.
2. Ascertain whether any statement is literal or symbolic.
3. Determine if a symbol is prophetic or just illustrative.
4. Ensure that the interpretation of a symbol is consistent with the whole.
5. Treat unfulfilled prophecy as not necessarily pointing to literal events.

These rules led him to divide Revelation into three portions, a past fulfilment, a historical fulfilment and a future fulfilment. This was essentially an eclectic approach. However, it is what he interpreted in a spiritual sense as regarding his own times (1869) which supported the Symbolic Word view.

He wrote, in regards to the dragon of Revelation 12, drawing on other examples in Scripture, “The *leaven* of infidel error, corrupt doctrine, and ceremonial religion, began to operate at a very early period of the kingdom, and will continue to operate until the great infidel apostasy is the result. That leaven of error is the opposite of the unleaven of 1 Corinthians 5:8.”<sup>1</sup>

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<sup>1</sup> Gillingham (1869), 12.

# THE RELIABILITY OF BIBLE PROPHECY

## New Testament expectations of the birth of Christ

There are numerous examples in the New Testament where people used Old Testament prophecies to prepare for and foresee coming events.

“NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” (Matthew 2:1, 2).

The wise men from the east were aware of Daniel’s prophecy giving the timeframe when the Messiah would come. They also knew when the decree of the Persian king had been made, and so expected the birth of Christ, about that time, so that it would be reasonable that he would be (according to their deductions) about 33 years old when fulfilling the prophecy.

And having seen the star, they knew it to be a portent, not merely some natural phenomena. (It is well known that the conquest of England by the Normans took place after a sign was seen in the sky in 1066 AD).

“When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.” (Matthew 2:3–7).

The scribes and priests knew that Christ was to be born in Bethlehem, so the wise men went there. The star which they saw in the east appeared again, and showed them where to go. In this tied together the time prophecy of Daniel, the study of prophecy of the Jews and the divine sign of the star.

# The Church Fathers predicted the fall of the Roman Empire

The Roman Empire fell in 476 AD. The following quotes are from prior to that time.

“In a still clearer light has John, in the Apocalypse, indicated to the Lord’s disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned.” (Irenæus, *Against Heresies*, book V, chapter 26, section 1, 185 AD).

“After them came the Romans, who were the iron legs of the image, for they were strong as iron. Then the toes of clay and iron, to signify the democracies that were subsequently to rise, partitioned among the ten toes of the image, in which shall be iron mixed with clay.” (Hippolytus, *Scholia on Daniel*, Book III, chapter 2, section 31, 200 AD).

“The iron legs point to a fourth power, and that is understood of the Roman empire, which is more powerful than all the kingdoms which were before it. But the fact that the feet were partly of iron and partly clay, indicates that the Roman empire is to be divided, so as never to be united. This, too, has been fulfilled, for the Roman state is ruled not by one emperor but by several, and these are always quarrelling among themselves, either in actual warfare or by factions.” (Sulpicius Severus, *Sacred History*, book 2, chapter 3, 401 AD).

“Now the fourth empire, which clearly refers to the Romans, is the iron empire which breaks in pieces and overcomes all others. But its feet and toes are partly of iron and partly of earthenware, a fact most clearly demonstrated at the present time. For just as there was at the first nothing stronger or hardier than the Roman realm, so also in these last days there is nothing more feeble, since we require the assistance of barbarian tribes both in our civil wars and against foreign nations.” (Jerome, *Commentary on Daniel*, chapter 2, verse 40, 320 – 420 AD).

“We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves.” (Jerome, *Commentary on Daniel*, chapter 7, verse 8, 320 – 420 AD).

## Reformers predicted the fall of the Turks

The Turks declined from the 19th century, the following quotes are from prior to that time.

“It contributes not a little to the establishment of this interpretation, that we explained the letting loose of that vast equestrian army, long bound on the great river Euphrates, at the sounding of the sixth trumpet, ch. 9:15, as intended for the Turks, thence to be poured forth on the Roman world, while we were following the series of the trumpets, and the probable truth of the subject-matter. By the sixth phial, then, will this Euphratean flood be dried up.” (Joseph Mede, *Key to the Apocalypse*, 1627).

“... it may well enough denote the Turkish power; which, proud as it is at this day, possessing in peace all those regions of the east, yet God can quickly make it wither and be dried up.’ (John Owen, *The Shaking and Translating of Heaven and Earth*, sermon preached 19 April 1649).

“The first five vials do dissolve and by degrees ruin the Pope’s power in the west. Then the sixth vial breaks the power of the Turk in the east — so making way for the Jews”. (Thomas Goodwin, *An Exposition of the Revelation*, page 209, 1654).

## Protestants identified that France would be responsible for ending the Papacy

The French smote the Papacy in 1798 as a result of their Revolution of 1789, the following quotes are from prior to those times.

“As the King of France did his utmost to enhance the glory of Popery — it will be the King of France who will mostly contribute to her ruin ...

“The city here mentioned is Babylon — that is the Papal Empire, the Church of Rome, the Empire of the Antichrist.

“France is one of the ten horns of the Beast, one of the ten Kingdoms which would be formed according to Daniel out of the debris of the Roman Empire ...

“According to St John, she would rise at the same time with the Beast ... The French monarchy, like all the neighbouring states, was established upon the ruins of the Roman Empire and grew at the same time as the Bishop of



Rome ... France is a place and a part of the City; that is, of the Papal Empire.” (Jacques Phillipot, *Clarifications of St John’s Revelation*, 1687).

“This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise.” (John Willison, sermon, 1742).

## The return of the Jews

Numerous Protestants have predicted the return of the Jews to their homeland based on prophecies in Ezekiel. Expectations of this were so common and widespread that it is needless to list them. This was fulfilled in 1948 when the State of Israel was re-formed.

## Insight

The strength of the case for the reliability of the Bible is that in hindsight, the Bible has given a tremendous amount of foresight. So many prophecies within Scripture have been fulfilled, whether the fall of Babylon to the Medes, or the specific rebellions of the Israelites, so many prophecies can be shown within Scripture, and from history, to be fulfilled completely accurately.

Taking a model of multiple fulfilments then allows for identifying patterns, so that details of coming events can be better understood by the prior occurrence of previous ones.

# THE ANTICHRISTS THROUGH TIME

## Many antichrists

**B**ESIDE all the passages referring to little horns and beasts, there are several explicit mentions of “antichrist” in the epistles of the Apostle John. His terminology is not “the antichrist”, but “antichrist”. This is because at the basis of evil opposition there is a spirit of antichrist, as it were, Satan himself, and his attitude or spiritual condition.

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.” (1 John 2:18, 19).

The Scripture plainly shows that “antichrist” is a sign of the “last time”, a time which the Apostle John was already living in. He recognised the signs. A believer at that time would be able to discern the signs from the Book of Daniel that Roman Empire was the fourth empire, that is, the fourth metal in the great image dream, and the fourth beast in the vision of the beasts (see Daniel chapters two and seven for more information).

However, rather than saying that there would be just one final Antichrist, the Apostle indicated that there are many antichrists. Already in his day there were many false teachers, but the primary fulfilment he pointed to was that “antichrist shall come”. The “antichrist” all the Reformers and plenty of other witnesses have been able to identify, was not just a single man, but a line of men in an office, the Papacy, that is, the succession of the Popes of Rome. This is but one type of antichrist in history and indeed specifically pointed to in the prophetic Scriptures.

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” (1 John 4:2–4).

The spirit of antichrist is shown to be heretical, denying the presence of Christ in the flesh. This would certainly include the entire emphasis of atheistic Infidelity.

Therefore, it is not surprising that Popes have made Concordats with Christ-denying figures, such as Napoleon Bonaparte, Benito Mussolini, Adolf Hitler and other European leaders.

Antichrists, therefore, feature in different forms at different times in history, and have been discerned by Christians through time. This list is not exhaustive, but is a catalogue of possible candidates:

1. The general spirit of antichrist
2. Antiochus Epiphanes, as a type of antichrist
3. Herod who killed the babies at Bethlehem after the birth of Christ
4. Judas Iscariot as one who went into perdition
5. Certain unbelieving Jews
6. False teachers and prophets and deceiving leaders acting inside churches
7. The Roman Cæsars who persecuted Christians, such as Nero, Domitian and Diocletian, their emperor worship
8. Julian the Apostate
9. The Papacy
10. Mohammed
11. Cardinals, Jesuits and other such workers of iniquity
12. Infidel philosophers
13. Anti-Christian Secret societies
14. The French Revolution and its leaders
15. Secular dictators, tyrants and leaders, such as Napoleon, Mussolini and Hitler
16. Cult leaders (e.g. Joseph Smith)
17. False messiahs (e.g. in Hinduism, Theosophy, etc.)
18. Islamic Mahdi
19. Aleister Crowley and other Satanist leaders and witch high priests
20. Communism and Communist figures
21. Western propagandists (e.g. pro-sodomite President or Prime Minister)
22. Gog, the Russian leader
23. The final Antichrist
24. Satan himself

The list goes on. Female versions could also come under the heading of Jezebels and witches. Reliable tradition shows that there was even a female

Pope. Antichrists, Papal or otherwise, not only are set to receive the just recompence of the wrath of God, but also are themselves destructive in the world. Part of God's plan and setting up of the curse of the law is that evil is self-defeating and brings of its own nature great troubles to its adherents.

"The Scriptures, in many passages, declare that an Infidel Antichrist shall arise in the last days, who shall as much exceed the Pope in enormity, as the Pope himself exceeded all other usurpers. We are now able, by the experience of eighteen centuries, to separate between these two Antichrists, and to perceive that this last Infidel, shall be the personal Antichrist which the early Fathers expected".<sup>1</sup>

But most importantly, as a reporter in the *Quarterly Journal of Prophecy* from July 1871 wrote, "There are those, indeed, among our brethren, who will admit a kind of germinant fulfilment of this prophecy in the history of Popedom, but look for the full growth and stature of this 'Son of Perdition' as a matter of futurity."

The concept of antichrist should be viewed in a germinant manner, with early manifestations, repeated manifestations through history, and an ultimate manifestation at the end.

## The Historicist aspects of Paul's prophecy

Since the major focus of Historicist prophecy is on the coming of the Lord Jesus Christ, which is His Pretribulation Translation of the Saints (the Rapture), the focus of Paul's prophecy is on the state of our being in the present time.

"NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thessalonians 2:1, 2).

He then shows what must happen before Christ returns, which would allay the fears of those who might think they have missed out.

"Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:3).

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<sup>1</sup> *Morning Watch* edited by John Tudor (1830), vol. 1, 538.

The falling away that Paul refers to must primarily be the error of Roman Catholicism. Its entry into the Church was from around the time of the fall of the Western Roman Empire (476 AD), and the revealing of the man of sin was (in the Historicist sense) the rise of the Popes, particularly from after 538 AD. It was quite legitimate for there to be Bishops at Rome, but one Bishop claimed lordship over all the rest to the point where false doctrines were also being upheld. The Protestant Reformers very plainly pointed to the revealed “man of sin”.

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:4).

The temple of the New Testament is the Church. Christians are part of a spiritual building, “In whom all the building fitly framed together groweth unto an holy temple in the Lord” (Ephesians 2:21).

“To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” (1 Peter 2:4–6).

Many other references show that Christ is the foundation, and that the Church is a building of people.

The Popes began in the Church, as it were, usurping the role of Christ. But, rather, they were not of the Church, and expelled to be merely the outer “profane place” (see Ezekiel 42:20, 48:15).

The Roman Catholics, by their various doctrines, such as extreme unction, the “sacrifice” of Christ at their mass and Papal infallibility, have shown that they are acting as God with false signs.

“And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will* let, until he be taken out of the way.” (2 Thessalonians 2:6, 7).

God’s power was holding back Papal manifestation until the right time for the coming of the Popes. They could not come about as long as there were Cæsars along with Jewish and Pagan persecutions of Christians. But once Pagan Rome was turned Christian, the rise of the Papacy could come in

through subtle means and deceive the masses. This, of course, only occurred because true Christianity was starting to be compromised and weakened through various doctrinal and political corruptions. Once the Christian Emperors were finally nullified or taken out of the way, the Papacy could then take its place to rule. This occurred from the fall of Rome in 476 AD.

Thomas Foster lists Smith's *Standard Bible Dictionary*, Chrysostom, Jerome, Wordsworth and others as believing that the Roman Emperors were restraining Antichrist.<sup>1</sup> (This included the Christian Roman Emperors too.) A contemporary Church Father, Evagrius, wrote, "The Roman Emperors are driven from their kingdoms: wars rage: all is commotion: Antichrist must be at hand."<sup>2</sup>

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:8).

In relying upon the words of Scripture as they are presented in the King James Bible, it must be identified that there is a progressive consuming on the Papacy through time, and that there is a final particular end to the Papacy with the brightness of His coming.

It is taught in Ephesians 6:17 and Hebrews 4:12 that the Word of God, the Scripture, is a spiritual sword. The symbolism of Revelation 1:16 and 2:16 shows Christ in the historical sense with a sword coming out of His mouth, which can be nothing other than the spoken Word of God — a symbol — "the words that I speak unto you, *they* are spirit, and *they* are life." (John 6:63b).

Since true Christians collectively are the body of Christ, it is they, as believers, who are effectively the mouth by which they spiritually smite this antichrist.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4).

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<sup>1</sup> Foster (1975), 63, 64.

<sup>2</sup> Caringola (1995), 54.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19).

The shining of the light must all precede the Translation of the Saints (see Isaiah 60:1, 2). It is not enough to wait for Christ to come and fight, as it were, on our behalf, but for Christians to themselves obey the Great Commission, fulfil their Christian duties and to themselves take up the sword of the spirit, pray and speak.

“*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2:8).

The idolatry, the many superstitions and the supposed miracles that have been taught by Romanism over the years all come under the “working of Satan”. In the end, God has allowed these devilishly-administered errors to arise to test people’s hearts and to see if they will love darkness.

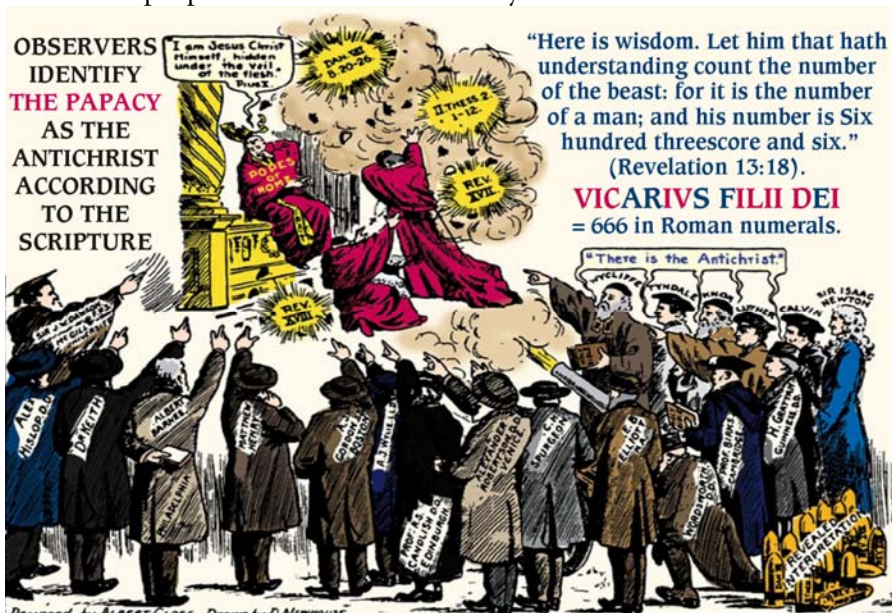


Figure 9 The Protestant view of historical Western antichrist.

The victory over the Papal antichrist was not won by the Reformation, nor by the Infidelity of the French Revolution against it. Rather, the greatest victory that Christians should have is through the continuing triumphant progress of the Gospel.

Unity with Roman Catholicism, or praying for the entire Papal system is the wrong thing to do. What is required is nothing less than the crushing of the head of this ideology and the full conversion of those captivated by it into the Protestant Christian faith. True Christians are to be separated from this unbelieving, antichrist system and false church (see 2 Corinthians 6:14–17).

## The Preterist aspects of Paul's prophecy

It would be incorrect to limit the fulfilment of Christ's return to the first century, that is, in response to the fall of Jerusalem or Nero's persecution Christians. It would be possible to identify the Pagan Roman Emperors, like Diocletian, as certainly being antichrists. However, the Preterist view of Paul's prophecy in 2 Thessalonians 2:7, 8 is to point to a gathering and a day of the Lord with the rise of Christianity in the time of Constantine (circa 313 AD).

“For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thessalonians 2:7, 8).

The Roman Emperors claimed themselves gods, and worked against the Jewish people (who themselves did not believe in the resurrection of Christ, persisting in their temple sacrifices, and persecuting true believers). This would be the “mystery of iniquity”. Furthermore, already false Christs, including Simon the sorcerer and Elymas Bar-Jesus, had arisen.

The Roman Emperors also moved against Christians, and once Jerusalem was destroyed, their main focus was on Christian persecution. The end of this was the eventual conversion of the Roman Empire to the Christian religion.

Perhaps, as long as there was the Christian Church in Jerusalem, the full manifestation of the Pagan persecutions against Christianity were not manifested, but once there was no more church at Jerusalem, the next phase began. Literally, also, a temple to a pagan god was built at Jerusalem on the site of the old Jewish temple.

## The Futurist aspects of Paul's prophecy

“NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him” (2 Thessalonians 2:1).



The gathering, which completes the main portion of the Futurist view, is the teaching that at the end of the Great Tribulation, Christ will return from Heaven with great hosts of believers to join with believers on Earth, particularly the Christians of the Jewish nation.

“Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition” (2 Thessalonians 2:3).

The falling away has usually been assigned by Futurists in general terms to the general apostasy in Christianity, an apostasy which is supposed to intensify before the Translation of the Saints. However, the falling away that the Futurists are really pointing to is the rise of Infidelity from the French Revolution. This has corrupted many in the Church to compromise with the world, despite the warning of God not to do so in Romans 12:1, 2.

However, it is more consistent with Futurism to assign the falling away as occurring immediately after the Rapture, since the Church (which is the salt of the Earth, a preservative) is taken away, all the false Christians and others left behind would indeed immediately fall away, and very quickly, with the hand of the Holy Ghost withdrawn, the rapid rise of the final greatest evil.

And so, a great, final dictator will arise on the world stage, the future Antichrist. It is unlikely that he would be establishing a literal, rebuilt, Jewish temple at Jerusalem, but rather, seem to be of the same “Christian” faith as what many were turned to.

That is to say, that the Church Restitution having taken place, and up to half the Earth’s adult population going in the Translation of the saints (Jesus indicates 50% of men and women by taking a statistical view of Matthew 24:40, 41), the world would be very Christian.

In order to have some sort of literal interpretation for the “temple of God”, it must indicate some sort of institution or the name of the apostate Church, based at Rome, or more likely, at some monument at Constantinople, with the title of “temple of God”. In this, he will seem to be God among men. There is no requirement to rebuild the Jewish temple at Jerusalem as many Futurists have demanded.

The identity of the final Antichrist has often been speculated upon but it is certain that he is a potent man who must be the master of religion. “The religious element is one of the most powerful in humanity. Its great potency appears in all the history of mankind. It cannot be ignored, suppressed or

put aside. It may be misled and perverted, but its presence and power are inevitable wherever man in man. Nothing can surely stand against it. No other power can be sustained without its aid. True or false, human nature must have a religion. If the state does not provide one it must allow of it, and throw some sanction over it, or it kills itself. There can be no society, no kingdom, no commanding administration without it.”<sup>1</sup>

The revealing of the man of sin can only occur once the true Church has been translated, leaving behind two kinds of “Christian” people. The first are those who, upon realising the situation, are themselves converted to the Gospel. The second are those who are subjugated in a false version of Christianity and will justify somehow the missing masses whilst holding onto their error. Also, and very importantly, the remainder of the Jewish people are converted with a very clear evangelical mandate. It is likely that there will remain a stubborn, Jewish element of the political class who will never bow the knee to Christ.

“Remember ye not, that, when I was yet with you, I told you these things?” (2 Thessalonians 2:5).

The final Antichrist can only be revealed once the hindrance of the spotless Church of the Restitution is translated. He will fill the spiritual vacuum for a time. The Church prior to the Translation of the Saints therefore is hindering the coming of the final Antichrist.

#### **THE ANTICHRIST**



Figure 10 The Futurist (Dispensationalist) view of the Antichrist according to Clarence Larkin.

“For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thessalonians 2:7, 8).

Only when the Church is raptured, will Antichrist be revealed. But then, his reign and power is short, for the Lord shows that with His personal future

<sup>1</sup> Seiss (1977), 331.

return at the end of the Armageddon campaign, where He will destroy the Antichrist and those that follow him.

## The Western and the Eastern Antichrist

Historicists began to realise: “There are two great Antichrists: Mohammedanism in the East, and Popery in the West.”<sup>1</sup> And so F. N. Lee wrote, “It does seem that the fourth iron kingdom was in fact both the pre-Papal and the pre-Islamic undivided Pagan Roman Empire, as well as the later Western-Roman Papal and the contemporaneous Eastern-Roman Islamic Empire into which it then subdivided. Indeed, both “Mahomet” and “the Pope” ... Dr Calvin called “the two horns of Antichrist.” Thus they correspond to the two legs of the later Roman Empire — Islam and the Papacy.”<sup>2</sup>

In Ezekiel 38 and 39 the Scripture refers to Gog and the land of Magog. Some Historicists have said he would be a Turk, but more have said he is a Russian. Testimony for the threat of Russia comes from all quarters (good or tainted), including, Samuel Bochart (1640), G. S. Faber, T. R. Birks, J. A. Clarke, E. B. Elliott, J. Thomas, J. Cumming, U. Smith, B. W. Johnson, A. H. Burton, A. J. Ferris, F. W. C. Neser, H. W. Armstrong, T. Foster and many others, including most Futurists.

According to some Historicists, there is a final Antichrist, who they often identify as Gog. They suggest he is some curious mixture of a fascist Infidel with some Muslim flavour. He was formerly said to be an autocratic czar or a communist dictator, but such interpretations are revised with the times. He is usually portrayed as the figure who is to lead the armies in the Armageddon campaign, which they either portray as generally world-wide, or specifically occurring in the land of Israel, or both. This is called variously “The Coming Crisis”, “The Coming Struggle Among Nations” and “World War Three”. For a period of time it was also equated with Communism and portrayed as the godless hordes of the East.<sup>3</sup> However, the proper identification must equate with the Gog invader of Israel, which is to be prior to the Translation of the Saints.

Futurists almost universally agree that Magog is Russia, and often place Gog as an important end times figure. Some put Gog as somewhere prior to the Tribulation, others place him at the beginning of the seven years, others

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<sup>1</sup> Jones (1836), 19.

<sup>2</sup> Lee (2000), Calvin on Islam, 7.

<sup>3</sup> The Historicist claim that Gog is the final Antichrist was promoted by British Israelites like W. H. M. Milner, Thomas Foster and others.

have him somewhere in the middle. The standard Futurist view is to interpret that the Translation of the Saints (the Rapture) is about to occur when they see Russia advancing toward Israel.

Some, for other reasons have become confused because of the mention of Gog and Magog in Revelation 20, which is clearly a different event with different people, different motives and a different result to Ezekiel 38 and 39, although in part from the same geographical region.

There are also Futurists, such as Scofield and (to a degree) Dake, who agreed with the mistaken Historicists who said that Gog is to be the main antagonist of the Armageddon campaign, that is, that Gog is the final Antichrist. This has been a major problem in interpretation, because the prophecy about Gog does not match the prophecy about Christ's return. The error has been in not understanding the division of the Roman Empire into the East and West where each produces its own Antichrist lineage, and relative final figure. The Eastern Antichrist is Gog who is prior to the Translation and the Western Antichrist is the one to come during the Great Tribulation, which is after the Translation.

Thus, the major problem has been where the Futurists have amalgamated all prophecies about Antichrist as though all were referring to one final figure, rather than seeing two figures, one Eastern and one Western. This division is based on the ancient division of the Roman Empire into two halves.

The normal Futurist Antichrist is the Western one. He is not spoken about in Daniel to as great an extent as some have claimed, because they failed to properly discern that there was a final Eastern Antichrist (which has led them to all kinds of confusion as concerning the characteristics and origin of the Final Antichrist who battles Jerusalem in the Armageddon campaign).

Once the two different Antichrists have been identified, then their two separate times and roles can also be shown. They also have two different sets of allies, and have two different purposes.

There are, according to the Scripture, two different end time Premillennial Tribulation periods, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Romans 2:9). The first concerted latter days tribulation, known as Jacob's trouble (see Jeremiah 30) deals with the Jews, when the Church is on the Earth. This is instigated by Russia and their Islamic allies. The major Tribulation is where the

Church has left the Earth for seven years, and when a final European ruler rises and rules from Rome (at least initially).

The Historicist Matthew Habershon (1841), although having still an imperfect understanding of the prophecies in his day, did identify “the rise of the two ‘little horns’ of Mahometanism and Popery”.<sup>1</sup> He also believed in the translation of the Church to Heaven as an escape, Great Tribulation (although only of three and a half years), a future literal Millennium with the personal reign of Christ and then a second resurrection.<sup>2</sup>

John Davis, from the Time for Truth ministry, wrote, “They assume that the futurist view of a future antichrist is incompatible with the historicist view that the pope is the antichrist. Nothing could be further from the truth. There are often double or multiple references and double or multiple fulfilments in scripture. Just because there is an ‘antichrist to come’ does not mean there cannot now be any antichrists such as the Pope. The scriptures clearly indicate both a future antichrist to come, and the existence of antichrists at the time scripture was written. Futurism, and the view of the pretribulation rapture, does not take the heat off the Pope. ... Therefore, to say that the issue is one where the antichrist must either be interpreted as coming in the future only, or existing now in the present only, is really quite a distortion, or lie. Anyone can simply read the scriptures, and easily conclude the answer is both! Those who adhere to the view that it must be ‘either/or’, and not both, are the ones who are playing into the hands of the Jesuits, since it was only by framing the argument in those terms could the Jesuits be successful.”<sup>3</sup>

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<sup>1</sup> Habershon (1841), 293.

<sup>2</sup> See Habershon (1841), 264–312.

<sup>3</sup> *Time for Truth News!* Issue 67. July–August 2013.

# FOUNDATIONAL PROPHECIES

## Genesis

**T**HE Book of Genesis has a number of prophecies that are of great importance and helpful in setting the method of discerning multiple fulfilments.

This is because the Book of Genesis is foundational to the Bible and the Gospel message. The 10 commandments refer to this book, Jesus referred to it, and even in Revelation, there are many quotes and allusions to Genesis.

Accordingly, in order to understand the deeper things of God, and to grasp the mysteries of the New Testament, it is first necessary to establish the proper groundwork of Genesis.

In Genesis there are two accounts of the creation, the first is recorded in the first chapter, and the second is in the second. These two accounts are not contradictory, but complementary. This phenomenon of repetition or parallelism takes place throughout the Bible (e.g. four Gospels), and also in the structure of prophetic books like Daniel and Revelation.

The Bible has, on a primary level, the thematic repetition of both a natural and a spiritual nature. In Genesis chapter one God creates light. This is natural light. However, by the same token, He also is the author of knowledge and spiritual light.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6).

Likewise, the dominion mandate is both natural and spiritual.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ...” (Genesis 1:28a).

Not only did this apply to having natural descendants, and increasing in material wealth, but also it meant the conversion of souls and the advance of God’s glad tidings by His people.

## The seed of the woman

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:15).

This one promise can be taken many ways, with both a figurative and a direct meaning. It is not really that humans and snakes should tend to be against each other physically, but rather, that it was God’s pronouncement to Satan that Jesus Christ would ultimately prevail over him, and that righteous people would overcome the devils and evil men.

The woman is, therefore, representative of humanity, but more particularly, she is the symbol of the people of God, of Israel and of the Church. In that way, the seed of the woman would mean the righteous antediluvians (Abel, Seth to Noah), Abraham and Israel’s people (the Jews) and the Christian Church (Christian believers).

In contrast to these were the evil people who were destroyed in the flood; the people and nations who were against the Jews (pharaoh versus Moses, Heman versus the Jews, Antiochus Epiphanes versus the Jews, etc.); and the evil people and religions which have been against Christianity (including Judaism, Roman Catholicism, Islam and Communism, etc.).

Genesis 3:15 is a prophecy then that has both an ultimate meaning as well as ongoing manifestations. Just as Jesus Christ defeated sin by His death, so He is to return and destroy the final Antichrist, showing that there are many conflicts through history between the two groups.

This very passage was used by Desmond Ford to show that “some prophecies have more than one application.”<sup>1</sup> It was also mentioned in Horne’s seminal work.<sup>2</sup> Bishop Van Mildert used this as part of his showing that there were prophecies of old about the ultimate triumph of truth over Infidelity.<sup>3</sup>

## Noah’s prophecy

“And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the LORD God of Shem; and Canaan shall

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<sup>1</sup> Ford (1996), 6.

<sup>2</sup> See the appendix on Horne’s view.

<sup>3</sup> Van Mildert (1839), vol. 2, sermon 12.

be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. (Genesis 9:25–27).

Noah's prophecy was not merely a comment on his immediate family, but on their distant descendants. Ham was never cursed, and though Ham is father of African peoples, they were never cursed in the Bible, though there are some Muslims and some Christians who have mistakenly claimed that the dark-skinned people have been cursed.

Noah's curse was on Canaan, and the Canaanites were not necessarily dark skinned, and were known for their gross sexual immorality.

The blessing of Shem was specifically upheld through Israel, which descends from Shem.

The Japhethites are the most numerous peoples on the planet, from western Europe to South America. The inhabiting of the Japhethites into the tents of Shem means that, in the progress of the Gospel among the Gentiles, that the Japhetic people should especially be saved, which accurately traces the advance of the Gospel through the world.

In the coming war with Russia, Iran (Japhethites), Muslims (Semites) and Ethiopia (Hamites) on one side, and the Western nations (Japhethites), Israel (Semites) and some Arabian Peninsula peoples (Hamites) on the other. It must work out, according to prophecy, that the Hamites are in the servile position, while Japhethites are empowered in taking their place in the Semite positions. This means that the advance of the Christian Gospel with certain of the English-speaking Church is to come in power with the Jewish people.

## God's promise concerning Abraham's seed

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:2, 3).

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” (Genesis 22:18).

Abraham fathered a number of nations, most particularly the nation of Israel, afterward known as the Jewish people, which has persisted in history even to the re-formation of their own country in 1948.



The means of blessing through Abraham points to Jesus Christ, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Galatians 3:16). It is through believing Jesus Christ that nations are blessed.

The focus of the Gospel is onto nations and national conversion. Many nations are to be effected, as some have been, with the Gospel. This must be accomplished before the end, so that there are sheep nations (of believers) and goat nations.

## The angel’s prophecy about Ishmael

“And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” (Genesis 16:12).

The prophecy was not only true about the individual, Ishmael, but also for his people after him. Not infrequently does the Bible refer to a people by the name of their single progenitor. The reference to Ishmael does not even just apply to his descendants, but to the Islamic religion which his descendants follow. Therefore, Islam has been in conflict with the Jews, as well as with the Christian religion. These prophecies have come to pass.

The final form of Islam must therefore have the world against it. “Do you believe, with the great German Church Reformer, that the powerful Protestant preaching of the Word of God will yet destroy the Papacy—and also Islam? May the faith of Martin Luther yet become yours too!”<sup>1</sup>

Paul also uses the conflict between Ishmael and Isaac, and the location of the two religions as types for the truth versus error.

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than

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<sup>1</sup> Lee (2000), *Luther*, 39.

she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is now*.” (Galatians 4:22–29).

## Judgment

Genesis has the outline of the judgment plan of God. There is little wonder then that Infidelity (e.g. Modernism) has as a primary focus the rejection of a literal Genesis by one means or another. The atheist attacks the Bible’s intent. The evolutionist rejects its account. The modern bible scholars attack the text and undermine its translation. And false teachers undermine its reality and meaning.

“THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (2 Peter 3:1–7).

The more infidels deny the proper account of creation and the coming judgment, saying that they evolved from beasts, the more they act like beasts. The Bible has a series of judgments upon these beasts: “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption” (2 Peter 2:12).

God did not spare the old world but flooded it, and he did not spare Sodom and Gomorrah, so likewise he warns of a certain fiery judgment to come. These are types, which prefigure future events.

# GOG AND MAGOG (EZEKIEL 38 & 39)

## Introduction

THERE are two different events in the Scripture referring to Gog and Magog, one of which is far distant in time at the end of the Millennium. This particular event is descriptive of rebels arising from the outlying areas of the Earth (see Revelation 20:7–10). The other event to do with Gog and Magog is before the Translation of the Saints, which is to occur before the Millennial reign of Christ.

John Kitto's *The Pictorial Bible* noted, "It is, however, allowed, on all hands, that this is one of the most difficult prophecies of the Old Testament, and interpreters are greatly divided about its application." Thomas Ice, a leading Futurist, observed, "The battle of Gog and Magog in Ezekiel 38 and 39 is one of the most debated items in the area of biblical prophecy."<sup>1</sup> The correct placement of the timing of this event is some time prior to the Translation of the Saints (the Rapture).

Some interpreters have improperly made the soon coming Gog and Magog event either synonymous with the Armageddon campaign, or placed it right at the beginning of the seven year future Great Tribulation period. A reading of Ezekiel alone, as well as an examination of other passages in Daniel and Revelation, show that the Gog and Magog invasion of Ezekiel 38 and 39 is an entirely separate incident from both literal Armageddon and the seven year Great Tribulation. It is a time when a leader, called Gog, with an army from the northern country of Magog, along with allies of Persia (Iran), Libya and Ethiopia, invade the land of Israel, only to be greatly destroyed by God.

There are two major discernable things which occur as outcomes of this event.

1. The Jews begin to see and recognise God and Christianity as the true religion.
2. The heathen see and recognise true Christianity.

In order for the Jews to correctly see the reason for the victory, they must be informed and evangelised by Christian witnesses. This is likewise true for

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<sup>1</sup> Ice (2007), 1.

other heathen peoples. If this were not the case, then the Jews could just turn to Rabbinic Judaism, or convert back to Moses' religion, but both of these are not of the Gospel.<sup>1</sup> Thus, there must be a decisive Gospel witness to the Jews and subsequently the beginning of conversions to Christ through the accelerated moving of the Spirit of God.

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even to the years of many generations.*" (Joel 2:2). Accordingly, a particular tribulation is to come upon the Jews, prior to the Great Tribulation, which has another application in history. Jeremiah 30:7 calls this particular Jewish tribulation "Jacob's trouble". (The tribulation is trouble on the evil men of the world, when the Jews are not the focus of the wrath of God.) Various prophecy interpreters have speculated that the Gog War would be "World War Three", and foresee that it is imminent.<sup>2</sup>

There are, in fact, many references in the Scripture to this event, particularly Daniel chapter eight and Daniel 10–12. While Daniel eight gives an overview, and Daniel 11 gives the details, while Ezekiel focuses on the end of Gog. By following the Canonical order (Ezekiel before Daniel), the reader first learns of the end of Gog and his motivations against the land of Israel (and therefore the Jews),<sup>3</sup> which then provides information for the prophecies about his rise and career in Daniel. In Daniel a major focus of Gog is against Bible believing Christianity and those that allow or uphold it (conjectured to apply to the United States of America). Thus, it comes possible to see that the attack on Christianity is in fact really to both allow the furtherance of Gog's own personal views, and also to open the way for the conquest of Israel.<sup>4</sup>

Ezekiel 37 speaks of the bones coming together, which is taken as a prophecy of the nation of Israel re-forming. It is also a spiritual prophecy about the Holy Ghost coming to the believers, and perhaps even uniting the two movements of the Word and of the Spirit into one "stick" (or "rod", see Isaiah 11:1, or "staff" see Isaiah 30:32). Thus, the references in Ezekiel 37:26–28 are about the witness and power of Christianity, and that these, linking back to the natural fulfilment, would imply the beginning of the conversion of Jewish people into this form of Christianity.

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<sup>1</sup> The modern forms of Judaism are very unlike the Old Testament beliefs of Moses, David, etc.

<sup>2</sup> This expectation is shared by the widest variety of views.

<sup>3</sup> This was only certain after the Jews began to return to Palestine and the declaration of the State of Israel (1948).

<sup>4</sup> This is based on the post-1948 history of the USA being the chief backer of the State of Israel, and that the significant argument for this is based upon a Christian view which is based in the USA.

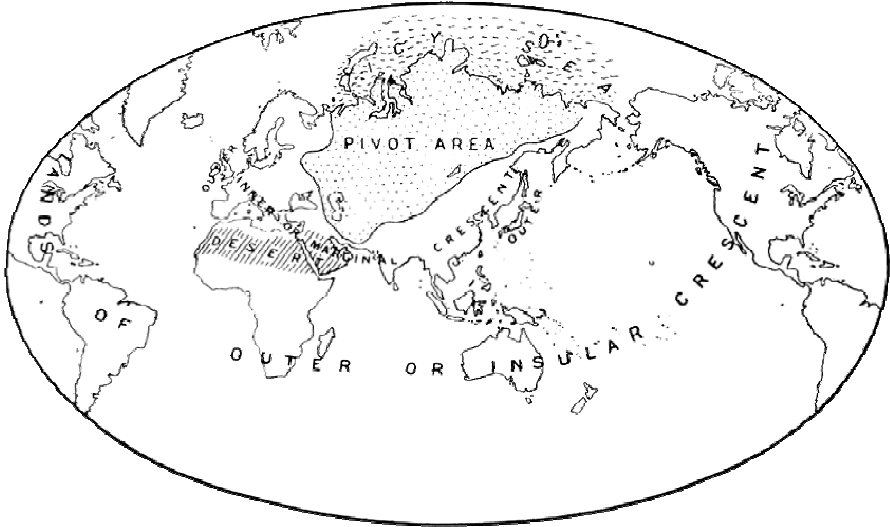


Figure 11 Russia (Moscow and Tobolsk) at the heartland of the geopolitical pivot. Large scale air travel across the arctic brings part of North America into the “target area” in this hypothesis.

## Ezekiel 38

Ezekiel 38:1–3. The great prophecy interpreter, E. B. Elliott, in a footnote of his seminal work, admitted that many Historicists said that the seventh trumpet of Revelation with its hail storm was the same as the Gog and Magog event. “Many expositors prefer to explain it of the Russian power ... and comparing this prophecy with the one in Ezekiel 38 and 39, which seems to point to Russia’s taking part in the great premillennial conflict ... I must admit this view is not improbable.”<sup>1</sup> Likewise, Kelly, a detractor of this position, nevertheless repeated the recorded fact without any reservation that “many expositors prefer to explain it of the Russian power”.<sup>2</sup> This has been understood by many, including Samuel Bochart (1640), G. S. Faber, T. R. Birks, J. A. Clarke, J. Thomas, J. Cumming, B. W. Johnson and beyond.

Gog is the Bible name of the Russian leader, Magog the name of the land of Russia, Meshech is Moscow and Tubal is Tobolsk the capital of Siberia. This is evident by turning to the table of nations in Genesis, and connecting this with the history of human migrations, which puts the people of Magog moving northward into the Ukraine region, etc. The various historical information listed by sources, such as Josephus, confirms that the people of Russia are the intended target of the prophecy.

<sup>1</sup> Elliott (1862), vol. 4, 25.

<sup>2</sup> Kelly (1871), 353.

In the near future Russia and its confederates will threaten the planet with war, and will invade the land of Israel. This Russian-led alliance is only stopped by divine intervention. Subsequently, there will be an opening for world evangelism and the beginning of the concerted effort of converting the Jews. The event will be a mighty vindication of Bible prophecy, that God has declared the end from the beginning, and written promises for Christians (see Isaiah 46:11 and Romans 15:4).

**Ezekiel 38:4–7.** The Russians have a confederacy of nations with them, which are Persia (Iran), Ethiopia, Libya and others.<sup>1</sup>

Gog is said to be turned back. This implies an attempted coming once before. By taking passages from Daniel, the career of Gog can be seen with several setbacks, despite successes. The setbacks are:

1. An early setback by navies in the Mediterranean (see Daniel 11:30).
2. A defiance and actions from the south, i.e. Egypt-based (see Daniel 11:40).
3. After a long and successful war, reversals or troubles in the east and in the north (see Daniel 11:44).

This leads to Gog coming to Israel (see Daniel 11:45) with the intention of robbing the Jews, and to carry out a genocide. Thus, what is detailed in Ezekiel 38 and 39 is condensed mainly in Daniel 11:45. The reader of the Scripture sees the endgame before knowing the origins and background of Gog as revealed in Daniel.

“And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company *with* bucklers and shields, all of them handling swords” (Ezekiel 38:4).

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<sup>1</sup> Dugin (2012), chapter 14, “Another question is the structure of a possible anti-globalist and anti-imperialist front and its participants. I think that we should include in it all forces that struggle against the West, the United States, against liberal democracy, and against modernity and postmodernity. The common enemy is the necessary instance for all kinds of political alliances. This means Muslims and Christians, Russians and Chinese, both Leftists and Rightists, the Hindus and the Jews who challenge the present state of affairs, globalisation and American imperialism. They are thus all virtually friends and allies. Let our ideals be different, but we have in common one very strong feature: hatred of the present social reality. Our ideals that differ are potential ones (in potentia). But the challenge we are dealing with is actual (in actu). That is the basis for a new alliance. All who share a negative analysis of globalisation, Westernisation and postmodernisation should coordinate their effort in the creation of a new strategy of resistance to the omnipresent evil. And we can find common allies even within the United States as well, among those who choose the path of Tradition over the present decadence.”

The Russians being turned back may be a link to their former glory or historical ambitions (including the USSR), however, the reference to Gog specifically in Ezekiel 38:4 seems to indicate Gog's first attempted expansion as thwarted by the Mediterranean navies (of Western nations).

Some interpreters have tried to take the prophecy so literally, that they actually believe that rifles and guns will not be used, but clubs and shields.<sup>1</sup>

Although the prophecy is literal, frequently the language is metaphorical. So that the hooks in the jaws are metaphorical and spiritual, meaning that Gog's armies come out according to the plan of God. So likewise is the language of horses and chariots. This describes modern fighting vehicles, including tanks, which the Scripture indicates has "all sorts of armour".

Their "swords" mean all the offensive weaponry. Literally also, they could put a bayonet on the end of an AK-47 or AK-74 assault rifle and make a "sword". Even the symbols of the Russian military include a double-headed eagle holding a sword.



Figure 12 The Russian Armed Forces insignia in the 21st century.

It is no coincidence that the main allies of Russia from after the fall of the USSR have been Muslim. Russia has also acted as a leader in the northern region, and so the prophecy points to people from the Caucasus nations (south of Russia).

In regards to the Muslim countries, it has been well known that Islam has had great hatred for the Jews and has also spoken against the authenticity of the Protestant view of the Christian Bible. Islamic leaders have preached about eradicating the Jewish stain. They have armed themselves and raised funds for future military campaigns.

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<sup>1</sup> Walvoord (1991), 331.

Considering that Gog is an Infidel employing a plea for “Tradition”,<sup>1</sup> it is not unrealistic to expect that Muslims would co-operate with him, as was observed with Bonaparte, and more particularly the relationship between the Nazis (infidels) and each of Iran, Palestinians and the Bosnians (Muslims).<sup>2</sup>

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” (Ezekiel 38:7).

Russia has been preparing its military for years, developing technologies, and restructuring its forces. There is to be an assembling in Russia by the other armies (at least, their representatives).<sup>3</sup> Russia is not only the leader, but the shield, indicating a defence by military means, that is, a counter-missile shield. Also, the shield can mean an economic protection.

**Ezekiel 38:8–12.** The latter years means the times toward the end of the world. Also, it means the last part of the Historicist period allocated to the Eastern Antichrist.

The overview of actions of Gog states that he is to go to Israel and that there will be a visitation. This visitation means a limited pouring out of divine wrath against him by God.

Israel is described as being brought back from the sword, meaning, the Jews have overcome their Muslim enemies already at this time. The sword of Islam was in the land since 1948, but the Jews reversed the threat of the Palestinians and others since that time.

The Russians will eventually move their land armies into the land of Israel, which has existed as a nation again only since 1948. Whatever the pretext is, the real motive will be to rob the Jews, who are framed as Zionists who control the world’s economy (after conspiracy theories about America and England doing so historically).

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<sup>1</sup> Just as Modern Textual Criticism is modernist, but makes a great emphasis on the oldest, earliest manuscripts. The issue then is wrong tradition, and wrong interpretation of tradition.

<sup>2</sup> Dugin (2012), chapter 14, “Therefore, we need to find a new name for this kind of ideology, and Fourth Political Theory is quite appropriate. It does not tell us what this theory is, but rather what it is not. So it is a kind of invitation and appeal, rather than dogma.” To adapt Liberal Modernism, Communism and Fascism into a new model, all Infidel ideas, does not make Dugin’s Fourth view non-Infidel, but rather, arch-Infidel. Further, the quote given resonates exactly with the Infidel Thomas Paine’s words about his own mind being his own church, and that Infidelity consists in professing to believe what one does not believe. It is the doctrine of self-will and denial of God’s control over history.

<sup>3</sup> One precursor of this was the initial meetings at Moscow between Aleksandr Dugin and Imran Hosein.



The prophecy also describes the coming armies as a cloud, indicating helicopters and aeroplanes are the means of offensive warfare.

“And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates” (Ezekiel 38:11).

Just prior to the invasion, the Jews will be ill-prepared because they will falsely think they have achieved a level of safety. (Some have suggested that another war will have been won by the Jews against their neighbouring countries, as given in Psalm 83, leading to their apparent “safety”. This passage has already been fulfilled in King Jehoshaphat’s day, and also elements of the same outworked in the 20th century wars of the Jews against their neighbours.)

The Jews must come to think that the immediate threat of Islam has been nullified. The threat of Islamic terrorism, for example, can be affected by civil wars and unrest within Islamic countries leading to the disempowerment of radical Jihadists. It can include Western, Jewish, Russian and or local national intervention (military and otherwise) against terrorist bases and movements.

There are also other prophecies, such as, the destruction of Damascus which could take place prior to the rise of Gog, or be part of his activities, or be part of the destruction of Gog. A destroying of the Syrians would seem to accord with the idea that the Jews no longer have any immediate threat from its neighbours or within (Isaiah 14:29–30 seems to indicate that Palestine, Israel’s immediate enemy, would languish to ineffectiveness).

**Ezekiel 38:13–16.** Shrewd observers, especially ones familiar with the prophecy, will already know their real intentions. The nations of Dedan and Sheba are in Arabia (perhaps Jordan and Yemen), while Tarshish indicates Western Europe, and the young lions probably indicates former European colonies.

In summary:

1. Damascus may be destroyed at this time.
2. Israel will be prospering and have a false sense of security.
3. Gog will come from the north.
4. The armies will be as a cloud covering the land.
5. It will be in the latter days (which was still distant at the time of the prophet Ezekiel).

“Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?” (Ezekiel 38:17).

This prophecy has not yet come to pass, but in the prophecy is a specific reference to people knowing the Bible. The verse shows that the words of Ezekiel and other Old Testament books would be known at the time of Gog’s invasion. This invasion would happen in “many years” and that they would be ended at the termination of the “many days” (see Ezekiel 38:8).

From Daniel 11:33–35, it is clear that the believers are the ones who are showing the Biblical case against Gog. The purpose of these prophetic events is connected to the end of Islam, to expose Infidelity, to purge the Church and begin to convert the Jews as part of an opening up of world evangelism.<sup>1</sup>

**Ezekiel 38:18–23.** God Himself will intervene against Gog and his armies, shaking the land, raining fire and hail upon them, and causing them to kill one another.

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<sup>1</sup> Note Aleksandr Dugin’s hostility and misrepresentation in his undated article badly translated from Russian, *The Paradigm of the End*. The “chosen nation” are Anglo-Saxons ... who should at the end of times establish the domination over all other nations of Earth. In this extreme doctrine, formulated in 17th century by the adherents of Oliver Cromwell ...

“The Anglo-Saxons, the protestant fundamentalists of eschatological persuasion gradually, but more and more evidently show as it. ...

“Gradually, the initiative of England was adopted by another ‘branch’ state — the USA, which was at first based on principles of the ‘protestant fundamentalism’ ... This idea is incarnated in American conception of Manifest Destiny, which considers ‘American nation’ as the ideal human community, being the apotheosis of nations’ world history. ...

“The duties of vanguard of ‘nation of East’ is undoubtedly imposed upon Russians ... ‘Moscow as the Third Rome’ ...

“The fact, that American protestants by common consent identify Russia with the ‘country of [G]og’, i.e. with the place, where antichrist will come from, is one more confirmation of just such ethic dual teleology. The doctrine of ‘dispensationism’ directly asserts that the final battle of history will go off between the Christians of Empire of Good (USA) and heretic dwellers of Eurasian Empire of Evil (i.e. Russians and rallied round them nations of the Orient). Such idea of conferring the status of ‘country of [G]og’ to Russia spread in especially active way in the protestant circle of America starting from the middle of the last century. Such views are characteristic also for many protestant trends in England ... All this protestant (and sometimes catholic) eschatology, extremely popular in the West, asserts that western Christians and Jews have at the ‘end of times’ the identical fate, and the orthodox Christians and other not Christian nations of Eurasia incarnate the ‘antichrist’s suite’, which will take the field against the force of Good, bring a lot of harm to the just men, but, ultimately, will be routed and defeated on the territory of Israel, where it will find its death. The degree of trust to this theory and its dissemination among the ordinary people constantly increases.”

“Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.” (Ezekiel 38:23).

Fire, destruction and the collapse of Islamic landmarks at Jerusalem are sure to occur. The shaking and the raining of destruction are consistent with not only a supernatural destruction, but the argument of the perfectly timed and placed natural destruction by meteorite impacts and shockwaves (see the commentary at Revelation 11:19).

The Lord calls for a sword, meaning both that there is a mass confusion among the enemy armies, who turn on each other, and also that God has brought the Scripture to pass, which is the sword of the Spirit. This is ironic, given that the sword has been the weapon of choice of Islamists through the centuries. “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” (Revelation 13:10).

Events, similar to those which happened long ago in the Old Testament, are to be a reality for modern observers. In the Old Testament, here are examples of where divine intervention came upon armies and they were slaughtered (see Judges 4:15 and Judges 8:12). God, in magnifying Himself, will cause the knowledge of the truth to come forth in power, to the great consternation of atheists and sceptics. In fact, before “many nations” God’s ways will be vindicated, see Ezekiel 38:23.

The spiritual impact against Islam and against Infidelity will be great, and will also act against Romanism, all of which will be concurrently the trigger for Jewish conversions. It will particularly be a wakeup for all those in the Church who have been compromised or lukewarm, to either repent or else find themselves outside of the body of Christ. Daniel 11:31–35 indicates that already a great persecution of an ideological nature has taken place against Christianity, and that the clinching vindication for the true Christians will be the timely and precise demise of Gog and his followers as prophesied.

## Ezekiel 39

**Ezekiel 39:1–5.** This chapter is a repetition of the preceding one, in further detail. It shows that five-sixths of the army comes from Russia to Israel, and that they will die, along with Gog, and only a few may escape, besides some of the Russian forces elsewhere.

“Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.” (Ezekiel 39:4).

The birds and beasts feasting are literal, metaphoric and symbolic. Such a large slaughter in Israel will nourish multitudes of beasts and birds, especially since God promised in Isaiah 34 that the birds should survive into the future.

Significantly, many nations and military forces use the insignias of animals and birds.

The people of God, it seems, are represented by these animals too. The promise of blessing as given in Isaiah 18:6 representing people as animals, as well as the birds which benefited from the tree (i.e. Gospel expansion of the Kingdom of God) in the parable of the mustard seed in Matthew 13:31, 32 or Luke 13:18, 19. The sign is of Christians taking their prey as reward, just as ravenous birds were taken to represent what Henry VIII did to the wealth of the monasteries in the Reformation.<sup>1</sup>

The design of God is elsewhere spoken of, pointing to the same thing: “Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.” (Isaiah 46:9–11).

“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD.” (Ezekiel 39:6). The first meaning is that destruction is upon the enemies, and secondly, a spiritual reviving, in line with the prophecy of Joel which Peter quoted at Pentecost, is fire as a sign of the last days.

Both Russia and the isles (presumably Indonesia, but possibly Greek islands) will suffer fiery destruction. But spiritual revival, the fire of God, may take place in Syria (the other north) and in the Pacific (the other isles).

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<sup>1</sup> Ettrick (1814), vol. 1, 355.

“So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.” (Ezekiel 39:7).

That even the heathen should know of the spiritual reasons of this matter shows that the Gospel will advance in great power among the nations.

The name of God, as listed in the King James Bible, is JEHOVAH. Knowledge of this name must be restored. God is not “Allah”, “Yahweh” or any other such perversion. This specific pollution explains the actions of Gog and his followers in their pollution, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

That pollution is obviously an exacerbated attack against Christianity, specifically, of the Bible-believing variety. The term “sanctuary”, whether in Ezekiel 37, Daniel 8 or Daniel 11 therefore must, in this context, refer to the proper doctrine, worship and fellowship of the true Christians.

These things also serve to sort out the good from the bad (so to speak, cf Matthew 13) in the Church. This is directly related to the Laodicean spewing out of error and the fact that the Church must be cleansed (see Daniel 8:14, Ephesians 5:26, 27 1 Peter 4:17, Revelation 3:16).

“Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.” (Ezekiel 39:8).

The prophecy points to the Scripture itself, that is, that the Scripture after this event should be known. This indicates an energising of power specifically in favour of the King James Bible because it is with this Bible that the message beforehand was preached.

**Ezekiel 39:9, 10.** The Jews will have seven years supply of fuel, including the use of rifle butts for fires, by simply going out and collecting what they need. More importantly, the recompense, “and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.”<sup>1</sup> This is great wealth transfer from the enemies of God (e.g. Islamists), which will come into spiritual Israel since natural Israel will be converted subsequent to Gog’s great defeat.

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<sup>1</sup> Especially useful if they begin using gold and silver coins instead of paper money.

**Ezekiel 39:11–16.** Seven months of burying and seven years of removing bones will take place.

A large exercise will be undertaken to bury all the carcasses, which will have such a stink, as to effect the noses of those who travel through the land. Presumably, a valley coming off the coast of the Mediterranean near a town called Hamon will be used as a burial ground.

Not only will the Jews be involved in burying, but there will also be involved a conscription of traders, military personnel and travellers. After seven months, a systematic search and the utilising of satellite-linked “tagging” of skeletons seems to be indicated.

“Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.” (Ezekiel 39:13).

**Ezekiel 39:17–20.** The sacrifice cannot be only literal, because animals cannot devour “chariots”. Therefore, it must also mean a supply for those who might partake of blessings from the Lord. This is a reference to the sign of the Church Restitution, see 1 Peter 2:12, James 5:7, 8, etc.

**Ezekiel 39:21–28.** Both the heathen and the Jews will understand the message of the New Testament, because they will see God’s law and His mercy.

Knowledge of the name of the Lord, JEHOVAH, will also be gloriously restored and known, as given in the King James Bible.

“Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.” (Ezekiel 39:29). There will be a great Pentecostal outpouring, with the aim of converting Jews and bringing the Gospel to nations in power.

# PART 2



Figure 13 The prophet Daniel.



# INTRODUCTION TO DANIEL

## Daniel

**A**CCORDING to the opening chapter of the Book of Daniel, Nebuchadnezzar king of Babylon came and conquered Jerusalem, and took some of the royal children into captivity. Daniel was of the royal seed, and after he came to Babylon, was instructed in science and the ways of the Chaldeans (see Daniel 1:1–6).

Babylon was a great and ruling city at the time (circa 600 BC). The city lay square on the Euphrates River, having the circumference of about 96 kilometres, the walls being around 85 metres high, and approximately 24 metres thick. The walls were protected by canal moats and guard towers.<sup>1</sup>

“Within the walls were enclosed gardens, orchards and fields. Thus, with water from the river and gardens within, the city was self-sustaining and could withstand a siege of long duration. ... Within the city were the famous hanging gardens numbered among the seven wonders of the ancient world. They consisted of stages, or stories, one above another, each supported by arches rising in all to a height of at least 75 feet and covered with a great mass of earth in which flowers and shrubs grew, and even large trees. ...”<sup>2</sup>

The kings were:

Nabopolassar 625–604 BC.

Nebuchadnezzar 606–561 BC.

Evil-Merodach 561–560 BC.

Neriglissar 559–556 BC.

Labash-Marduk 556 BC.

Nabonidus 555–538 BC, his son Belshazzar being co-regent the last few years of his reign.

Daniel’s life in Babylon extended to the rise of the Medo-Persian Empire, the reigns of Darius the Mede and of Cyrus the Persian. The fall of Babylon to the Medo-Persians was in 538 BC.

Darius the Mede 538–536 BC, also known as Cyaxares II.

Cyrus the Persian 536–529 BC.

Daniel died in 534 BC.

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<sup>1</sup> Halley, “Daniel”; U. Smith (1881), 47; Junkin (1844), 30, 31.

<sup>2</sup> Rand (1963), 49, 50.

From the time of King Nebuchadnezzar, Babylon was a great empire. This empire was in its golden age when Daniel was taken there. He wrote the Book of Daniel during that time.

Dating for the various prophecies:

The great image dream of Daniel chapter two was in 603 BC.

The madness of Nebuchadnezzar came to pass in about 569 BC and lasted seven years.

The four beasts vision was in about 555 BC.

The ram and the goat vision was in about 553 BC.

The Seventy Weeks Prophecy was in about 538 BC.

The last vision was in 534 BC.



Figure 14 Daniel and king Nebuchadnezzar.

The content of the Book of Daniel shows God's foreknowledge to the very details of the future. The history and dating of this book has been attacked vehemently by modernists and sceptics because, if it is taken in a believing fashion, it shows one of the greatest proofs of the divine origin of Scripture. It shows that God accurately predicts the future, events that occurred hundreds of years after Daniel lived.

What Daniel described about his own time matches to what scientific studies and secular history shows. Factors, such as the Chaldean language being used, and that extremely old copies of his book remain, indicate that the book must indeed be authentic. Furthermore, the testimony of Jesus in

the Book of Matthew, and of the first century Jewish historian Josephus, show that Daniel was considered authentic.

## Structure

The Book of Daniel falls into two halves. The first portion was predominantly written in Chaldean or Syriack, and the second in Hebrew. The Book of Daniel has a structure,<sup>1</sup> which may be rendered as following:

- A1. Ch. 1. Historical prologue — Captivity of Jerusalem, Daniel's life
  - B1. Ch. 2. Nebuchadnezzar's dream —  
Western lineage of world kingdoms
    - ↓ C1. Ch. 3. Dura image, fiery furnace, angelic deliverance
      - D1. Ch. 4. First king of Babylon — tree prophecy
      - D1'. Ch. 5. Last king of Babylon — writing on the wall
    - ▼ C1'. Ch. 6. The hasty law, the lion's den, angelic deliverance
  - B1'. Ch. 7. Western lineage prophecy — Daniel's four beast dream
  - B2. Ch. 8. Eastern lineage prophecy — Daniel's two beast vision
    - ▲ C2'. Ch. 9:1, 2. 70 years prophecy
      - D2'. Ch. 9:3–15. Judgment on wickedness acknowledged
      - D2. Ch. 9:16–19. Sanctuary that is desolate, intercession
    - ▲ C2. Ch. 9:20–27. 70 weeks prophecy
  - B2'. Ch. 10–12a. Daniel's vision —  
Eastern lineage of world kingdoms
- A2'. Ch. 12b. Prophetic epilogue — Times and Daniel's future

This structure may be extrapolated into the patterns of multiple fulfilments. The prophetic views correspond as follows:

**Preterist (Eastern)** — the time of the Maccabees and Antiochus Epiphanes.

**Preterist (Western)** — Pagan Rome from around the birth of Christ to the Christian Roman Empire (e.g. Theodosius).

**Historicist (Eastern)** — the Eastern section of the Roman “kingdom” from Byzantine, under Islam, to modern Turkey and the end of Islam.

**Historicist (Western)** — an encompassment of the Western section of the Roman “kingdom”, from Pagan Rome, through the Papacy, to the Second Coming.

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<sup>1</sup> This representation based on a view proposed by William H. Shea of Andrews University.

**Futurist (Eastern)** — the time of Infidelity, and dealing with the rise and fall of the final Eastern Antichrist, Gog, the Church Restitution and the beginning of the latter days conversion of natural Israel.

**Futurist (Western)** — particularly dealing with the rise and fall of the final Roman Antichrist in the time period from the Translation of the Saints to the Second Coming of Christ with His saints.

**Spiritual/Figurative** — in Daniel, the spiritual view means the opposition between Christianity and the world in general, and more particularly, the Church Restitution versus the spirit of Antichrist. This may also be personified by particular devilish spirits, or principalities and powers, who might, as central geniuses, be classified as presidential, that is, above the divergence of East and West, in their opposition to the truth. A focus of this war (as is elaborated in detail in the Book of Revelation) is the attack on Scripture (and true interpretation of it) in the Infidel period, with the final victory of the Pure Cambridge Edition (PCE) of the King James Bible (KJB).

**General** — a general portion of Scripture, including prophecies which may have only one prophetic meaning.

There are some prophecy applications which are relevant to Babylonian times, history in general or the future Great Tribulation in general. Also, in prophetic writings, there may be types and allegories. A type is a prophetic symbol mirroring a specifically identifiable future event, person, thing or place reflected in Scripture. There are many types, many more than what are expressly mentioned in this study.

DANIEL	DESCRIPTION		
1	GENERAL		
2:1–40	GENERAL		
2:41	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
2:42	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
2:43	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
2:44, 45a	LITERAL		SPIRITUAL/FIGURATIVE
2:45b–49	GENERAL		
3:1	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
3:2–30	GENERAL		
4	PRETERIST (BABYLONIAN)	HISTORICIST	FUTURIST (WORLDWIDE)
5	GENERAL		
6	GENERAL		
7:1–7a	GENERAL		
7:7b–12	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
7:13, 14	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
7:15–17	GENERAL		
7:18–22	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
7:23–28a	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
7:28b	GENERAL		
8:1–8	GENERAL		
8:9–12	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
8:13, 14	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
8:15–22	GENERAL		
8:23–25	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
8:26	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
8:27	GENERAL		
9:1, 2	GENERAL		
9:3–15	GENERAL		
9:16–19	PRETERIST (BABYLONIAN)	HISTORICIST	FUTURIST (WORLDWIDE)
9:20–27a	GENERAL		
9:27b	PRETERIST (WESTERN)	HISTORICIST (WESTERN)	FUTURIST (WESTERN)
10, 11:1–30a	GENERAL		
11:30–35	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
11:36–39	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
11:40–45	PRETERIST (EASTERN)	HISTORICIST (EASTERN)	FUTURIST (EASTERN)
12:1–3	LITERAL		SPIRITUAL/FIGURATIVE
12:4	GENERAL		
12:5–13	GENERAL		

Table 11 The structure of Daniel.

DANIEL	DESCRIPTION		
1	Introduction: Conquest of Jerusalem, 10 days testing concerning rejecting Babylonian diet, three years allotted time for Daniel and his companions who are tested and found 10 times wiser, Daniel's natural life.		
2:1–40	Babylon, Medo-Persia, Grecia		
2:41	Pagan Rome	Catholic Europe	10-king confederacy
2:42	Civil wars	Some weak Catholic nations	Some weak kings
2:43	Tetrarchy	Romanism and Secularism	Puppet for Antichrist
2:44, 45a	Millennial Kingdom		Christianity
2:45b–49	Nebuchadnezzar's gifts and promotions of the godly		
3:1	Dura image representing militant Paganism	Dura image representing mammon	Dura image representing Antichrist's religion
3:2–30	The fiery furnace		
4	Nebuchadnezzar's madness	The times of the Gentiles, the Diaspora of the Jews	The world beastlike for a 7 year tribulation
5	The writing on the wall		
6	Daniel in the lion's den		
7:1–7a	Babylon, Medo-Persia, Grecia		
7:7b–12	Pagan Rome and Christianity	Papal Rome and the Restitution	Antichrist & Millennium
7:13, 14	Constantine's Church	Last days Church	The Second Coming
7:15–17	Babylon, Medo-Persia, Grecia		
7:18–22	Pagan Rome and Christianity	Papal Rome and the Restitution	Antichrist & Millennium
7:23–28a	The fall of Paganism	The fall of Romanism	The fall of Antichrist
7:28b	Daniel thinks		
8:1–8	Medo-Persia, Grecia, Seleucids		
8:9–12	Antiochene/Maccabean	Islam	Gog
8:13, 14	2300 days of Antiochus	2300 years from the rise of Rome	2300 days of Gog
8:15–22	Medo-Persia, Grecia, Seleucids		
8:23–25	Antiochene/Maccabean	Islam	Gog
8:26	2300 days of Antiochus	2300 years from the end of the Diadochi wars, making the LXX, the rise of Rome, end of Babylon	2300 days of Gog
8:27	Daniel thinks		
9:1, 2	70 years		
9:3–15	Prayer		
9:16–19	Desolation of Jerusalem by Babylon	Desolation of Jerusalem by Romans	Desolation of Jerusalem by Antichrist
9:20–27a	70 weeks		
9:27b	Abominations of the Christ-rejecting Jews, desolation at the Fall of Jerusalem, consummation of the Jewish temple	Abominations of the spirit of Antichrist, desolation by Infidelity onto Romanism, consummation of the Papacy	Abominations of the final Whore of Babylon, desolation onto the final Whore by the 10 kings headed by the Antichrist in the 7 year Tribulation, consummation of all things not conforming to that Wicked of Antichrist
10, 11:1–30a	Medo-Persia, Grecia, Seleucids		
11:30–35	Antiochene/Maccabean	Rome/Byzantine	Gog's anti-Western propaganda
11:36–39	Antiochene/Maccabean	Mohammad/Islam	Gog's Infidelity
11:40–45	Ptolemys v. Seleucids	Saracens v. Turks	Egypt v. Gog
12:1–3	Tribulation & Second Coming		Gog's anti-Semitism & Restitution
12:4	The Book of Daniel and Christian progress		
12:5–13	Conclusion: Three angels stand, Western Antichrist's 1260 days, Eastern Antichrist's 1290/1335 days, Daniel's perpetuation.		

Table 12 The structure of Daniel explained.

One commentator, Ingram Cobbin, wrote, “*Prophecy has been remarkably fulfilled*. For reasons obviously wise, much of it is wrapped up in enigma and mystery; but when fulfilled, its language is clear as the noonday sun. Our study of fulfilled prophecy may therefore greatly conform our faith in the word of God; while, in reading the history of past ages, it must give an interest to the pages of the historian, which is wholly unenjoyed by those who are unaccustomed to mark the movements of Providence in relation to the Church.

“*Prophecy is remarkably fulfilling*. There is a shaking among the nations, of the most extraordinary kind. Writers on prophecy may have erred in anticipating desirable events before the time, but still there is a singular accord among them in their general views of this part of holy writ, which arises not altogether from copying each other, but from a careful study of the language and fulfilment of prophecies. There is a general expectation that we are on the eve of a great and glorious day, which, however, may possibly for a while be darkened by a dense cloud. The crescent is waning; the man of sin is declining; the desire of all nations is coming; and the Son of Man will, ere long, appear in the clouds of heaven, with power and great glory. May we have our loins girt about, and our lamps burning, and be as servants waiting for their Lord at his coming.”<sup>1</sup>

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<sup>1</sup> Cobbin (1837), 916.

# THE GREAT IMAGE DREAM (DANIEL 2)

Nebuchadnezzar, forgetting his dream, required it of the Chaldeans, by promises and threatenings. They acknowledging their inability are judged to die. Daniel obtaining some respite finds the dream. He blesses God. The decree is brought to the king. An image made up of different metals representing the major empires of world history, the 10 toes being representative of Roman times, Papal Europe and future Antichristian Europe. A stone striking the toes being the Gospel and being the Second Coming of Jesus Christ with His Millennial kingdom.

2:1-40	Babylon, Medo-Persia, Grecia		
2:41	Pagan Rome	Catholic Europe	10-king confederacy
2:42	Civil wars	Some weak Catholic nations	Some weak kings
2:43	Tetrarchy	Romanism and Secularism	Puppet for Antichrist
2:44, 45a	Millennial Kingdom		Christianity
2:45b-49	Nebuchadnezzar's gifts and promotions of the godly		

Table 13 The structure of Daniel chapter two.

## Man's limitations in perceiving truth

A MAJOR theme in Daniel chapter two is the greatness of God and the limitation of man. A Christian reader should be struck by the great limitations of rebellious men in discerning the spiritual nature of history. For the believer this is not a surprise since it is evident that mankind without Christ is in darkness, even to the present day — “men loved darkness rather than light, because their deeds were evil” (John 3:19b); clearly, men need the light of God's revelation in order to make any sense of history, and this is achieved by men's hearts being exposed to “the light of the glorious gospel of Christ” (see 2 Corinthians 4:4).

The Bible itself is not a labyrinth of unintelligible or enigmatic sayings, but contains much which reveals spiritual secrets.

**Daniel 2:1-16.** Nebuchadnezzar, the king of grand Babylon, was limited in his knowledge. The record of his actions is a warning to those who trust in themselves rather than God. The limitations observed are by the divine decrees described in the interpretation. King Nebuchadnezzar of Babylon, like many of those without God, “dreamed dreams, wherewith his spirit was troubled” (Daniel 2:1). Nevertheless, he did not turn to the God who knows everything, but to the frail and pitiful resources of the occult, which were embodied in the magicians, astrologers, sorcerers and Chaldeans. His first limitation was that he had no beacon to light his life — he knew not where to go for answers. “If any man walk in the day, he stumbleth not, because he seeth the light of this world.” (John 11:9b).



Any person without God will suffer from unsoundness of mind. The king was limited by poor memory as he could not remember a dream and wanted to know it. However, the occult is a hollow imitation of divine powers and offers no understanding of the way to truth; rather, it leaves men in darkness, even as they flounder in its grip. He was also limited in his whole way of thinking about what troubles men. Nebuchadnezzar's troubled spirit was a symptom of a heart desperate for answers but unable to grasp just what was needed. He must have known that the occultic practitioners in reality had no answers for him, so he set a test for them with threatenings — they must tell of his dream or suffer for their lack. He saw how limited they were in their inability to provide this insight, and witnessed them use their propaganda tactics — “ye have prepared lying and corrupt words to speak before me” (Daniel 2:9).

These things led to the obvious conclusion that man is limited and is bounded in understanding, yet foolishly does not inherently seek after the truth or even the right way. “All we like sheep have gone astray; we have turned every one to his own way” (Isaiah 53:6a). The only way is for God to step into the affairs of man and reveal Himself. This, of course, requires His mercy to be shown, and, in this instance, it was shown to Nebuchadnezzar (and the undeserving “wise men of Babylon”) by the appearance of Daniel who knew God and how He operates.

## God's power over history

Bible prophecy is a manifestation of God's mercy, firstly in showing His power over man's history, and secondly, in illustrating that man is limited, bounded, and in desperate need of God's intervention. The prophet Daniel knew this and approached God for the answers and understanding, not just the king's dream, but also its proper interpretation. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7). God is outside of time and has enforced boundaries on history, including all kingdoms and powers. “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isaiah 46:10). The occultists had no such connection to God: “The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter” (Daniel 2:10a). Of course, they were even wrong in this assessment, because the man Daniel could show the matter — but only after seeking His God.

God gave a dream to King Nebuchadnezzar to illustrate the limitations of man with respect to history and spiritual understanding, and to show that a

godly man, such as Daniel, can approach Him for revelation of things that only God can give. This was called a “secret” in Daniel 2:18.

“Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” (Daniel 2:20–22).

God is in control of history. There are boundaries He has set up within “times” and “seasons”. Man’s kingdoms are confined in length of reign, breadth of region, and measure of power. For example, the Babylonian kingdom is no longer because it has had its season and its kings have been removed from the panorama of history. This removal has been through deliberate mechanisms that God has put in place that He might show His glory and His ultimate plan of His Kingdom reigning forever with the righteous in place. The terms of history are set by God, not man, since the power of God is greater than anything of man. “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35).

**Daniel 2:23–30.** Daniel appeared before King Nebuchadnezzar and showed the true nature of God as the Almighty over man’s history. “Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king” (Daniel 2:27). Daniel stated what the king needed to know, which was that the spiritual insights of the world are pitiful and not to be relied upon. If people want to know what is really happening in the Earth, they must come to God and see what God says. Specifically, Bible prophecy enables the darkness to be dispelled from the meaning of history. The Bible student will be able to make sense of the events of the world and understand the overall impetus of history, which is to glorify God.

“For the kingdom *is* the LORD’s: and he *is* the governor among the nations.” (Psalm 22:28; cf. Psalm 67:4). Daniel declared that God reveals secrets and was making known “what shall be in the latter days” (Daniel 2:28), meaning the times from Daniel until the end of this present world. As the vision will show, the ultimate ruler in history is God and man must bow to His will. Until the Second Coming of Christ, man’s kingdoms are shown to be a progression of weakness when man tries to rule without God. “But the

LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.” (Jeremiah 10:10).

## The great image revealed

Most of the rest of this chapter is devoted to the revelation of Nebuchadnezzar’s dream of a “great image” or statue and its interpretation as told from a godly perspective. The revelation shows the panorama of historical world kingdoms that affected Israel from the time of Daniel until the end of the world when God’s eternal Kingdom (outside of the boundaries of time which is shown outside of the boundaries of the great image) is permanently established.

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.” (Daniel 2:31–33).

Daniel revealed that the king’s dream was of a great image or statue consisting of several sections, composed of varying grades of metals and materials. Daniel then continued to explain that each of these sections represented a king or world kingdom, which directly affected Israel in its history from the time of Daniel, though complications of divisions and alliances come into play with the leg and feet kingdoms.

Significantly, the non-Christian historian, Edward Gibbon, in his work *The History of the Decline and Fall of the Roman Empire*, acknowledged the progression of kingdoms as comparable to a degeneration of metallic qualities. “The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the [Atlantic] Ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the *iron* monarchy of Rome.”<sup>1</sup>

As the great image progresses towards the toes, the following can be observed:

1. Five world kingdoms that directly affect the people of God are shown to progress from the time of Daniel until the Second Coming of Christ, namely,

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<sup>1</sup> Gibbon, chapter 36, general observations.

- a. Babylon.
  - b. Medo-Persia.
  - c. Greece.
  - d. Rome, in its various divisions (Pagan, Papal, 10-king confederacy under the final Roman Antichrist).
2. Man's kingdoms degenerate downwards toward Hell, not upwards toward Heaven.
  3. Man's kingdoms degrade towards greater weakness until the inherently fragile iron and clay composition.
  4. Man's kingdoms are characterised by a progression of division and fracturing, as represented by the great image's arms, legs, feet and toes.
  5. By the time the toes are reached, there is complete fragility through the corruption of sin. Whereas there was the possibility of the king in the head of gold section becoming a believer in the true God (see Daniel 4:37), this cannot be said for the kingdom represented by the feet (indeed, this is the worst of all, culminating with the final Roman Antichrist).

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.” (Daniel 2:34–36).

The stone is external to the great image and proceeds to destroy it completely. Thus, man's kingdoms and its oppression against the people of God will one day be finalised. This is to be accomplished through the direct intervention of God at the Second Coming of Christ. It is the manifestation of God's Kingdom that will last into eternity. This cannot be said for man's kingdoms, which are established in sin under the direction of the “god of this world” (see 2 Corinthians 4:4) — “Satan, which deceiveth the whole world” (see Revelation 12:9).

Progressively or eventually the first three kingdoms (gold, silver and brass) are destroyed. The fourth (iron) kingdom is to be instantly destroyed at Christ's Second Coming. Christ's kingdom is also shown as a mountain, which fills the whole Earth. This ultimately represents the Millennium.<sup>1</sup>

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<sup>1</sup> The destiny of Egypt and Assyria is to be in subjection to Israel (see Isaiah 19:24).



Figure 15 Tower's illustration of the great image.

The following table shows the traditional interpretation.<sup>1</sup>

Date (AD)	Scholar's Name	Gold	Silver	Brass	Iron	Iron and clay	Stone
first century	Johanan Ben Zakkai	Babylon	Medo-Persia	Greece	Rome	Not available	Not available
first century	Josephus	Babylon	Medo-Persia	Greece	Rome	Not available	Messiah
c. 150	Akiba Ben Joseph	Babylon	Medo-Persia	Greece	Rome	Not available	Not available
180	Irenæus	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
185	Tertullian	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
c. 194	Clement	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
200	Hippolytus	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
c. 230	Origen	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
280	Methodius	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
300	Victorinus	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
306	Lactantius	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
330	Eusebius	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
c. 347	Cyril	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
c. 350	Aphrahat	Babylon	Medo-Persia	Greece	Rome	Rome divided	Not available
401	Severus	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
407	John Chrysostom	Babylon	Medo-Persia	Greece	Rome	Rome divided	Not available
340–420	Jerome	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
c. 450	Theodoret	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
354–430	Augustine	Babylon	Medo-Persia	Greece	Rome	Rome divided	Christ
450	Isidore of Pelusium	Babylon	Medo-Persia	Greece	Rome	Not available	Not available

Table 14 Early views on the image.

## The head of fine gold

Daniel interpreted the head of gold to be the king of Babylon. “Thou, O king, art a king of kings ... Thou art this head of gold.” (Daniel 2:37, 38). The prophetic Scripture uses “king” and “kingdom” interchangeably, so this head referred to the Babylonian kingdom of Daniel’s day. The Babylonian kingdom reigned from 606 BC to 538 BC.

Nebuchadnezzar would have recognised the gold reference since the prime Babylonian deities (Bel/Marduk, Nebo, etc.) were given lavish temples of

<sup>1</sup> Froom (1950), vol. 1, 457; Burke (2004), 7.

gold, with massive golden images, golden tables, golden lions.<sup>1</sup> “Truly Babylon was a ‘city of gold’ ... [and] very religious: It had 53 temples and 180 altars to Ishtar.”<sup>2</sup> It is important to note that the “fine gold” (Daniel 2:32) of this worldly kingdom is not comparable to God’s “pure gold, like unto clear glass” (Revelation 21:18b). God holds the most valuable of all riches that are acknowledged by fallen mankind. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18, 19).

Babylon’s gold speaks of its glory, splendour and wealth, something to be prized (at least by men). Certainly, the Scripture speaks of Babylon’s greatness among all the kingdoms of the Earth: “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency” (Isaiah 13:19a). Nebuchadnezzar’s conquests and spoils from many nations had made Babylon “the golden city” (see Isaiah 14:4). “Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.” (Isaiah 47:5). This reference to the Babylonian kingdom being a “lady” is a type of its future spiritual manifestation as the Romanist “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Revelation 17:5b). By this description, the best of man’s kingdoms is shown to have sin and corruption at its heart.

## The breast and arms of silver

“And after thee shall arise another kingdom inferior to thee” (Daniel 2:39a).

The precise prophetic details of the fall of Babylon were recorded in Isaiah 13:19–22, although it is outside the scope of this work to expound upon this. Nebuchadnezzar’s descendant, Belshazzar, did not follow his father’s belief in the true God but rather blasphemed God. He then literally saw the writing on the wall as to the fall of the Babylonian kingdom. Daniel said to him that he had not humbled his heart (see Daniel 5:22) and that, “Thy kingdom is divided, and given to the Medes and Persians” (Daniel 5:28).

The great image depicted the kingdom after Babylon as being the breast and arms of silver. The Medo-Persian kingdom reigned from 538 BC to 331 BC, and consisted of two ruling nationalities as symbolised by the arms. The

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<sup>1</sup> Josephus, *Antiquities*, book 10, chapter 11; Halley (1965), 336.

<sup>2</sup> Halley (1965), 336.

Persians were stronger than the Medes, thus illustrating the lesser metal of silver being used to denote the Medo-Persian kingdom. After the Persian king, Cyrus the Great, revolted against the Median king Astyages, Media became politically subservient but nevertheless retained rulership with the Persians as one.

The use of silver was common in the Medo-Persian kingdom, as the Greek historian, Herodotus, recorded, “From Babylonia, and the rest of Assyria, were drawn a thousand talents of silver”,<sup>1</sup> and elsewhere that silver was a standard of measure of value.

## The belly and thighs of brass

The prophet continues, “and another third kingdom of brass, which shall bear rule over all the earth.” (Daniel 2:39b).

This third kingdom, which was to oppress the people of God, was the Grecian kingdom, which ruled from 331 BC to 146 BC. “The Greeks were distinguished for their ‘brazen armour,’ and the appellation, the ‘brazen-coated Greeks’ — is that by which they were designated most commonly by the ancients.”<sup>2</sup> Brass is an alloy of copper with some possible combinations of zinc, tin and lead. Brass represents a shallowness of glory in that it looks like gold but is not.<sup>3</sup>

This is seen by the rapid rise and spread of the Grecian kingdom with Alexander the Great who was to rule over all the East. He conquered most of the civilised world, but ultimately having a lack of depth in being unable to rule for any great length of time. When Alexander died at the age of 33, the Grecian kingdom was eventually split into an alliance of four provinces — “the beast had also four heads” (see Daniel 7:6). The Grecian kingdom split into several divisions, and from the Battle of Ipsus in 301 BC there were four main divisions led by four of Alexander’s generals — Cassander, Lysimachus, Ptolemy and Seleucus.

## The legs of iron

The legs of iron section of the great image represents the Roman kingdom in its various stages. As Daniel states, this kingdom was “diverse from all the others, exceeding dreadful” (see Daniel 7:19) since there are many characteristics, such as length of reign, that were different from the previous

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<sup>1</sup> Herodotus, 3.92.

<sup>2</sup> Barnes (1853), Daniel 2:39.

<sup>3</sup> Kinne (1814), 134.



kingdoms. Iron represents great strength, hefty power and ferocity, particularly in warfare and quenching of rebellion to the Roman kingdom's rule. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." (Daniel 2:40).

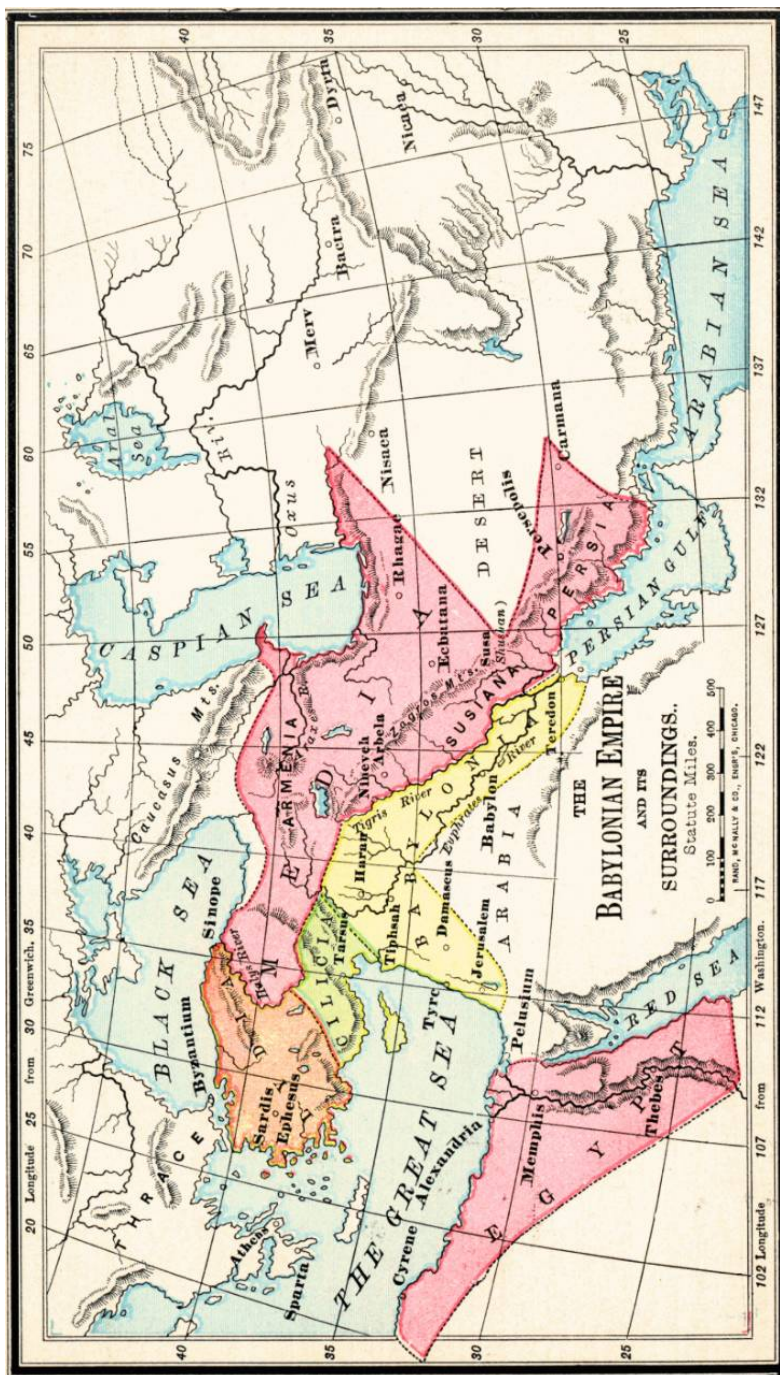
The Roman kingdom had its roots back hundreds of years before Christ in about 753 BC. In 275 BC it entered the world stage as a power, by defeating the Greeks in Italy. After this, its conquests continued, and in 146 BC Rome finally conquered the Grecian kingdom in making Macedonia a province of Rome and destroying Carthage. From there Rome increased, such as under Pompey, and then with the ambitious Julius Caesar.<sup>1</sup> Its first main Emperor was Augustus who ruled from 27 BC until 14 AD, covering the time period of Christ's birth.

Subsequent visions in Daniel deal with the Roman kingdom in more detail, so it is sufficient here to cover the areas that form a foundational understanding of this kingdom that has persecuted and still persists in persecuting the people of God. The two legs symbolise the split of the Roman kingdom in 395 AD into the Eastern and Western sections, both of which will be dealt with later.

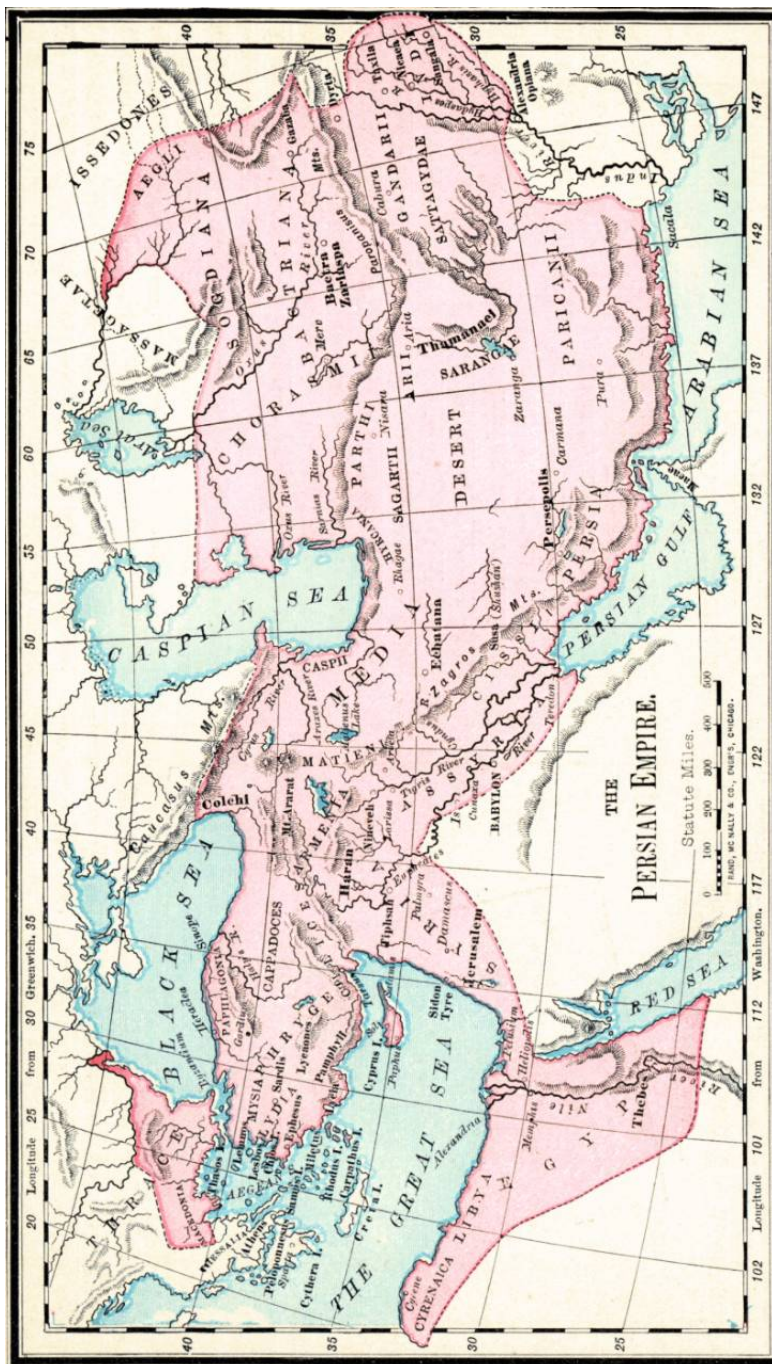


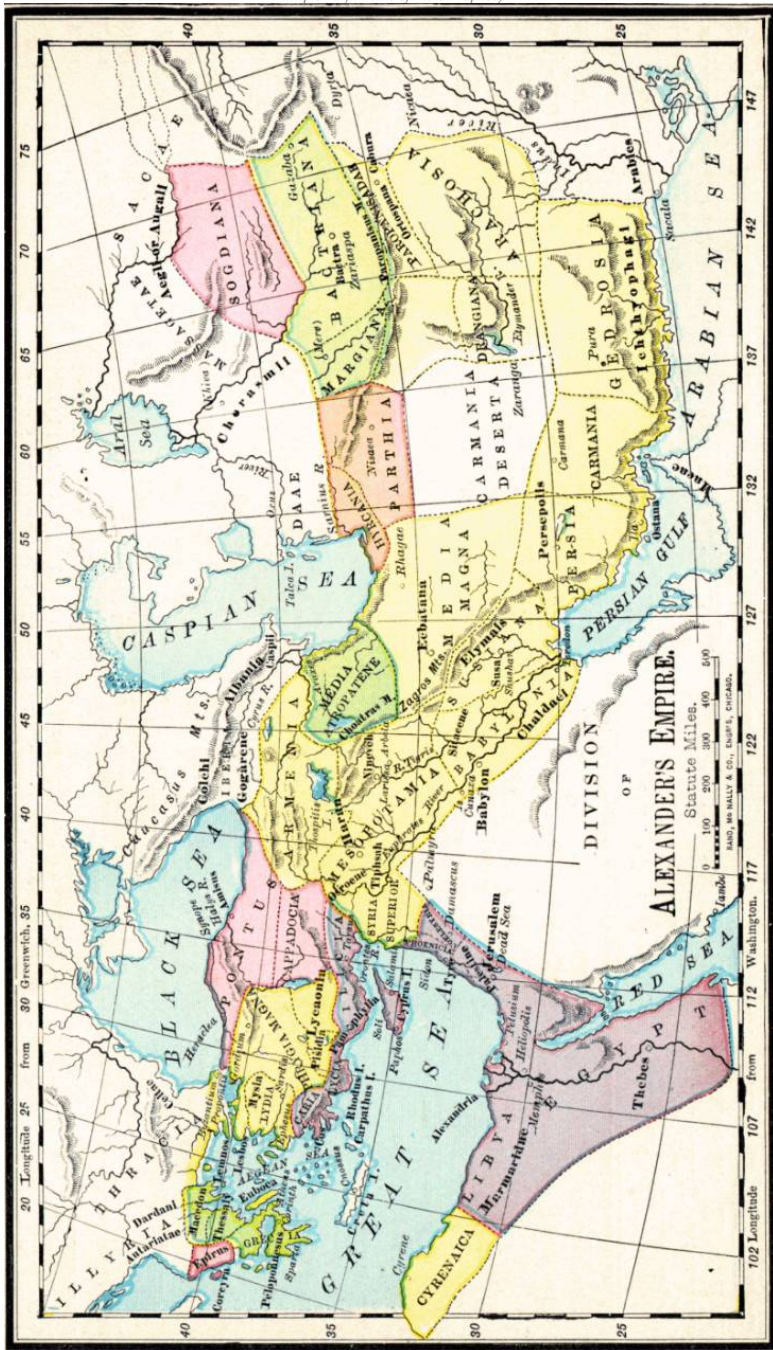
Figure 16 Close's illustration of the world empires and their relative metal.

<sup>1</sup> Shakespeare's *Julius Caesar*, Act 3, Scene 2.











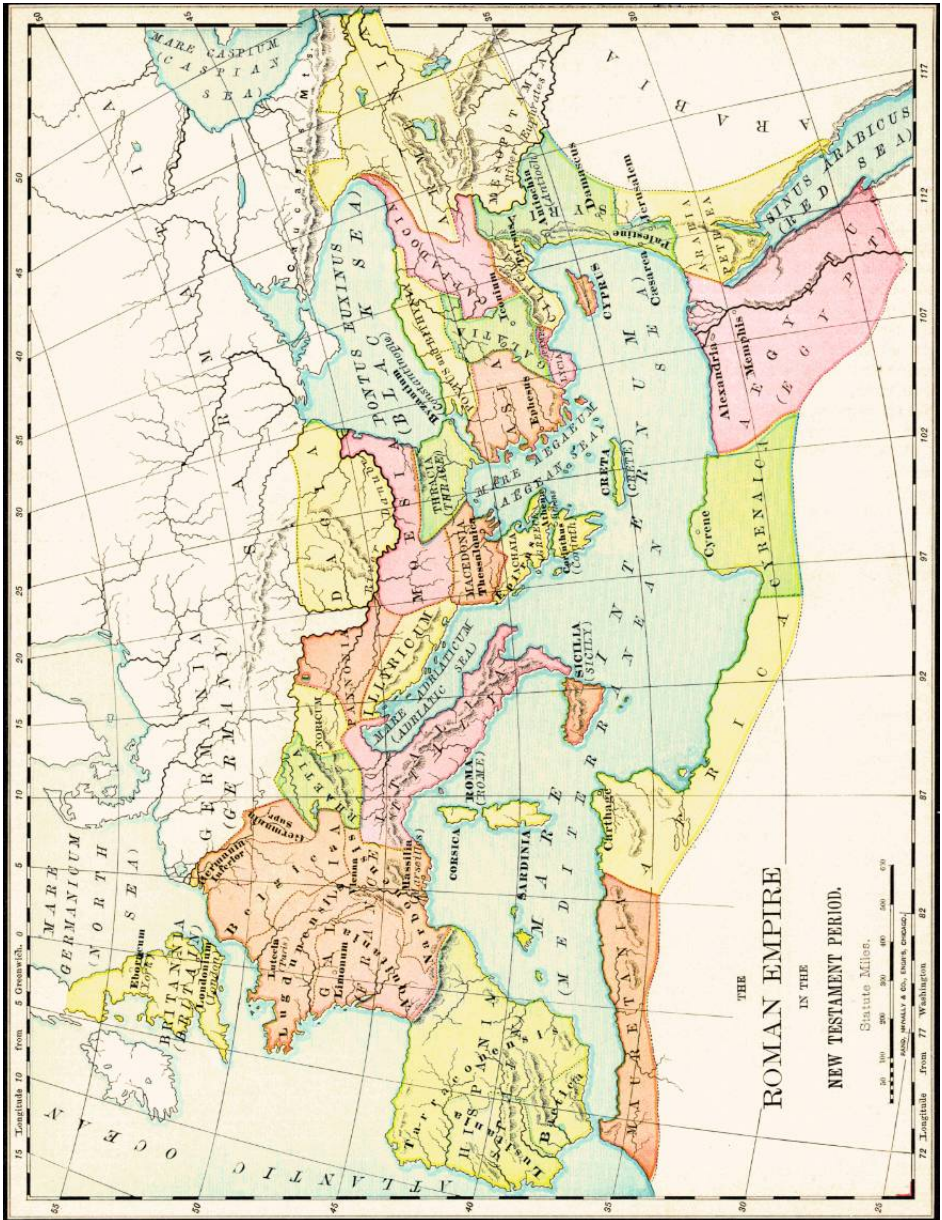


Figure 17 On the previous pages, four maps of the four great empires.

## The Preterist view of the feet of iron and clay

At a certain point in the prophecies, they branch out into the near or first (Preterist), progressive (Historicist) and far or ultimate (Futurist) fulfillments. The prophecy is read by understanding that the 41st verse may have multiple interpretations as either in the Preterist mode (speaking about Pagan Rome), or in the Historicist mode (concerning the Romanist institution), or in the Futurist mode (applicable to the Great Tribulation).

In taking the Preterist mode, it is important to recognise that the number 10 of the image's toes is significant for Rome, not only because its number system was based on 10, but also because there were 10 (main) early emperors, 10 main persecutions, an approximately 10 year persecution instigated by Diocletian, 10 main figures in the Tetrarchy and so on. Thus, 10 itself can be considered essentially as an emblem of Rome, even to the point that their sign for ten, an X, is to be found in various symbols.

The mention of the toes, of which there are 10, therefore indicates that the Emperors of Rome are being indicated.

“And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.” (Daniel 2:41).

In the first instance, the early Emperors of Rome can be viewed. Some were strong, and some were weak. Beginning with Augustus, there was strength. However, Nero showed signs of weakness (committing suicide), while the three Emperors that followed him were weak, and were taken over by Vespasian and his son, Titus.

There were already wars in Rome leading to Vespasian, but it is also possible to extend the meaning to apply more generally throughout the history of the Roman Empire, particularly into the third century, when the Roman Empire was greatly weakened with civil wars. This period came to be called “The Crisis of the Third Century”.

“And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.” (Daniel 2:42).

The mixture of the iron and the clay indicates both the old Roman power and the Empire with its inherent weakness after the Crisis of the Third

Century. Some interpreters have suggested that Christianity was the clay, and the Roman Paganism the iron; however, the weakness of the Roman Empire was not Christianity, but civil and internal problems. An antichristian (pagan) society is actually, by its nature, under a weakening force.

The admixture of iron and clay also suggests the troubles at the end of the Crisis of the Third Century. In about 284 AD, Diocles, a Roman cavalry commander, was proclaimed Emperor Diocletian. He forthwith defeated Carinus, and was sole Emperor until he appointed Maximian to be his co-emperor in 285 AD. The two emperors had to jointly agree on imperial decisions, because Diocletian had the power of “veto”.

In about 292 AD Diocletian introduced the formal division of the empire into parts.<sup>1</sup> In 293 AD the two emperors appointed Cæsars, or junior emperors, so that there were four, beginning the Tetrarchy. Their aim was to bring the Empire into order, to restore and bring the Empire into prosperity. Each was responsible for a section of the Empire.

“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” (Daniel 2:43).

During the latter part of the Tetrarchy, which descended into civil wars, there were multiple claimants for positions in the Empire.



Figure 18 Coins showing Constantine.

In 305 AD the senior emperors retired, allowing the two Cæsars to become Emperors, and they appointed two new Cæsars under them. However, with the death of the Western Emperor Constantius Chlorus, rifts began among claimants for the title of Emperor. This led to civil wars, and to the victory of Constantine in the West. Maxentius lost the battle of Milvian Bridge near Rome, 28 October 312 AD, and consequently drowned in the Tiber river. Constantine and Licinius issued the Edict of Milan in 313 AD, which offered toleration of Christianity. Eventually, Constantine defeated Licinius, the Eastern Emperor in 324 AD, and he became the sole Roman Emperor.

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<sup>1</sup> Cachemaille (1927), 25, 26.

Thus, the 10 toes can be seen as an overview of the entire Pagan period from around the birth of Christ through to when the Christian Gospel came in power with Constantine, as formally tolerated in 313 AD. Christianity had won.

The prophecy calls this the “latter days” (see Daniel 2:28), and since it began from Cæsar Augustus under whom Christ was born, it can be reasoned that the “latter days” officially began in 4 BC, that is, with the conception of Christ and the beginning of the record of the New Testament.

## The Historicist view of the feet of iron and clay

The Roman kingdom essentially remained as one empire under the emperors until Emperor Theodosius, who reigned the entire Empire from 392 AD to 395 AD when he died. The two legs of the great image represent the Roman Empire’s subsequent split from 395 AD into Eastern and Western sections ruled over by his two sons. The Eastern Roman Empire (or Byzantine Empire) started with the rule of Emperor Arcadius and continued until the fall of its capital Constantinople to the Muslims of the Ottoman Empire in 1453 AD. The Western Roman Empire started with the rule of Emperor Honorius and continued until 476 AD when Emperor Romulus Augustulus was deposed by the Heruli leader, Odoacer.

Since the Eastern Roman Empire (Byzantine) was been taken over by Islamic power after the fall of Constantinople (1453 AD), the great image concentrates on the history of the Western lineage. Nevertheless, the two legs of the image indicate the two lines coming out of history. Other parts of Scripture, such as Ezekiel 38 and 39, subsequently deal with the final fiery destruction of the Eastern Antichrist when he leads a northern confederacy against natural Israel prior to the Great Tribulation. Revelation also contains some prophecies, which in certain interpretations, indicates the demise of Islamic powers.

The great image continues instead to deal with the Papal Roman “Empire” and the final changed form of Rome, represented by the feet of iron and clay with the 10 toes.

Unlike the Eastern Roman Empire (Byzantine), the Western Roman Empire was not finished with the fall of the Rome in 476 AD, but changed into a new form. The yielding of 10 barbarian kingdoms (represented by 10 toes) established Papal Rome out of ashes of Christianised Rome. The Papal Roman Empire was the result of the “deadly wound healed” — see



Revelation 13:3. The following is a list of barbarian kingdoms which eventually came into submission to the Papacy: 1. Huns, 2. Ostrogoths, 3. Visigoths, 4. Franks, 5. Vandals, 6. Suevi, 7. Burgundians, 8. Heruli, 9. Anglo-Saxons and 10. Lombards.

After the fall of Western Rome, a “healed” form arose which ruled for 1260 years. The Papal Roman “Empire” started in 538 AD when General Belisarius resisted the Ostrogoths besieging Rome, and then effectively handed the rule of Rome over to the Pope. Papal rule was disrupted in 1798 when Rome fell to the armies of the French Revolution.

Gibbon’s record stated, in a grand summary of history, “The decay of Rome has been frequently ascribed to the translation of the seat of empire but this history has already shown that the powers of Government were *divided* rather than *removed*. The throne of Constantinople was erected in the East; while the West was still possessed by a series of emperors who held their residence in Italy, and claimed their equal inheritance of the legions and provinces. This dangerous novelty impaired the strength and fomented the vices of a double reign: the instruments of an oppressive and arbitrary system were multiplied; and a vain emulation of luxury, not of merit, was introduced and supported between the degenerate successors of Theodosius. Extreme distress, which unites the virtue of a free people, embitters the factions of a declining monarchy. The hostile favourites of Arcadius and Honorius betrayed the republic to its common enemies; and the Byzantine court beheld with indifference, perhaps with pleasure, the disgrace of Rome, the misfortunes of Italy, and the loss of the West. Under the succeeding reigns the alliance of the two empires was restored; but the aid of the Oriental Romans was tardy, doubtful, and ineffectual; and the national schism of the Greeks and Latins was enlarged by the perpetual difference of language and manners, of interests, and even of religion. Yet the salutary event approved in some measure the judgment of Constantine. During a long period of decay his impregnable city repelled the victorious armies of barbarians, protected the wealth of Asia, and commanded, both in peace and war, the important straits which connect the Euxine and Mediterranean seas. The foundation of Constantinople more essentially contributed to the preservation of the East than to the ruin of the West.”<sup>1</sup>

The feet of iron and clay shows that Rome, represented by the iron, was not finished but rather came together into another form through alliances. The Popes after 1798 began to realise that they could no longer rule with an iron fist but had to take another lamb-like approach.

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<sup>1</sup> Gibbon, chapter 36, general observations.



Figure 19 The division of the Roman Empire in 395 AD.

“But there being so palpable a difference betwixt *Iron* and *Clay*, it is manifest that there must be as great a difference betwixt these two bodies politick, the one signified by the *Iron*, the other by the *Clay*; the former suppose the Secular Power, the latter the Ecclesiastical; as it is said of the Papal hierarchy”.<sup>1</sup> The opposite is the case, as the iron was the Roman Catholic power and the Roman Catholic nations, but the clay represented the secular ones.

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<sup>2</sup> More (1681), *Daniel*, 14.

Catholic power and the Roman Catholic nations, but the clay represented the secular ones.

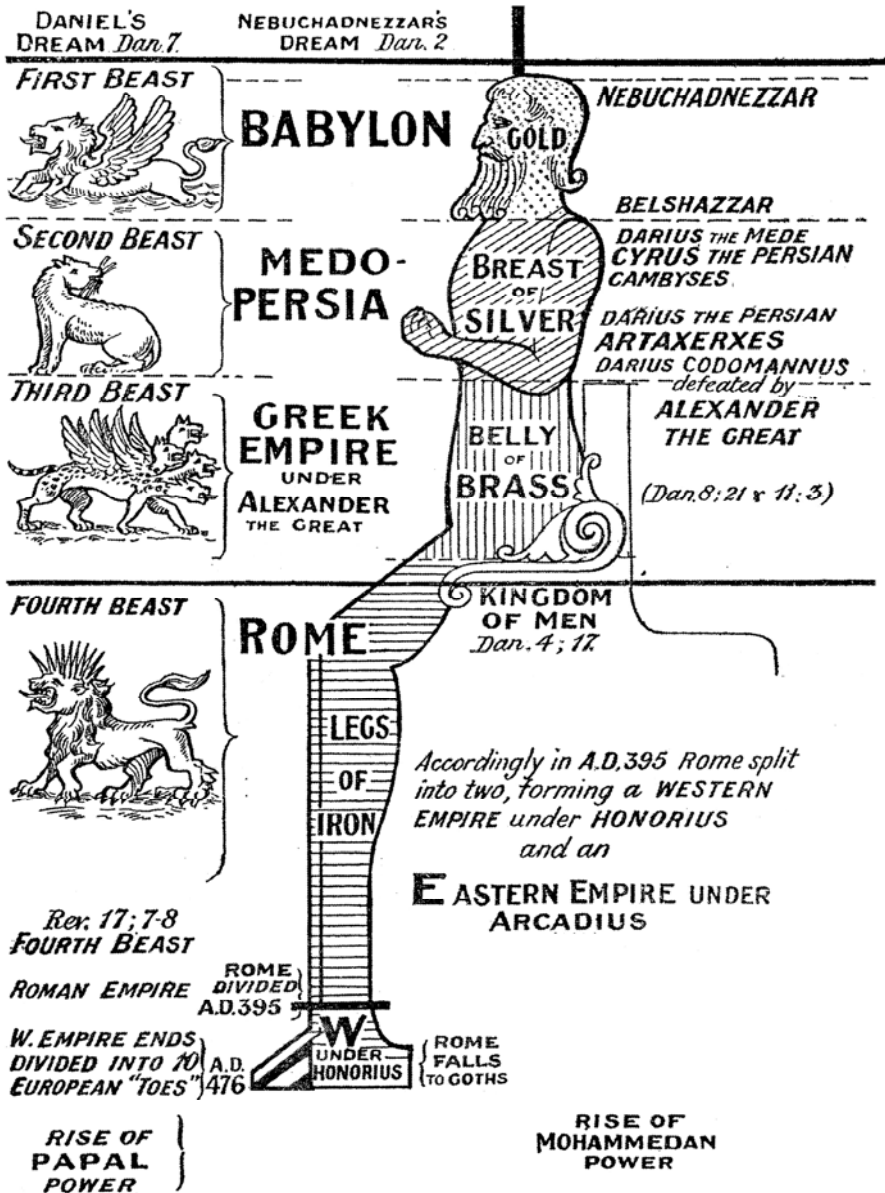


Figure 20 The great image related to the division of the Roman Empire, by J. S. Fox & J. J. Hall.

The feet represent a weakening of Papal Rome through its alliance with the clay or earth-type powers, most notably Secularism. No longer does the Pope rule over an empire but over Vatican City (at the sufferance of the Italian government), which is but a fraction of the greater environs of the city of Rome, and represents a greatly decreased kingdom. This alliance has meant that its aims in warring against the people of God — the true Church — has had to be altered through using deceptive means, especially through the propagation of a false “word” or edict as seen in the manifestation of modern “bible” versions. The Papacy has been reduced to a mere figurehead that pleads for unity and religious toleration, while holding the role as a hierophant (religious leader of the “spiritual” mysteries) for secular Europe.

The history of Europe, therefore, has been one of much strife among the nations, including the focus of World Wars. It is a reality that Roman Catholicism never actually achieved its “millenary” mission of a united, peaceful Europe. One manifestation of this was the readiness for people to convert to Protestantism, and on other occasions (and more directly in fulfilment of the prophecy concerning the miry clay), turn on Romanism in the pervading anti-religionism of the Infidel times.

Thus, the mixture of iron and clay represents the strong aspects of the unified Roman system, and the weak aspects of tolerating multiple religions and populist ideologies.

## The Futurist view of the feet of iron and clay

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” (Daniel 2:41–43).

Many Futurists observed the formation of the European Economic Community and the European Union, and claimed that the 10 nations of Europe were being prepared to form a new final confederacy.

The revived Roman Empire is actually to come into being around the same time as the Translation of the Saints (the Rapture). No timeframe is given in this prophecy, but it can be understood that the 10 toes of the image

represent the final form of the Roman kingdom, being a 10-king confederacy. This, of course, is taken over by the “little horn” (see Daniel 7:8), which is the final Roman Antichrist, being the fruition of Western Rome’s historical intrigues.

The 10-king confederacy, of course, does not manifest out of nowhere, but is the result of innumerable alliances and mingling of seed, that is, complete interdependence. There is also a background to this by the centuries of activities of the nations since the days of the dominance of the Roman Catholic institution.

Thus, the 10-king confederacy in the end has both strong and weak members, and strong and weak leaders, which ultimately are all under the control of the final Antichrist.

This prophecy, however, does not emphasise the character of the Antichrist, but rather the entire system.

## Christ’s final kingdom

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” (Daniel 2:44, 45).

God is to finalise this present evil world system by the destruction of man’s kingdoms. This is accomplished by the reign of Christ, initially on this present Earth for one thousand years (the Millennial reign), and then into eternity. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Revelation 20:6). “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” (Zechariah 14:9).

Since the great image was broken into pieces, it is certain that it will never be established again. God has shown that He is in control of history and that creation is designed to glorify Him. Christ has prophesied of the “end of the world” (see Matthew 13:39). The submission of mankind to God is

the proper way since God is the King of all. “For the LORD most high *is* terrible; *he is* a great King over all the earth.” (Psalm 47:2).

After having reduced man’s kingdoms to chaff, the stone is to grow into a great mountain (Daniel 2:35). This is symbolic, but directly explained in the interpretation by Daniel, as clearly being understood from a New Testament perspective, as the coming of Jesus Christ with the establishment of His Millennial kingdom on Earth.

What is even more revealing about this is that human history and the form of the human body are related, and that some external force (i.e. Jesus from Heaven) is to end fallen man’s finite existence, and to establish the manifest unity of God and His people for ever.

## The significance of the stone

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” (Daniel 2:44, 45).

While there is a literal interpretation for the stone kingdom and the mountain, there is also a symbolical one, which flows from the expectation of the Preterist view and as the logical progression of the Historicist view.

The description of Christ’s Kingdom as stone indicates the great, strong foundation of an enduring kingdom that cannot be shaken. A stone denotes something enduring and prevailing.<sup>1</sup>

The Old Testament reiterates, “*He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.” (Deuteronomy 32:4). Trusting in God is a reliable way. Also, believers may have certainty in His coming Kingdom. This draws links to Christ’s parable of a believer building his life on the rock: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock” (Matthew 7:24).

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<sup>1</sup> The reference to stone in one place should not be confused with references to stone in other places, as having a hard or stony heart, or the punishment of stoning sinners, or of commonness of gravel stones as compared to precious stones, etc.

A Christian's life being built on Christ as the foundation stone (see 1 Peter 2:7) means the difference between being ground to powder like the great image, or enduring for ever, on the spiritual rock.

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” (Matthew 21:42–44).

Ultimately, the nation Christ speaks of is spiritual Israel, which is made up of born again believers who are citizens of His Kingdom. But it is also prophetic, that the “stone” can represent present time nations, which are being used of God for the preaching of the Gospel. “Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.” (Isaiah 55:5).

It is very obvious to any student of Church history that the foundations of one such nation that has historically advanced the spiritual Kingdom of God is the British nation (i.e. the Church within that nation), whether in the time of Constantine, the Celtic Church, Bede's time, Wycliffe's time, the Reformation, the Puritans, the Wesleyan revival, the Missionary Movement, the Holiness Movement or Pentecostalism.

When the prophet stated that God would set up a Kingdom in the years of those kingdoms, it can already be seen that the Kingdom of God was at work in the hearts of men. In other words, not only is there the literal setting up of Christ's Kingdom to come in the Millennium, but that advance of Christ's Gospel is the symbolic or spiritual stone already being established, and already converting men from the world into the spiritual Kingdom of God at present.

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:20, 21).

This Kingdom was therefore manifested through the Christian era, whether by the acts of Constantine, the acts of the Reformation English nation, or

acts of bodies of believers thriving anywhere, whether in France or in America or in any other place. In fact, anywhere where believers are, and have acted, is manifestation of that spiritual stone, which is the Gospel of Christ.

And although apostasy and compromise often followed the periods of spiritual blessing, the highest and best truths of Christian doctrine were found among the English-speaking nations. Yet, since the European kingdoms are working toward their final 10-king form, it follows that what was in the British realms must have passed elsewhere. The United States in the first instance, and to Australia and the Pacific nations in the second.

The advance to fruitfulness of the Gospel is no longer exemplified in England, but where the cultural and ideological decedents are found. The promise is that this is not to be left to another people, but is a great and glorious prophecy of the latter days glory of the Church. This is not to be confused with Christ's final personal coming and establishing His own personal rule from Jerusalem, but should be seen as Christ's rule through the Holy Ghost by His Word in the Church.

This means that any Christian, any manifestation of Christ's working, is of this nature, and it has manifested into whole nations. Just because no nations may have exemplified this around the turn of the 21st century does not negate the promise. Where are the people of God? Elijah cried, "I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:3b–5).

Later, in the same chapter of Romans, the mystery is explained, "until the fulness of the Gentiles be come in. And so all Israel shall be saved" (see Romans 11:11–32). This means that not only should the Gospel prevail to the ends of the Earth, but it should be effective in converting Jews also. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." (Romans 10:18–20).

The Spiritual view indicates, by the power of the increase of the stone to a mountain, and by its smiting of the toes, that there is victory over the Pagan form of the toes (i.e. the end of the Preterist), and over the Infidel form of



the toes that were part of the Roman Catholic world (i.e. the end of the Historicist).

This would mean that the Church will experience a time of blessing prior to the return of Christ in a Church Restitution, when the Word prevails, which is “the stone that smote the image became a great mountain, and filled the whole earth.” (Daniel 2:35).

Thus, in overcoming the toes spiritually, the destroying of the image is also spiritual. Man’s thoughts, such as those in modern versions, are to be overcome by the advance of God’s true Word, the Pure Cambridge Edition of the King James Bible, which is to fill the Earth.

Thus, the world will be Christianised, particularly Europe, besides all the effects this would have on the diminished Islamic nations. This Christianisation would be the only climate that could then explain a new apostasy of false religion in the Great Tribulation (unlike the anti-religious tyranny of the Infidel period, where Christianity is mocked and ignored). Eventually, the right conditions could be present for a false Christ to arise.

All the Futurists who claim that the final Antichrist will be an arch-infidel and atheistic have been completely mistaken. The final Antichrist comes, after the Rapture of the Church, into a time where the Church was having great success. His coming is to deceive the world that he is God manifest, as if he is fully confessing, “I am Christ”. Such a thing would be no deception nor would it be accepted by the current Infidel, atheistic climate. Thus, the climate of the end in the Great Tribulation shall be very religious and not anti-religion, although definitely anti-Biblical.

“What does it mean if Christ the Rock of Ages, the ‘stone cut without hands,’ is to fall on the Ten Kingdoms of Western Europe (the iron Papal lands), and on the brass, silver, and gold, or the Mohammedan lands. This is a most remarkable fact. Get a map and look at it and ponder over the fact that the iron territory is Papal, and the other metals are almost wholly Mohammedan and Greek Church.”<sup>1</sup>

Various false ideologies and religions are to be broken up before the Restitution advance of the King James Bible, but the origins of such a movement were in the book of Acts, because that was when the form of the spiritual stone first appeared, by the preaching of the Apostles. Specifically, the message by Peter at the healing of the impotent man not only pointed to

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<sup>1</sup> Close (1917), 12.

the future Restitution period, but that already it was possible to act in line with it and prepare for it.

## Multiple fulfilments of the image dream

PRETERIST: The four metals are represented by four empires from Babylon to Rome, the 10 toes as representative of both weak (clay) and harsh (iron) Emperors to the Tetrarchy.

HISTORICIST: The fourth metal, iron, represented 10 barbarian kingdoms, which themselves were overtaken by the Papal religion, and the rise of Secularism among them.

FUTURIST: The 10 toes represent the confederacy of 10 final European nations which are to be defeated by Christ at His Second Coming.

LITERAL: Christ at His Second Coming, and the mountain represents the Millennial Kingdom.

SPIRITUAL/FIGURATIVE: The advance of the Gospel through time, and the advance of the Scripture with the King James Bible going forth in power by the faith-filled Church in the latter days.

# THE IMAGE OF DURA (DANIEL 3)

Nebuchadnezzar makes a golden image. All to bow, but three Jews refuse. They are cast into the fiery furnace. Their miraculous deliverance. The application of the image and the event in a prophetic mode.

## The prophetic revealed by allegory

**K**ING Nebuchadnezzar made a golden image, 60 cubits high and with the breadth of six units, and set it up in the plain of Dura (see Daniel 3). A herald then proclaimed that all had to bow to the image when the music played, but three Jews did not bow. Their refusal made the king angry, so he ordered them to be thrown into a fiery furnace. In the hot furnace, they were delivered with an angel, and the king called them out, and upon seeing that they were totally unharmed by he flames, he issued a decree stating that no one was to blaspheme God.

What seems to be just a story of faith in God and refusal to partake of the sin of idolatry has a deeper meaning.

“Prophecy, which occupies about a third of the Bible, threw its light beforehand, as we have seen, on all the events of importance which were to befall the typical and the antitypical Israels, and the empires, nations, and powers with which in the course of their long earthly histories they were to be brought more especially into contact.”<sup>1</sup>

Various parts of the Bible, therefore, while seeming to be just historical narratives, or psalms about one thing, may also be found to be prophetical, typical and/or allegorical about other, future things.

Broadly, the passage in Daniel 3 can be taken as a type of the Church and the world, that Christians shall not bow to the world. Furthermore, that in the end, no matter what, even the evil doers must bow or be broken, and acknowledge God: “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (Romans 14:11).

The idea of an “image” and even components of its numbers (60 and six) indicate elements of what is shown in Revelation 13, the image of the beast and the mark of the beast.

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<sup>1</sup> Guinness (1881), 407.

In this case, the image can be drawn to have three meanings:

1. The representation of Pagan idolatry, which can be traced through history from Babel, and from the Babylonian Empire, and through the history of the Roman Empire. It manifested particularly in the Emperor worship doctrine of Pagan Rome.
2. The outworking of the spirit of the world, or mammon, the love of money and things, with application through time. This can be indicated by the composition of the image being made out of gold. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” (1 Timothy 6:10). “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matthew 6:24).
3. The ultimate representation by the final Antichrist’s religion, as being the culmination of the idolatrous and covetous fulfilments. “Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” (1 John 1:15–18).

## Multiple fulfilments of the image of Dura

PRETERIST: Paganism and Emperor worship.

HISTORICIST: Mammon worship and love of the world in general.

FUTURIST: The future Antichrist’s wicked religion.

# THE SEVEN TIMES (DANIEL 4)

Nebuchadnezzar confesses God's kingdom, makes relation of his dreams, which the magicians could not interpret. Daniel hears the dream. A pronouncement of seven years of madness upon the Babylonian king Nebuchadnezzar, and also the extrapolation to a long period of 2520 years from the fall of Samaria (722 BC) to the fall of the Papacy (1798).

## The power and providence of God

**W**HEN King Nebuchadnezzar wrote “unto all people, nations, and languages, that dwell in all the earth” (Daniel 4:1), he was revealing the plan of God to send the Scripture to every place, even in English, and into the 21st century.

“How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.” (Daniel 4:3).

The rule of God is clearly above the rule of men, and, therefore, God's will is to be done. Christians are to align with God's will, and pray His will be done, because it must be done as He has said.

“This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” (Daniel 4:17).

The watchers, that is to say, the spiritual beings of Heaven (angels), know that God is in control over history. And it is the intention of God to spread the Word, as is revealed by the fact that it is the “demand by the word of the holy ones”. This may indicate Christians also.

In this case, God was teaching the king, “... till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ... after that thou shalt have known that the heavens do rule.” (Daniel 4:25b, 26b). The rule of God is above men, and designed for some to understand this, “until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” (Daniel 4:32b).

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most

High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:34, 35).

Again and again, the Scripture emphasises the rule and power of God, and it is this God Who has revealed Himself, "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase." (Daniel 4:37).

## Nebuchadnezzar's dream

The fourth chapter of Daniel is a letter written by King Nebuchadnezzar describing how he went from being a proud man to a humble man. The key theme of this is that the power of God is far beyond the works of man. The king had a dream, which none of his magicians could interpret, except Daniel. The dream was as follows:

**Daniel 4:10–17.** The king described his vision as being a great tree, massive in size, but "a watcher and an holy one came down from heaven", presumably an angel, which came and cried against the tree, to cut it down, and leave a stump with a band of iron and brass. "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." (Daniel 4:16, 17).

**Daniel 4:20–26.** Daniel was very sad at the interpretation. He told Nebuchadnezzar that the tree represented the king himself. "This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." (Daniel 4:24–26).

After a year it came to pass. Nebuchadnezzar was full of pride, and spoke out his vanity, proclaiming that he had built up the magnificence of Babylon — yet a voice from Heaven pronounced against him, and, “The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ *feathers*, and his nails like birds’ *claws*.” (Daniel 4:33).

The once mighty king was now living like a madman in the countryside. After seven years living like this, Nebuchadnezzar repented, and the kingdom was restored to him, and all things turned out well. He also then took the opportunity to publish throughout his kingdom about the sovereignty of God and what Daniel had told him.



Figure 21 Nebuchadnezzar by William Blake.

## Historicist interpretation

Some interpreters have suggested that the “seven times” could also have a symbolic meaning. This has been pointed out by a number of later Historicist authors, including, Samuel Osgood in his 1794 *Remarks*; J. Bicheno in 1817; J. A. Brown in his 1823 *The Even-Tide*; in the works of H. Grattan Guinness; E. P. Cachemaille; H. E. Barton and other 20th century interpreters.

The first principle to be recognised is that “time” in the prophetic Scriptures means a year (e.g. Numbers 13:34), and using the day-year principle, this would be 360 years. Therefore, “seven times” would simply be seven times 360 which equals 2520. This is obviously a large number, but it is special and peculiar with respect to the Lord’s purposes on several levels.

The number 2520 is a prime number, and is the lowest number of which every numeral from one to 10 all divide into equally without remainder. Several of those numbers are significant, particularly two times 1260 equals 2520, and 1260 is the oft-alluded to number throughout Daniel and Revelation.

Therefore, using the day-year principle, the seven years of Daniel chapter four would equal 2520 years in human history.



Figure 22 Cameo of Nebuchadnezzar.

Daniel told Nebuchadnezzar that he was the head of gold in Daniel 2:38, meaning pre-eminent among Gentile rulers, growing like a giant tree to the end of all the Earth. But the time is of no value or relevance in regard to its meaning or beginning and ending point until and unless it is understood in the light of Leviticus 26.

Moses prophesied of the future of Israel from his time, showing what periods they would go through, and giving warning of coming events because of their rebellion.

In Leviticus, Moses prophesied that there would be a “seven times” punishment for the Israelites’ rebellion. He indicated four stages in this “seven times” judgment. In Leviticus 26 it lists: 1. enemies; 2. harshness, plagues and wild beasts; 3. the sword, famine and pestilences; and 4. cannibalism, destruction, desolation and exile.



Like Nebuchadnezzar, the “seven times” onto the Israelites would “break the pride of your power”, and like what was shown Nebuchadnezzar as a band of iron and brass around the tree stump, the Israelites were told, “I will make your heaven as iron, and your earth as brass” (Leviticus 26:19). This is also pointing to the fact that the Israelite nation and the Earth were indeed bound by the bands of iron and brass as symbolic of the dominion of both Greek and Roman culture in accordance with the metals explained in Daniel chapter two.

Just as the king saw the tree chopped down, so the Israelites were told that the trees would not yield their fruits. Moreover, just as the king dwelt among the beasts in his madness, Moses told the Israelites that God would send wild beasts among them (see Leviticus 26:22).

Moreover, as the king ate grass like the oxen, so were the Israelites told that they would eat, but not be satisfied (see Leviticus 26:26).

By the fourth stage of Moses’ prophecy, he was warning them that the land would lie desolate and enjoy her sabbaths, “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and *ye* be in your enemies’ land; *even* then shall the land rest, and enjoy her sabbaths.” (Leviticus 26:34).

This means that 2520 years can be ascribed to the history of Israel, which went through four stages, and in the fourth stage, there would come a time when the land itself was at rest because the Jews had been scattered. “And the LORD shall scatter you among the nations, and *ye* shall be left few in number among the heathen, whither the LORD shall lead you.” (Deuteronomy 4:27).

The beginning of the captivity of Israel began with the fall of the Samaria in 722 BC to the Assyrians. This means that the beginning of the 2520 years can be counted from the year 722 BC, when Samaria, capital of the Northern Kingdom of Israel fell to the Assyrians. This was the consequence of many prophetic warnings and many years of troubles which had come on the Israelites for their rebellion. Now they were actually taken out of their land for the first time.



Figure 23 Israel taken captive by Assyria.

The second stage was the captivity of Judah for 70 years in Babylon. The third stage was the troubles they had in the time of Antiochus Epiphanes between Hellenic and Traditional Jews. The fourth stage was the coming of the Romans and the fall of Jerusalem in 70 AD.

The fall of Jerusalem to the Romans was particularly bad, and was also prophesied of by Moses in Leviticus 26 as well as in Deuteronomy 28. This included the most disgusting cases of cannibalism during the siege of Jerusalem. (Josephus writes of the inhuman behaviour of the Jews at that time.)

It can also be shown from the Scripture as well as from subsequent history that the other tribes of Israel were not lost, but became known collectively as Jews, and were with the children of Judah in Roman times. This means that the Jews of history were in fact from all the tribes.

“The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand” (Deuteronomy 28:49). This is known to be a prophecy about the Romans. The New Testament references the Roman armies as “eagles” as well, saying, “For wheresoever the carcase is, there will the eagles be gathered together.” (Matthew 24:28). This has been taken as a reference to the eagle on Roman standards.

Therefore, it is no strange thing that Nebuchadnezzar exhibited the qualities of an eagle in his madness, “till his hairs were grown like eagles’ *feathers*, and his nails like birds’ *claws*.” (Daniel 4:33). This was a type of what was befalling natural Israel. Ezekiel 17 prophesied that an eagle came against Lebanon, being a symbol of the king of Assyria, after which another eagle,

the king of Babylon, was to come against them. “And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.” (Ezekiel 17:24).

The Gentile restriction over the Jews would therefore come to an end at a certain time, and that would be 2520 years after the fall of Samaria in 722 BC. This would be the year 1798.

By this stage, spiritual Israel (see the commentary upon Revelation 14), was now at hand in planning to be a witness to the Jews. These were the evangelical Christians, particularly in England. One of their objects and desires was to convert the Jews. In fact, Historicist writers in the early 17th century were already recognising that the Jews should be converted to Christianity, and that English-speaking Christians should have a role to play in it (so stated Joseph Mede, Oliver Cromwell and others).

In the Evangelicalism around 1798 it was known that the Jews must be converted to Christianity before the end. One author at that time, James Bicheno, wrote numerous works on the subject.

In France, the Revolution had given way to toleration of the Jews (the Catholics had been their chief persecutors). In 1798 a French Jew wrote a letter to his brethren encouraging them to form a Jewish Council, repossess Palestine, develop a trade hub there and make certain arrangements with the Turks. The letter implied that they wanted to control the world's wealth.<sup>1</sup>

When Napoleon Bonaparte was besieging Acre the next year, he allegedly implored Jews to return to Palestine to help France deal with the Turks. Within a few years the Jews did form their Grand Sanhedrin. Meanwhile, certain English Christians founded the London Society for Promoting Christianity Amongst the Jews (1809).

The Roman power of the Papacy did come to an end in 1798, which was the last end of the “eagle” for that time. The Papacy and all the apparatus of the Roman Catholic hierarchy came into judgment, and since that time suffered a consuming. The Popes had for years ordered Jews to live in a ghetto in Rome. However, with the French taking the Pope prisoner and proclaiming Rome a republic in 1798, the Jews were freed from their rigid

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<sup>1</sup> Bicheno (1807), *Brief History of the Jews*, 60ff.

restrictions. It was not until 1882 when the Jewish ghetto in Rome was formally abolished by the Italians.

One main object of the New Testament is to bring Jews into Christ. Romans 11 lays out the prophecy of how the Gentile Christians are to be the instruments of Jewish conversion. Since spiritual Israel by 1798 was based primarily on the English-speaking Church, it follows that the Jews would be consequently prepared for conversion from 1798.

William Ettrick witnessed in 1810 that, “Some months ago having met with an account of a society professedly instituted for the CONVERSION OF THE JEWS, I was induced to give a particular attention to the prophecies on that subject, having myself always entertained an idea, that the time for the realising of that glorious hope is yet premature; and moreover, that the conversion and restoration of that people,” — and herein Ettrick turned to error — “is a work in which God will have no need of converting-societies, nor will admit of any participation in it with the arm of flesh.”

Although not entirely right, Ettrick was correct when he assessed, “The judicial blindness upon Israel is declared by the prophets, and our Saviour himself, and the apostles, to be the immediate work of God, and an afflictive judgment, which was to lie heavy upon them for a great length of time, even till the ‘fulness of the gentiles should come in’”.<sup>1</sup> It would have been better to say, it is right to do it, but the fruitfulness of the enterprise should not be manifest for some time. The great harvesting machine had been prepared (see Isaiah 41:15, 16).

The outworking against Rome was not instant, but neither was the Seventy Weeks Prophecy of Daniel chapter nine. Daniel knew that 70 years of captivity (as predicted by Jeremiah) had expired did not result in the commandment from the Persian king to restore and rebuild Jerusalem until years later. Likewise, a period of time elapsed from 1798, with notable opening up of Palestine for the Jews only in 1917.

(Some have attempted to date the 2520 days from 1917 back to approximately the date of the captivity of the Jews by Nebuchadnezzar. J. A. Brown proposed about a century beforehand that 1 January 1917 would be the termination of the period.<sup>2</sup> Samuel Osgood had proposed that about 1890 was the termination based on counting from the Persian king Cyrus.<sup>3</sup>

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<sup>1</sup> Ettrick (1814), vol. 1, i.

<sup>2</sup> J. A. Brown (1823), 152.

<sup>3</sup> Osgood (1794), title page.

M. P. Baxter predicted the period would end in about 1871,<sup>1</sup> and suggested other dates in later books.)

Although the French did offer to tolerate the Jews (Napoleon himself invited the Jews back to their land in 1799), the greatest amount of help for them came through the British, primarily because of their Christian convictions. In practical terms, the British understood that the Jews should both have their homeland, and be ripened for conversion, which explained their past activities. The modern state of Israel founded in 1948 is not Christian, and Britain has significantly reversed from its former position. Nevertheless, God has been able to use the United States of America for His purpose in the meantime.

The ultimate goal of the conversion of the Jews, as prophesied in Romans 11:26, would seem to begin by the defeat of the great northern power of Gog as shown in Ezekiel 38 and 39.

According to the prophecies of Daniel chapter two, Revelation 13 and 17, the final form of Britain is to be an anti-Christian state. This is because it will form one of the 10 kingdoms of the last beast, the final Antichrist. The remaining Christian elements must therefore be found to have gone somewhere else. Before 1798, Britain founded a colony in Australia, and the subsequent history of the antipodean colonies shows that the evangelical truth did pass from Britain into those lands. These people were subsequently instrumental in the liberation of Palestine in 1917.<sup>2</sup>

Therefore, it is quite in line with Scripture to assert the identity of those Gentiles who would bring the Gospel to the Jews, by way of proclaiming the truth of it from their very Bible in a language the Jews would understand. "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." (Isaiah 18:7).

Some Historicist interpreters have attempted to count the 2520 year period from the exile of Judah to Babylon, which they claim was in circa 603 BC, and count forward to the liberation of Palestine in 1917 by the British and Commonwealth forces. However, although this is very close to 2520 years,

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<sup>1</sup> Baxter (1866), 28.

<sup>2</sup> Crombie; Stringer's *800 Horsemen and Discovering Australia's Christian Heritage*.

it is not the exact time period, as the captivity of the Jews began in 606 BC, not 604 or 603, which would lead to 1917.

Furthermore, although Moses prophesied to all of Israel, those who are pointing to 1917 are only pointing to an event concerning the Kingdom of Judah (with Nebuchadnezzar's captivity), not all Israelites.

Most who have pointed to 1917 have done so based on the mistaken assumption that the British and Commonwealth forces in their liberation of Palestine represented "Israel".<sup>1</sup> There are many objections to this, not the least of which there is no proof at all that the British peoples are the "Ten Lost Tribes".

Another unacceptable approach was that of William Miller, the grandfather of the Seven Day Adventists, who suggested the completely tenuous date of 1843 or 1844. He had set his heart on those years, and so he used every kind of numbering of time to "confirm" it. His beginning date of the 2520 period was a year of no real historical importance.<sup>2</sup>

Although H. Grattan Guinness proposed several possible dates for the 2520 years, he did list the fall of Samaria 723 BC to 1798 as one of them, as did E. P. Cachemaille, who mentioned 721 BC. The famous chronologist, James Usher, calculated the year 723 BC for the fall of Samaria, but scholarship almost universally identifies it as being 722 BC, as witnessed in many sources, such as Encyclopædia Britannica. The 1963 Baptist author H. E. Barton also mentioned the dates 723–721 BC. Oswald Allis recorded it as 722 BC.<sup>3</sup> A contributor, under the name of P. H. G., in the April number of the *Quarterly Journal on Prophecy*, 1871, expressed a view (based on an anomalous variation in chronology), beginning the 2520 years from 724 BC and terminated them in 1795.

Edward Bickersteth wrote, "These times were to pass over that king (who seems a type of the Gentile nations) in a state of bestial derangement, and after them he was to be restored. ... But if reckoned as 2520 years, they would terminate earlier or later, according as we reckoned the commencement of the captivity of Israel, or of Judah."<sup>4</sup> In 1817 Bicheno suggested the Assyrian captivity of Israel.<sup>5</sup>

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<sup>1</sup> Troward (1915), Foster (1975), etc.

<sup>2</sup> Dowling (1840), throughout.

<sup>3</sup> Allis (1979), 11, 12.

<sup>4</sup> Bickersteth (1835), 204.

<sup>5</sup> Bicheno (1817), 149.

The year 722 BC certainly falls into place when examining the account of the fall of Samaria in 2 Kings 17. This also would fall into place in dividing the 2520 years into two 1260 year periods, the second of which went from 538 AD to 1798 according to the Historicist interpretation of Daniel chapter seven and Revelation 11 and 12.



Figure 24 Assyria.

## The times of the Gentiles

Jesus prophesied, in the Olivet Discourse, of “times of the Gentiles”. “And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:24). A major marker in that prophecy was fulfilled in the fall of Jerusalem in 70 AD, but that was but one of many events in the “times [plural] of the Gentiles”.

According to the Book of Revelation, the Church, symbolised by the temple, was to be trodden down of the Romans, in their Papal form, for 1260 years (using the day-year principle, 42 months equals 1260 years), “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.” (Revelation 11:2).

Taking the information from the 2520 day prophecy concerning the Jews and Gentiles, and the 1260 year prophecy concerning the Church (remembering also that Romanism had been a great oppressor of the Jews), the year 1798 falls at the end of both these periods. This does not mean that the “times [plural] of the Gentiles” ended in 1798, as much as they did not begin in 70 AD. But there are different times within the entire New Testament period, which collectively are forming the “times of the Gentiles” until the Second Coming.

Even though the ending of the particular 1260 year period for spiritual Israel was many years before the nation of Israel was re-established, and certainly long before the full conversion of the Jews, the year 1798 was indeed a milestone in that process. In God's providence, this was to bring about the conditions for the conclusion of the prophecies of Romans 11. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:25, 26).

Not only are Gentiles still being converted, but there is a preparation of the conversion of the Jews, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." (Romans 11:30–32).

The right dividing of the word "Gentiles" here is significant. It not only generally means the people of the world, but it means people from the Roman world (by implication Roman Catholicism) coming to Christ. This occurred from the early Reformation period, in obedience to the prophecy, "Come out of her, my people" (see Revelation 18:4). The reality is that modern Protestant denominations are, through alliances, membership of councils and committees, in allegiance or partnership with Rome. The call to "Come out" is still very applicable today. Unless they come out, and be truly Protestant and uncompromising Christians, they cannot convert the Jews properly.

King Solomon likened this type of action of going back to filthy doctrines, ideas and beliefs to a dog returning to its vomit. One indication of this is the turning back of some to the error that already appeared in the Jerusalem Church, by attempting to become Hebraic themselves. (This error was present in Ebionism, which influenced Mohammed in the beginning of his religion.) They do not discern that Judaism is not Christianity, or are beguiled into thinking that real Christianity must have "Hebrew Roots".

Even though there was manifest judgment against Romanism in 1798, and over consequential years, yet it appears that many Protestants are blind to this, and think their survival depends on yoking themselves with Romanism (see the command at 2 Corinthians 6:14). This is why beyond 1798, Protestantism has largely lapsed rather than to realise, attain and possess their judgment. In the plan of God, it seems that it is not until the great



Russian-led northern confederacy is defeated in Israel, that there should be an opening up both for the advance of powerful Christianity and for the conversion of the Jews (see Ezekiel 38 and 39).

It is also noteworthy to identify that Nebuchadnezzar's Babylon was a prototype of Rome (in its religious aspects) through history, the title "Babylon" being applied to Rome in general in the New Testament. In 722 BC, Rome was being ruled by its founder Romulus, and was heavily pagan. In 1798 Romanism received its blow from infidel forces. Thus, it is possible to give the facts, that the 2520 year period spanned from Romulus to Napoleon Bonaparte.

Just as Nebuchadnezzar developed eagle-like characteristics, so the eagle was adopted as the imperial standard through Roman history, and this was also used by the French, and certainly in the time of Napoleon Bonaparte. However, to draw any great inference from these facts would be speculation.

## A future application

The future wrath of God in the Great Tribulation for seven years is a period of time (the seven times) corresponding to this vision also, which is 2520 days. In this period, God will abase the world's pride, and destroy His enemies with the Second Coming. This would be the conclusion of the "times of the Gentiles", with Christ clearing Jerusalem and instituting His religion by means of kingdom rule.

## Multiple fulfilments of the seven times

**PRETERIST:** The literal fulfilment of the dream as being about seven years of Nebuchadnezzar's madness.

**HISTORICIST:** The period of Israel's wanderings from 722 BC to 1798, where the Jews began to plan to establish their homeland in Palestine, and where evangelical Protestants were able to begin their missionary efforts to the Jews.

**FUTURIST:** The seven years could be a type of the seven years Tribulation period, where the pride of man is decisively broken.

# THE FOUR BEASTS (DANIEL 7)

Daniel's vision of four beasts representing four major world empires from his time. The fourth beast, Rome, had 10 horns, being the Emperors, the Germanic tribes and the final 10-king confederacy. The little horn being symbolic of antichrist, first, Diocletian, second the Papal line and third, the final Antichrist.

## The general agreed view

**D**ANIEL chapter seven shows the kingdoms of Babylon, Medo-Persia, Grecia and Rome as being represented by four beasts. The details of differences relate most directly to the scope of the fourth beast. Some Preterists have attempted to argue that the little horn of the fourth beast means Antiochus Epiphanes, but this does not agree with the majority of others, including other Preterists, who identify the fourth beast as Rome, whereas Antiochus was a Greek ruler.<sup>1</sup> It remains therefore to resolve in the different systems what the little horn is. The Preterist would say the Cæsars, and many point to Emperor Nero particularly. The Historicist points to the Papacy. The Futurist points to one final Antichrist figure. According to the Law of Multiple Fulfilments, all these three would be correct.



Figure 25 The beasts illustrated by J. J. Hall.

The four beasts of Revelation correspond to the four sections of the great image dream of Daniel chapter two. These beasts, representing kingdoms, are to be replaced by Christ's coming kingdom.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." (Daniel 7:2). The winds are

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<sup>1</sup> F. N. Lee (2000), *Daniel*, 452.

symbolic of evil stirring: “Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.” (Jeremiah 25:32). The sea is symbolic of the mass of peoples of the world. “But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” (Isaiah 57:20). The wind blowing about on the sea shows the people in turmoil, not in a state of peace. “The ungodly *are* not so: but *are* like the chaff which the wind driveth away.” (Psalm 1:4). This is a general descriptive overview of the history of man.

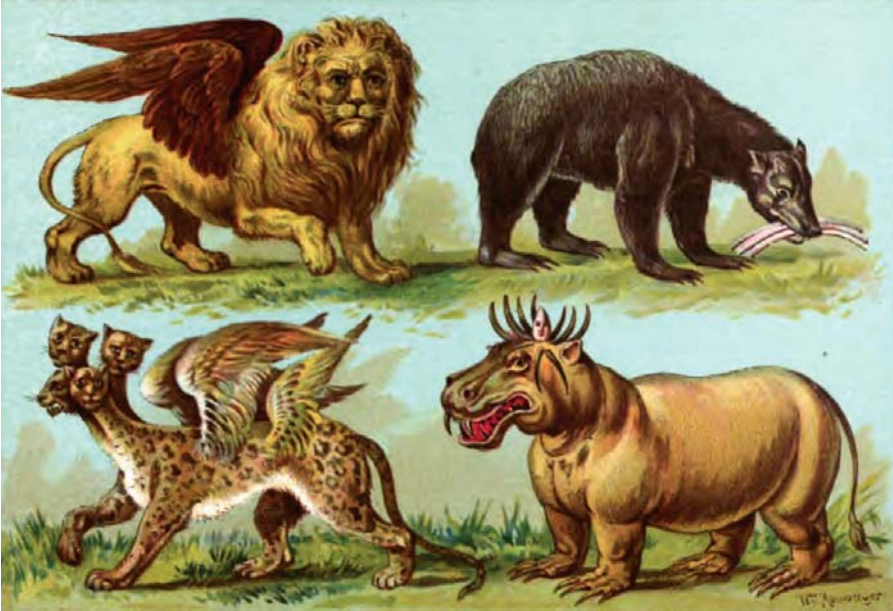


Figure 26 Tower's illustration of the beasts.

“And four great beasts came up from the sea, diverse one from another.” (Daniel 7:3). The Scripture goes on, afterward, to explain the meaning of the symbols. “These great beasts, which are four, are four kings, which shall arise out of the earth” (Daniel 7:17). The symbolic language means that the word king is being used to represent a national identity, that is, an empire or kingdom. The four beasts are representative of four world empires from the time of Daniel. This has been almost universally recognised by Bible scholars.

“The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.” (Daniel 7:4).

This beast represents the first kingdom, Babylon, 606 BC to 538 BC. This is parallel to the golden head of the great image dream of Daniel chapter two.



Figure 27 The beast representing Babylon.

The symbol of a lion was common to Babylonia, and lions were kept there (see Daniel chapter six). The lion is known as the king of the beasts, a regal and fearless character. The Scripture says, “The king of Babylon ... shall come up like a lion” (see Jeremiah 50:43, 44). Again, “The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.” (Jeremiah 4:7). In every way, then, Babylon, with its luxurious and golden city with hanging gardens, was indeed the glorious exemplar of nobility, strength and superiority. The Spirit of God stated, “Babylon, the glory of kingdoms” (Isaiah 13:19).

The eagle’s wings on the lion were also symbolic. “And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar ... There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. ... Say now to the rebellious house, Know ye not what these *things mean*? tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon” (Ezekiel 17:3, 7, 12).

“The eagle wings of the lion are a fit emblem of Nebuchadnezzar’s ambition. They express the strength of his monarchy, and the ambitious daring of his lofty spirit. They began to be plucked, when that voice from heaven arrested him in the midst of his pride”.<sup>1</sup> The rapid conquest of Babylon came to an abrupt halt, and the “eagle’s wings ... were plucked” (Daniel 7:4).

The beast was “made stand upon the feet as a man”, describing a change in its nature. This does not describe King Nebuchadnezzar’s madness, because he became not like a man, but like a beast, and he repented and acknowledged the true God. But after him, those who succeeded him were not the same, but were enfeebled by wealth and luxury, and were corrupt. “BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.” (Daniel 5:1). The final king of Babylon was praising his gods in a drunken stupor the very night the Medo-Persians conquered his city. Thus, the symbolism, “a man’s heart was given to it”, which relates to: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

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<sup>1</sup> Birks (1843), 41.

It is interesting to note that the lion in many ways has been associated with the region, (Mesopotamia or Iraq), the former dictator of Iraq, Saddam Hussein, who styled himself as the son of Nebuchadnezzar, claimed that he was going to rebuild Babylon, called himself a lion, and his son kept man-eating lions as pets.



Figure 28 The beast representing Medo-Persia.

The second beast came straight after the lion. “And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.” (Daniel 7:5). This beast represents Medo-Persia, 538 BC to 331 BC. This is parallel to the silver chest and arms of the great image dream.

Bears lived in the land of the Medes, and black and brown bears live today in modern Iran. Like a bear coming for food, so Medo-Persia came to spoil Babylon. “Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.” (Jeremiah 51:48). “Because the spoiler is come upon her, *even* upon Babylon” (Jeremiah 51:56a). Medo-Persia was less majestic than Babylonia, nevertheless, still powerful, like a bear. “Let a bear robbed of her whelps meet a man, rather than a fool in his folly.” (Proverbs 17:12).

The Persians and the Medes were two different people who had made an alliance together. The bear “it raised up itself on one side”, which indicated the predominance of the Persian division of the kingdom over the Median division. The “three ribs in the mouth” were three important provinces of Medo-Persia, namely, Babylon, Lydia and Egypt. The bear was told, “Arise, devour much flesh”, meaning that it greatly oppressed the three provinces, as is detailed in the third chapter Greek historian Herodotus’ work.

Modern Iran’s greatest ally is Russia, and Russia itself has taken the picture of the bear as a national symbol. This is apparent in songs, political slogans and cartoons.



Figure 29 Russian bear.



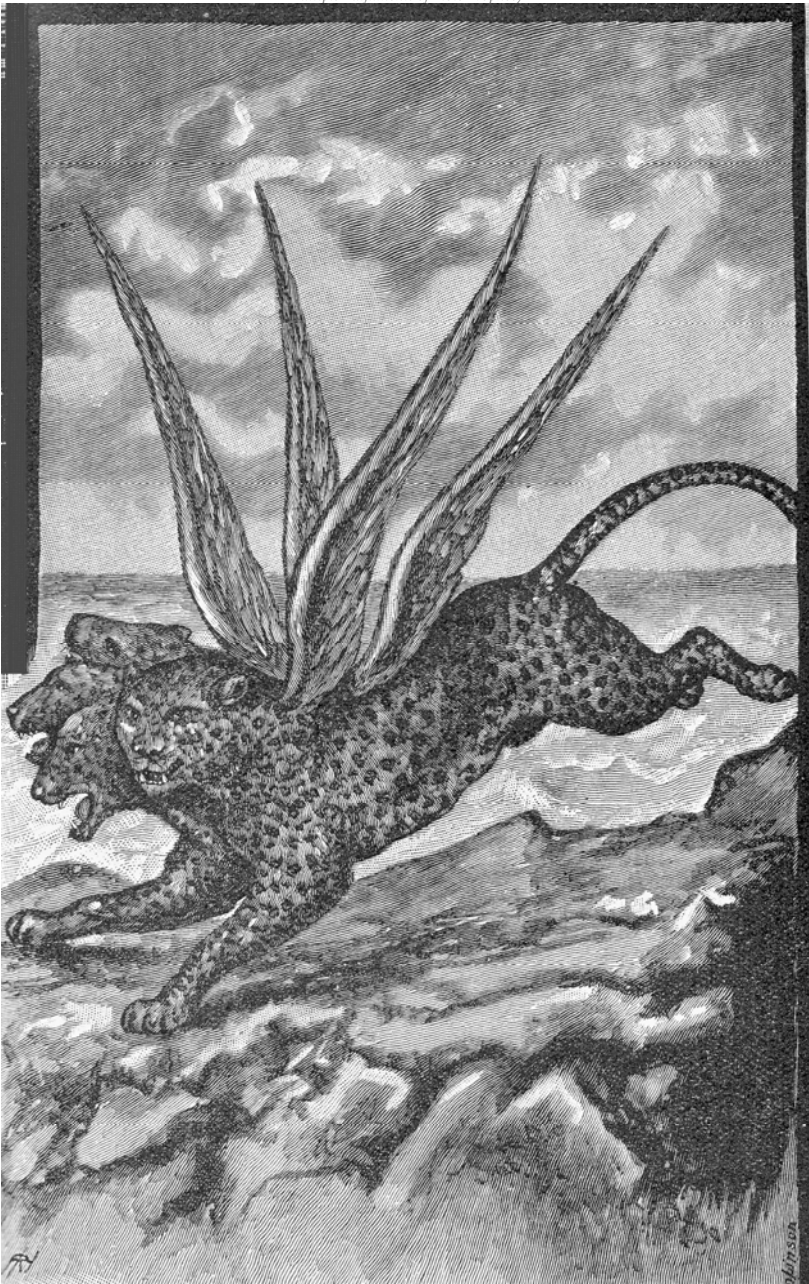


Figure 30 The beast representing Grecia.



“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” (Daniel 7:6). This beast represents Grecia (or Greece), from 331 BC to 146 BC, though the Romans first arose in 275 BC in dealing with the western portion of the Greek Empire, and in 168 BC putting them in check. This is paralleled by the brass belly and thighs of the statue dream.

The reason why a leopard is used is to symbolise the rapid conquest of the Greeks: “Their horses also are swifter than the leopards” (Habakkuk 1:8a). Grecia’s rapidity of conquest was unparalleled under Alexander the Great in his short rule of 13 years, having conquered most of the civilised world. And “upon the back of it four wings of a fowl”, meaning that it would go fast in four directions. “It fairly flew from Macedonia and Illyria and Greece in the West; to as far as India in the East. It also hurtled from the Black Sea in the North; to as far as Egypt in the South. It dominated all those regions within the space of but a few short years.”<sup>1</sup> Babylon only had two wings, whereas Grecia had four, emphasising its amazing rapidity. “The lion had wings upon his back, to denote the rapidity with which Nebuchadnezzar made his conquests; and these were eagles’ wings, to signify the dignified and elevated state to which his empire was raised; but because the wings upon the back of the leopard only signified the celerity of Alexander’s conquests, they were the wings of a (common) fowl.”<sup>2</sup>

It is well known how that Alexander, the king of Macedonia, as a young man, took his army out against the Medo-Persian empire, and swallowed it up, going all the way to India. Alexander died in a drunken orgy, as Albert Barnes commentary on this passage reads, “it is well known that when Alexander died, his empire was left to four of his generals, and that they came to be at the head of as many distinct dominions, yet all springing from the same source, and all, in fact, out of the Macedonian empire. This fact would not be so well represented by four distinct and separate animals, as by one animal with four heads; that is, as the head represents authority or dominion, one empire, in fact, now ruling by four distinct authorities.”

These four generals were the four heads of the beast. Barnes goes into detail, showing that the “empire was divided into thirty-three governments, distributed among as many general officers. Hence arose a series of bloody, desolating wars, and a period of confusion, anarchy, and crime ensued, that is almost without a parallel in the history of the world. After the battle of Ipsus, 301 BC, in which Antigonus was defeated, the empire was divided

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<sup>1</sup> F. N. Lee (2000), *Daniel*, 434.

<sup>2</sup> Kinne (1814), 134.

into four kingdoms — Thrace and Bithynia under Lysimachus; Syria and the East under Seleucus; Egypt, under Ptolemy Soter; and Macedonia under Cassander.”<sup>1</sup>

The Greek gods were known to wear leather skins, and even “Homer speaks of the Greeks wearing leopard skins.”<sup>2</sup>



Figure 31 The beast representing Rome, and then the little horn.

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.” (Daniel 7:7). This monstrous beast represents Rome in its various forms. Since Rome arose contemporaneously with some of the Grecian kingdoms, and since several phases of Rome’s history are represented, the beast should be viewed as a significantly different to the others. It parallels the iron legs, feet and toes of the great image dream.

753 BC	Rome founded.
275 BC	Rome began to be a leading power.
168 BC	Rome defeated Macedonia.
146 BC	Rome superseded the Greeks.
27 BC	Rome proclaimed an empire.
313 AD	Constantine proclaimed toleration for Christianity.
395 AD	Christian Emperor Theodosius died, the East-West split was made permanent.
476 AD	the fall of the Western Roman Empire.
538 AD	the Pope ruled Rome.
1453	the fall of the Eastern Roman Empire.

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<sup>1</sup> Barnes (1853), Daniel 7:6.

<sup>2</sup> Lockerby (1850), 354.

1798 the Pope was taken prisoner and Rome proclaimed a republic.  
1870 Rome controlled by secular Italian forces.  
1929 the Vatican City proclaimed.

George P. Fisher, in his *Outline of Universal History*, stated, “Rome is the bridge which unites, while it separates, the ancient and the modern world. The history of Rome is the narrative of the building of a single city, whose dominion gradually spread until it comprised all the countries about the Mediterranean, or what were then the civilised nations. In this great empire was gathered up the sum total that remained of the religions, laws, customs, languages, letters, arts and science of all the nations of antiquity which had successfully held sway or predominance.”<sup>1</sup>

“Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of iron*, and his nails *of brass*; *which* devoured, brake in pieces, and stamped the residue with his feet” (Daniel 7:19). “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” (Daniel 7:23).

The iron teeth and brass nails point to hardness and strength, and also to elements of the great image dream of Daniel chapter two, portraying the Grecians as brass and the Romans as iron. It is a fact that the Greek culture was much favoured within the Roman Empire. Rome itself relied on what is known as iron age technology. Iron was used in weapons, and therefore corresponds to the iron teeth of the beast.

Rome was certainly “diverse from all kingdoms”, in that it had characteristics beyond other kingdoms, such as being more ferocious; having greater dominion; reigning far longer; coming back to life, even when it seemed it was defeated; influencing and devouring the whole Earth; destroying more human life than the others; and putting to death the Messiah, the Lord Jesus Christ, by crucifixion. “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.” (Daniel 9:26).

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<sup>1</sup> Rand (1963), 56.





Figure 32 Two illustrations of the beast representing Rome and the little horn.

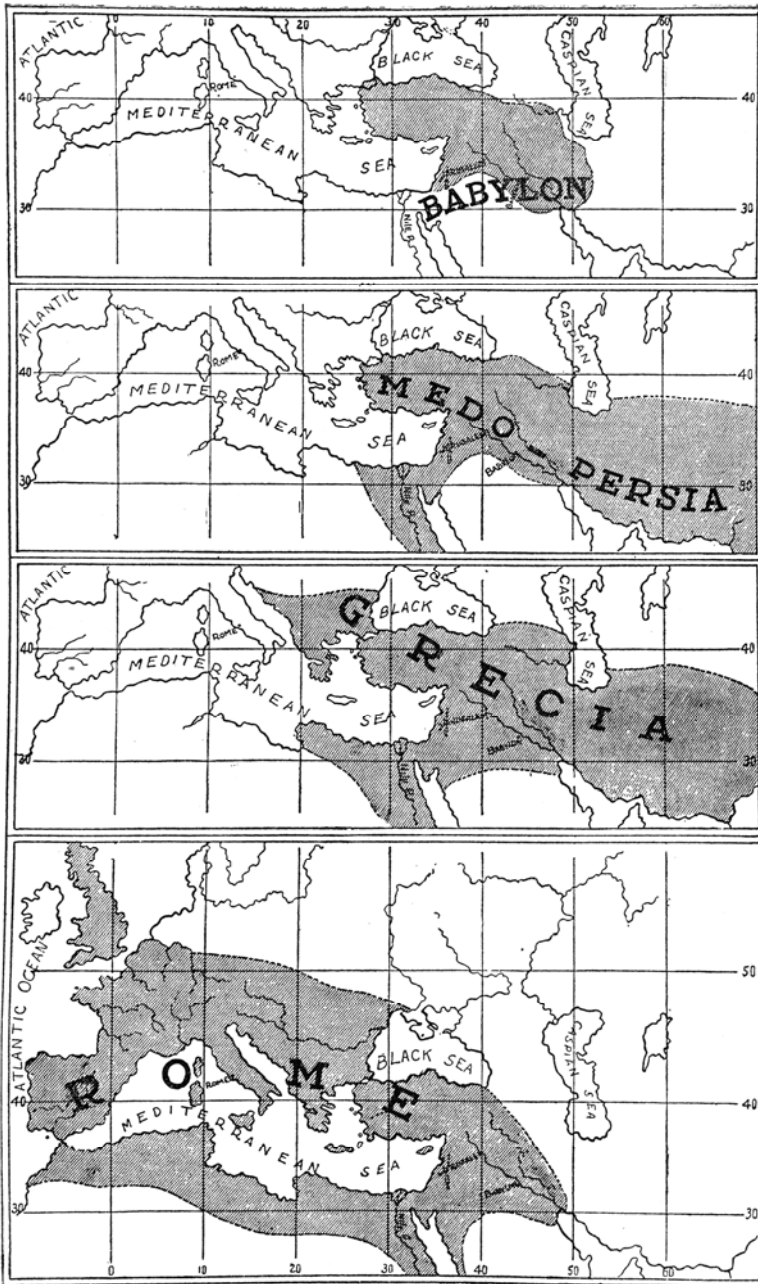


Figure 33 The four empires compared.

The following table shows that the common view has identified the four kingdoms from the earliest times:<sup>1</sup>

Date (AD)	Name	First Beast	Second Beast	Third Beast	Fourth Beast
1st century	Josephus	Not available			Rome
1st century	Rabbi Joseph	Not available	Medo-Persia	Not available	
1st century	Rabbi Johanan ben Zakkai	Not available			Rome
80–160	Epistle of Barnabas	Babylon	Medo-Persia	Grecia	Rome
110–165	Justin Martyr	Babylon	Medo-Persia	Grecia	Rome
180	Irenæus	Babylon	Medo-Persia	Grecia	Rome
185	Tertullian	Babylon	Medo-Persia	Grecia	Rome
200	Hippolytus	Babylon	Medo-Persia	Grecia	Rome
300	Victorinus	Babylon	Medo-Persia	Grecia	Rome
306	Lactantius	Babylon	Medo-Persia	Grecia	Rome
330	Eusebius	Babylon	Medo-Persia	Grecia	Rome
circa 347	Cyril	Babylon	Medo-Persia	Grecia	Rome
circa 350	Aphrahat	Babylon	Medo-Persia	Grecia	Rome
389	Chrysostom	Babylon	Medo-Persia	Grecia	Rome
401	Sulpicius Severus	Not available			Rome
340–420	Jerome	Babylon	Medo-Persia	Grecia	Rome
354–430	Augustine	Babylon	Medo-Persia	Grecia	Rome
393–457	Theodoretus	Babylon	Medo-Persia	Grecia	Rome
400s	Paulus Orosius	Not available			Rome
450	Isidore of Pelusium	Babylon	Medo-Persia	Grecia	Rome
520	Andreas of Cæsarea	Babylon	Medo-Persia	Grecia	Rome

Table 15 The four kingdoms.

## The Preterist view of the Roman beast

It is possible to see that Antiochus Epiphanes was of Roman characteristics, but it would be incorrect to assert that the little horn of the fourth beast is Antiochus Epiphanes, since the fourth beast must be Rome without any possibility of diversifying the interpretation (that is, that the little horn did not come from the Grecian third beast). On this basis, it is possible to point to elements of the prophecy that already came to pass in the Pagan Roman Empire. Some Preterists might then point to Nero. However, this is limiting the prophecy and based on the assumption that Bible prophecy is largely bounded to 70 AD. (The proper Preterist School cannot limit events as all fulfilled in the first century but must have some regard for the rise of Constantine.)

The 10 horns could represent 10 Pagan emperors of the Roman Empire: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus. This means that the little horn rose out of the Emperors. In one respect this could be Vespasian's Flavian dynasty, and the

<sup>1</sup> adapted from Burke (2004), 7; Froom (1950), 456.

three horns that fell before it were Galba, Otho and Vitellius, who were murdered, or else committed suicide in the face of defeat in civil war. These three reigned for a very short period after the death of Nero in 68 AD, during the year of the four emperors in 69 AD. Titus, who had overseen the destruction of Jerusalem, was heir-presumptive under his father. He displayed many vices and gained notoriety in Rome. When he became emperor, he revived the imperial cult (that proclaimed his own godhood).

The Flavian dynasty consisted of Vespasian (69–79 AD), Titus (79–81 AD) and Domitian (81 AD to 96 AD), who was persecuting Christians in the time of the Apostle John's exile at Patmos.

The consequential assassination and unceremonious burning of the emperor Domitian's body could fulfil those signs of the beast's body being burnt, as given in Daniel's prophecy. Domitian had also proclaimed himself a god, and demanded that people call him a god and divine. He even attempted to change the names of September and October, and disregarded the Roman Senate. Tacitus and Suetonius wrote of a sharp increase in Christian persecution around 93 AD. His death (in September 96 AD) was the opening for the line of peace and stability in the Roman Empire during the reign of the five victorious emperors, Nerva, Trajan, Hadrian, Antoninus Pius and Marcus Aurelius.

Yet, if the horn was little, it certainly grew bigger under the five so called "good" emperors. There were persecutions of Christians in that time, and Emperor worship continued. Therefore, the little horn is really the lineage of the Pagan Roman Cæsars (subsequent to the Flavian dynasty) in which the spirit of antichrist was manifested. The proper Preterist view confirms that the line of the spirit of antichrist was manifest in the Roman Empire, and that John's writing of Revelation was to reveal the "spiritual war" between Christianity and antichrist.

On this basis, the final form of the little horn could be quite easily be identified as the last great Pagan Roman Emperor Diocletian. He instigated a period of horrendous persecution against Christians in 303 AD, and his legacy (the great persecution) was totally ended by the first Christian Roman Emperor Constantine. Thus, the prophecy in the Preterist view really indicates the Pagan power as a whole, rather than just the first century.

The thrones being cast down refers to the wars of the Tetrarchy, and the description of God as Ancient of Days is entirely symbolical, meaning that



His control is over the revolutions of history, to bring in Christianity, as occurred from the Edict of Milan in 313 AD and under Constantine's reign.

Because of the pretensions and boasting words of the pagan emperors, God's judgment was to destroy the Tetrarchy, not by literal fire, but to destroy the rule of Paganism in Roman government.

Incidentally, not only is the number 10 symbolic in the count of Roman Emperors, but also there were 10 major persecutions of Christianity, periodically from Nero (64 AD) to Diocletian (303 AD), and that there was 10 years of intense persecution when God effectively ended up causing the destruction of the Pagan Roman system from 303 AD under Diocletian until Constantine's toleration for Christianity came into effect in 313 AD.

"I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." (Daniel 7:13, 14).

This coming of Jesus Christ before God the Father seems to point back to His ascension, and to His being seated at the right hand of God the Father.

Daniel had some explanation of the meaning of the symbols in his dream and visions. The horn, that is, the Roman Emperors, and ultimately Diocletian and the Tetrarchy, made war against the saints, and were prevailing.

God, by a miracle, intervened in history, and showed Constantine a sign, so that he then allowed the establishment of Christianity. The saints by prayers and declarations of faith had used the power of God within Christianity to spiritually defeat, as it were, Pagan Rome.

When Vespasian arose, three kings had been subdued before him, his son Titus proclaimed himself a god, and Domitian wore out the saints. The power to change the time and to remove the Jewish laws was in their hands, and from Nero they did indeed affect times and laws for three and a half years (see Daniel 12:7) unto the destruction of Jerusalem.

God's divine judgment therefore was on the Pagan system, and Diocletian's Tetrarchy was destroyed, while the Gospel, being of the spiritual Kingdom of God, prevailed.



Figure 34 Constantine the Emperor.



Figure 35 Coin showing Constantine's Christianity triumphing over Paganism.

## The Historicist view of the Roman beast

Daniel saw the beast had 10 horns, “And the ten horns out of this kingdom *are* ten kings *that* shall arise” (Daniel 7:24a).

In the sequence of events, the Western Roman Empire consequently was taken over by 10 barbarian nations. The following is taken from Machiavelli with dates by Bishop Lloyd, as quoted by a number of Historicist authors:<sup>1</sup>

Huns (Hungary), about 356 AD

Ostrogoths in Mesia, 377 AD

Visigoths in Pannonia, 378 AD

Franks in France, 407 AD

Vandals in Africa, 407 AD

Suevi and Alans in Gascoigne and Spain, 407 AD

Burgundians in Burgundy, 407 AD

Heruli, Rugians and Thuringii in Italy, 476 AD

Saxons and Angles in Britain, 476 AD

Lombards first on the Danube, and afterward in Italy, 526 AD

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” (Daniel 7:8).

<sup>1</sup> Bp T. Newton (1754), vol. 1, 460, 461; Faber (1808–18), vol. 1, 217; Scott (1858), Daniel 7:7; Fry (1822), vol. 2, 17; etc.

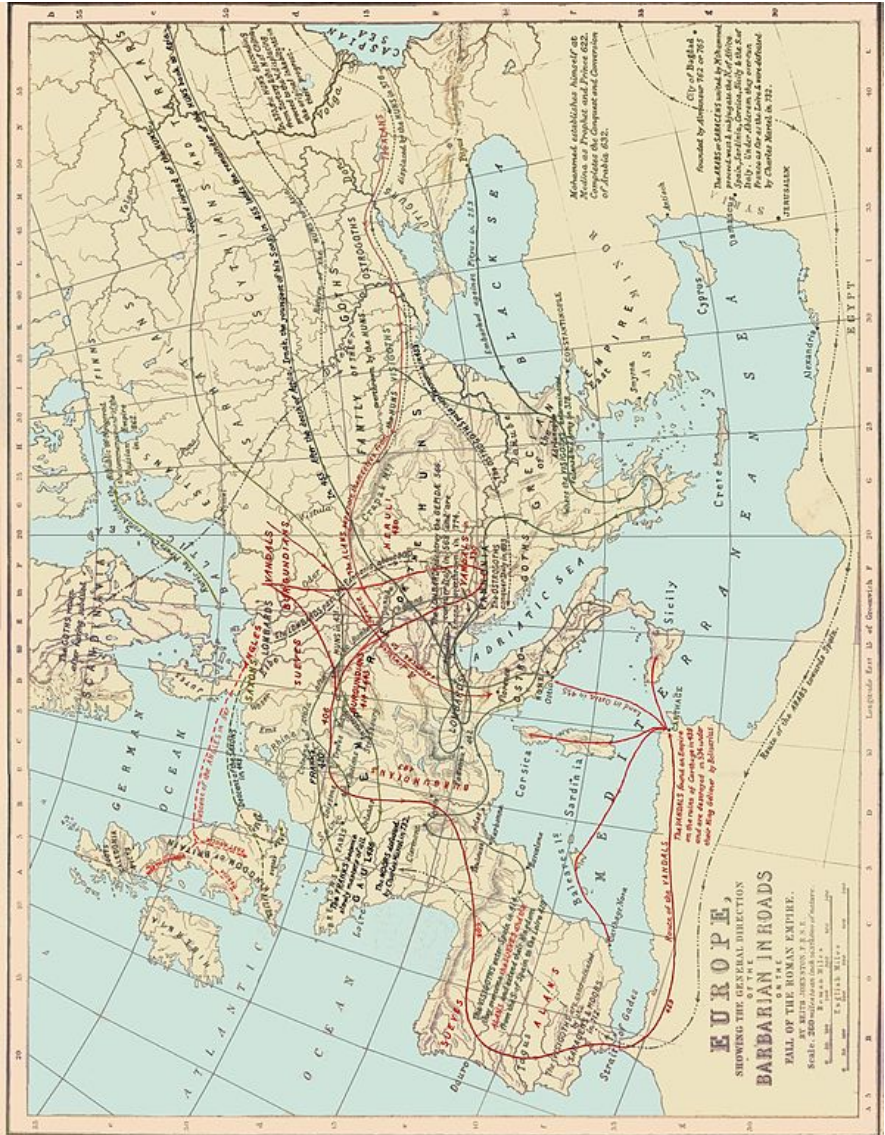


Figure 36 Barbarian inroads on the fall of the Roman Empire.

“And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a



mouth that spake very great things, whose look was more stout than his fellows.” (Daniel 7:20).

“And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” (Daniel 7:24).

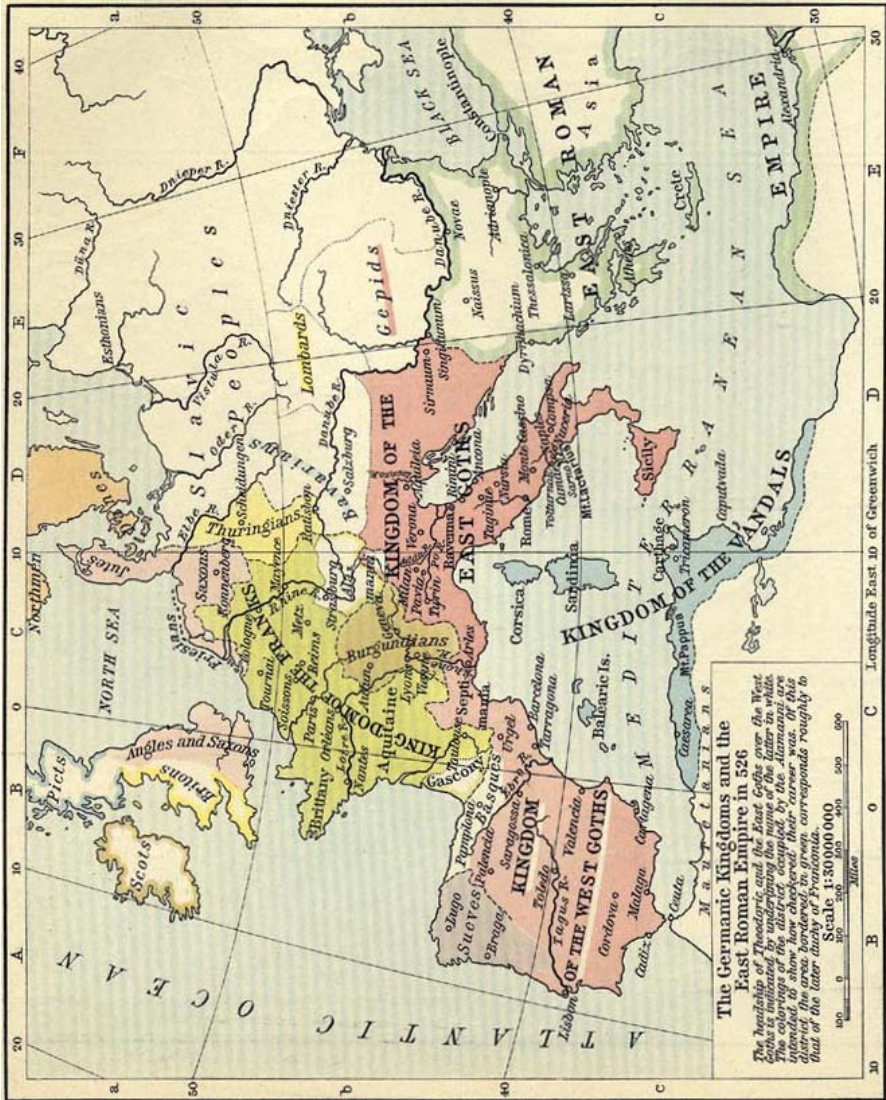


Figure 37 The Germanic kingdoms.

The three kings which fell were the Heruli in 493 AD, the Vandals in 534 AD and the Ostrogoths in 538 AD. These three kingdoms fell before another little horn, that is, “first” and “before” the little horn. In the case of the Ostrogoths, they were only finally ended in 553 AD; nevertheless, they were plucked up from central Italy in 538 AD, giving the opportunity for the Pope to rise in executive power.

What of the little horn? John Gill wrote on this verse in detail, “not Titus Vespasian, as Jarchi; nor the Turkish empire, as Saadiah; nor Antiochus Epiphanes, as many Christian interpreters; for not a single person or king is meant by a horn, but a kingdom or state, and a succession of governors; as by the other ten horns are meant ten kings or kingdoms; besides, this little horn is a part of the fourth, and not the third beast, to which Antiochus belonged; and was to rise up, not in the third or Grecian monarchy, as he did, but in the fourth and Roman monarchy; and was to continue until the spiritual coming of Christ; or, until his kingdom in a spiritual sense takes place; which is not true of him: and since no other has appeared in the Roman empire, to whom the characters of this horn agree, but antichrist or the Pope of Rome, he may be well thought to be intended.”<sup>1</sup>

The little horn is none other than the Papacy. The horn does not represent a single person, but an office, a line of Popes. Consider, that it has indeed spoken great things, assuming pretensions to which no Roman dictator ever laid claim; it has had a look more stout than his fellows, controlling and anathematised kings, and putting kingdoms under the ban; it has spoken great words against the Most High, claiming infallibility as its own, setting its commandments beside those of God, or even substituting its own in their stead; it has persecuted to such a degree and to such an excess of cruelty, that burning at the stake was openly, avowedly and literally an act of faith, added to which may be listed the inquisitions, racks, tortures and dungeons; it sought and tried to wear out the saints of the Most High; they thought to change times and laws by instituting festivals, fasts, sacraments, and manifold ordinances and rites, which are unheard of in Scripture, and form no part the kingdom which God; and the Popes have they exalted themselves above all, prevailed for a long course of ages, and exercised a dominion diverse from every other.<sup>2</sup>

Even the triple crown, or tiara, of the Pope is said by some interpreters to represent three tribes or kingdoms which it subjugated to itself (after its rise), creating the Papal States. (Various interpretations are offered by

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<sup>1</sup> Gill (1746–63), Daniel 7:8.

<sup>2</sup> Keith (1847), vol. 1, 20, 21.

Roman Catholics as to their meaning.) However, these three crowns are really symbolic of the first three kingdoms which fell before it, being the Heruli, Vandals and the Ostrogoths.

The little horn had eyes, which Bishop Newton stated, “denote his cunning and foresight, his looking out and watching all opportunities to promote his own interests”, he continues, describing its mouth, “who hath been more noisy and blustering than the Pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance?” Again, concerning the fact that his look was more stout than his follows, “And the Pope assumes a superiority, not only over his fellow bishops, but even over crowned heads, and requires his foot to be kissed, and greater honours to be paid to him than to kings and emperors themselves.”<sup>1</sup>

How did he think to change laws? “God says in the second commandment ‘thou shalt not make to thyself any graven image, etc. — thou shalt not bow to them nor serve them’. But what says the Pope and his council? — Thou shalt do both! and to mend the matter, they double the fault, by wholly blotting out the second commandment in their vulgar catechisms; and to make up the number, and give God his due tale, they divide the tenth commandment into two.”<sup>2</sup>

Vatican I, 1870 proclaimed, “The Pope is Christ in office, Christ in jurisdiction and power ... We bow down before thy voice, O Holy Father, as we would before Christ Himself.”

Pope Leo XIII said, “We were chosen to fill this chair of St Peter and to take the place of the person of Christ Himself in the Church”. And again, blasphemed, “We hold upon this earth the place of God Almighty.”

Pope Pius X said, “The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks. Does the Pope accord a favour or pronounce an anathema? It is Jesus Christ who accords the favour or pronounces that anathema. So that when the Pope speaks we have no business to examine.”

Pope John XXIII said, “the Roman Pontiff is the Vicar of Christ and His personal representative on earth.”

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<sup>1</sup> Bp T. Newton (1754), vol. 1, 486, 487.

<sup>2</sup> Ettrick (1814), vol. 1, 252.

The Papacy regards only the mystical power deriving from itself, whether the power to turn bread and wine into the body and blood of Christ, to produce many miraculous weeping statues, healing waters, powerful relics and numerous rites to be able to absolve sin, or to cast out spirits and place people in or out of salvation. Idols and relics are honoured with gold, jewels and incense.

The Historicists have recognised the Papal system as fitting the prophecy because “their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such public notoriety, that they require no proof.”<sup>1</sup> Not only have many bishopricks been set up, but in their Councils, have brought about astounding claims, attempting to subject all men and parties to their banner.<sup>2</sup>

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.” (Daniel 7:9). Daniel observed the operations of the Papacy “till the thrones were cast down”. This is a two-fold symbol. First, that the thrones of the monarchy and nobility and clergy were thrown down in France during the French Revolution from 1789, and second, that the French marched into Rome, and took away the Pope’s power, in 1798. This is shown to be the judgment of the “Ancient of days”, which is Jehovah sitting in judgment against the Papal dominion. “The Revolution of 1789 ... the session of judgment sat, and the pouring of the vials commenced.”<sup>3</sup>

“I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.” (Daniel 7:11). The sequence of events which unfolds against the Papacy was manifest from 1798. The period of time of the horn’s speaking “has been progressively fulfilling during the last twelve centuries yet it was not completely fulfilled until the year 1798, when the French General Berthier conquered Rome, and sent the Pope into captivity”.<sup>4</sup>

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<sup>1</sup> Clarke (1832), Daniel 11:39.

<sup>2</sup> Cobbin (1837), 924.

<sup>3</sup> Ettrick (1814), vol. 1, xlv.

<sup>4</sup> Galloway (1809), vol. 2, 292.





Figure 38 General Berthier ends the Papacy in 1798.

“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.” (Daniel 7:26). This is also spoken of in the New Testament, “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thessalonians 2:8).

The reader should note carefully that the destruction on the Papacy is sequential. Just as the New Testament shows that there is a consuming and then a destroying, so the Old Testament shows there is a consuming and destroying. The sequence is that the executive power of the “beast” is slain, as happened in 1798 when the Pope lost temporal power (albeit temporarily), which is not to be confused with the different event described by John in Revelation 13 where a head of a beast receives a deadly wound (there indicating the end of Western Roman Empire). Next, the body of the beast is destroyed, which is the whole presence or carcass left of the Romanist institution. This is the consuming process, which has taken place on the Roman Catholic religion since 1798 to the present time, as well as the period of time (1870–1929) where the Pope had no temporal power. And at the end of all this is the final future destruction of its body on Earth, which is to be the total destruction of Rome itself (see Revelation 18), and the consequential judgment from Christ where the false prophet is thrown into the lake of fire (see Revelation 19:20).

Following this, he sees the “Son of man”, which is a symbol of Christ Jesus and the Church. “I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and

glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” (Daniel 7:13, 14).

Jesus called himself the “Son of man” many times in the Gospels. In the Historicist interpretation, it is possible and proper to recognise an individual thing as representative of a collective, in this instance, it is not specifically Jesus which is meant, but His whole body, the Church. “But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:15, 16).

The kingdom of Christ with the saints is first the spiritual Kingdom of God, by preaching the Gospel, and secondly, that of the future Millennial rule on Earth by the personal presence of Jesus and the resurrected saints.

Daniel’s vision follows a pattern of repetitions. First, he sees the sequence of the four beasts, and then he sees the judgment sitting, and the consequential destruction on the little horn, and then the picture of Christ and the Church.

Daniel is then given a summary by an angel in his vision: “I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” (Daniel 7:16–18).

The interpretation then goes into detail on the fourth beast and the little horn. New details are given, which are of the utmost importance to the saints. “I beheld, and the same horn made war with the saints, and prevailed against them” (Daniel 7:21).

The fact is, that while the little horn has made war with the saints during its entire career, especially the period of time from 538 AD to 1798, it really has not stopped its war, but has merely changed its tactics. In the 19th and 20th centuries several trends have become very apparent, particularly now that the use of torture or death cannot be easily applied by the Roman Catholic hierarchy on Protestants at this stage of history. The war has not ended, nor has persecution or killing stopped.

In Revelation 12, Satan is shown to be waging a war on the remnant of the Church since 1798. The war has been by subterfuge and subtlety. The Pope has invited Protestants to come back to Rome. There are plenty of theologians and ministers who have entered into dialogue with Rome. Councils unifying denominations have been set up, and Ecumenism has been the fashion for many decades.

In order to understand the progression of this spiritual war, it is important to look at how Christians, who do not join up with this Roman hierarchy, are viewed. Such “rogue” elements are spoken against, and held in low repute. They are called names, like “intolerant”. Lack of profile or poor reputation is usually the means of stifling and symbolically “killing” the truth. Things have degenerated so much that merely quoting works which call Pope “antichrist” may in some places warrant the threat of fines and imprisonment under unhistorical anti-vilification laws. This is due to the compromise of Protestantism with the world and Romanism, and the spirit of the period of Infidelity in action. Similarly, on the Islamic side, the same threat is applied to those calling Islam “antichrist”, showing that the same antichrist spirit has been in operation against the true Church. “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 4:3).

The world, in seeing religion, regards Roman Catholicism as the disproportionately major representative of “Christianity”. Within the visible Church has been a continual creep of false doctrines, compromise and apostasy, even among the best professions of Christianity. (Though not totally overtaking and prevailing against them!)

However, this particular problem of antichrist intrusion has a remedy. First, there is the law of reciprocation, which shows that what is done against God and His people is repaid in kind in time. This would account for the consuming upon the little horn system. But secondly, and more dramatically, the war is to come to an abrupt turn about because God Himself is to intervene in history. Daniel wrote, “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” (Daniel 7:22). The end result is the rule and reign of saints with Christ in the Millennium. But before the Translation of the Saints, there is to be a different coming or visitation of God upon the Earth. The Old Testament has many examples of God the Father coming to Earth for His purposes (e.g. Joshua 10:14, etc.).

Moses prophetically states that the Lord JEHOVAH comes from Edom (see Deuteronomy 33:2), and the psalmist prophesies, “extol him that rideth upon the heavens by his name JAH, and rejoice before him.” (Psalm 68:4b). This future divine intervention can be found to coincide directly with the destruction of the northern armies, which are to come into Israel. Ezekiel 38 and 39 expressly show that God will manifest Himself, and fight against the Russian leader and those armies with a supernatural destruction.

The consequence of this event is that the Jews themselves will realise the reality of the Christian message, as well as various Gentile nations. This will cause a great stirring among the Protestant Churches, and a spiritual purging of unbelief and false brethren. The Scripture states that “judgment” is to be “given to the saints of the most High”. This judgment is not the future judgment of Jesus Christ’s personal rule, but the judgment of discernment, and of coming into alignment with correct doctrines. It means realising the believer’s divine attainment, that is, spiritual authority and rights as relating to the present time Christian progress on the Earth. This is the doctrine of Church Restitution. Integral to this sound judgment will be the acceptance of the King James Bible and Holy Ghost baptism among Christians.



Figure 39 Belisarius causes the Ostrogoths to withdraw from Rome.

The angel explains more specifically, going into greater detail of interpretation, giving Daniel a set time period, “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his

hand until a time and times and the dividing of time.” (Daniel 7:25). A time is a year of 360 days. The dividing of time is half a year of 180 days. Therefore, a time, times and half a time would be 1260 days. Using the day-year principle, it would be 1260 years. The Papal power began in 538 AD, when General Belisarius sanctioned the Pope’s position based on Justinian’s earlier decree (533 AD), having successfully defended Rome from the Ostrogoths. The Papal power ended in 1798, when the French armies marched into Rome, took the Pope prisoner and proclaimed it a republic. This period of time was exactly 1260 years.

The Historicist Drue Cressener in his *Judgments of God Upon the Roman Catholic Church* was able to predict this time back in 1689, “The first appearance of the Beast was at Justinian’s recovery of the Western Empire, from which time to about the year 1800 will be about 1260 years.” And, “For if the first time of the Beast was at Justinian’s recovery of the City of Rome, then must not it end till a little before the year 1800.”<sup>1</sup>

This was confirmed by David Simpson being reprinted after 1798, “Is it not extremely remarkable, and a powerful confirmation of the truth of Scripture prophecy, that just 1260 years ago from the present 1798, in the very beginning of the year 538, Belisarius put an end to the empire of the Goths at Rome, leaving no power therein but the bishop of that metropolis?”<sup>2</sup>

The vision finally points to and promises the coming Millennial reign of Christ and beyond. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Daniel 7:27).

## The Futurist view of the Roman beast

At the end of the present evil world, a 10-king European confederacy is to arise. “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.” (Daniel 7:8).

The 10 European nations will develop from the economically-allied Europe connected to Romanism into a federated superstate. In the Futurist view,

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<sup>1</sup> Burke (2004), 10.

<sup>2</sup> Simpson (1809), 186.

the little horn is the final Antichrist, arising at the beginning of the final seven year Great Tribulation period.

Just as in the Preterist and the Historicist, the location of Rome must be very important for the future, final Roman Antichrist. “I beheld, and the same horn made war with the saints, and prevailed against them” (Daniel 7:21). This means that after the Translation of the Saints, there will be an awaking to Christianity during the Great Tribulation, so that the final Antichrist will lead persecution on Christianity. Thus, even though the prior Church had been translated to Heaven at the start of the seven year period, leaving a spiritual vacuum, there will be many things remaining to give Christian witness for the Great Tribulation church to rise up in power. This Christian witness will include those who had been preached to, literature, films, recorded sermons, monuments, church buildings, and various prophetic warnings.

The final Roman Antichrist will rise and insert himself into the 10-king confederacy. “And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.” (Daniel 7:20).

Scofield noted, “The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of Daniel 2:33–35, 40–44; 7:7 will have ten horns (i.e. kings, Revelation 17:12 corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a ‘little horn’ (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the ‘little horn.’”<sup>1</sup>

“And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.” (Daniel 7:25, 26).

The time, times and half a time are three and a half years, being half of the future seven year wrath of God in the Great Tribulation period. During these years, the Antichrist will be particularly ferocious against the Christian saints who resist his newly established religion. At the end of it, the translated saints, as “kings and priests” (see Revelation 1:6), will come with

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<sup>1</sup> Scofield (1917), Daniel 7:8.

Christ, who is invested with kingdom authority, and deliver a great blow in the Armageddon campaign, thus setting up the literal Kingdom of Heaven on Earth in the place of Gentile world power.

At that time, Jesus Christ will establish His Millennial rule, based on the power which He (as the Son of Man) received from His Father's hand. His judgment is also in His Father's name, meaning that the judgment given by the Ancient of Days is actually carried out on Earth by His representative Jesus Christ. Some Futurists are in error by claiming that Jesus is the Ancient of Days, however, this is a view that almost certainly denies the Trinity.

The saints literally possess the Kingdom of God in the Millennium. The ongoing state of victory into the ages to come beyond the final judgment is also promised.

## The lifespan of the Roman beast

Since it is agreed that Rome is the instrument of antichrist, then the entire history of the world will see that the spiritual power behind Rome, namely Satan, will be operating throughout time until the end. Whether in John's day, whether in the Reformer's day, whether at present or in the future, this same enemy spirit operates. This is the end of the matter. "The angel's interpretation of this vision plainly extends to the end of the world. This account of the little horn I consider then as an *epitome* of the *whole history of Antichrist*."<sup>1</sup>

The error of saying that salvation is by works is addressed by Paul who states that salvation is by faith. The Jewish and Catholic doctrine of salvation by works has been taught throughout history, in opposition to the proper apostolic and traditional Protestant standard.

The Word of God is prevailing. "But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57). "Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." (2 Corinthians 2:14).

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<sup>1</sup> Kett (1805), vol. 1, 328.

## Integrating the fulfilments of the little horn

The Multiple Fulfilments view itemises and describes the three separate manifestations of the little horn.

However, beyond the separate forms of the prophecy, it is possible to draw links between all manifestations. What was meant by the Preterist fulfilment is geographically linked to the Historicist, which in turn geographically links to the Futurist. Thus, while having three quite separate fulfilments, there are links across the fulfilments, which in itself helps settle or resolve difficulties that may occur in any of the three instances.

Ultimately, the Multiple Fulfilments view builds a picture of God's full plan of the past, present and future, and links together the commonality of it all under the Providence of God.

## Multiple fulfilments of the fourth beast's little horn

**PRETERIST:** The four beasts represent four world kingdoms from Babylon to Rome, and the operations of the Roman Emperors against the people of God mean that while the rose in power, there was also a consuming against them, and eventually the defeat of Paganism from the time of Constantine.

**HISTORICIST:** The little horn represents the Papacy which triumphed over the saints in the 1260 years, but suffered consuming in the Infidel period. The Restitution outpouring of the Spirit leads toward the eventual reign of Christ.

**FUTURIST:** During the seven year Great Tribulation, the final Antichrist will rise, but will be ultimately defeated by the return of Christ and His consequential personal reign.



# THE RAM AND THE GOAT (DANIEL 8)

Daniel's vision of the ram and the he goat indicates the rise of Greece under Alexander the Great, the four horns the four main divisions of his empire, and the little horn, first Antiochus Epiphanes, second Mohammad and Islam and third, Gog. The 2300 days also mean the literal days in the time of Antiochus, a long span of years, and a period of days again limiting the time of Gog's activities.

## The general agreed view

THE consensus among Scripture commentators is that the figure of the ram in Daniel chapter eight represents the Medo-Persian kingdom, and the figure of the goat indicates the Greek kingdom.

**Daniel 8:1–4.** The ram that Daniel saw in the vision was later interpreted by the angel Gabriel, “The ram which thou sawest having *two* horns *are* the kings of Media and Persia.” (Daniel 8:20).

Daniel was by a river, and saw in the vision a “ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.” (Daniel 8:3). A very basic understanding of history would show that the two horns on the ram represented the alliance of the Medes and the Persians, and that the Persians became the dominant partner in the relationship.

“I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.” (Daniel 8:4). Adam Clarke wrote on this verse, “The principal theatre of their wars, says Calmet, was against the Scythians, northward; against the Greeks, westward; and against the Egyptians, southward.”<sup>1</sup> According to authentic sources, they “reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces” (Esther 1:1b).

The symbol of a ram was relevant for the Medo-Persians, since it was stamped on their coins, and a ram's head was worn, adorned with precious stones, as the crown of the Persian kings.<sup>2</sup> The ram symbolised the guardian spirit of the Medo-Persian heathenism.

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<sup>1</sup> Clarke (1832), Daniel 8:4.

<sup>2</sup> Bp T. Newton (1754), vol. 2, (dissertation 15), 7.

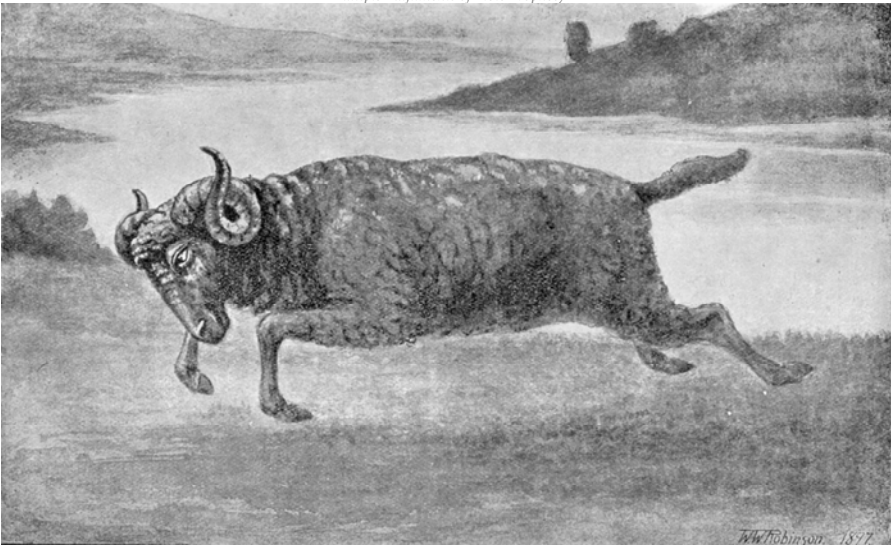


Figure 40 The ram.

The Medo-Persian Empire had vast armies and wealth, but its main problem came when the Greeks rebelled against them. During the Persian Wars, the Greeks united and fought a long war against Darius the Great and against Xerxes' gigantic invasion of Grecia in 480 BC. In the Peloponnesian Wars, the Greeks were fighting each other (Athens versus Sparta, 460–445 BC, 431 BC and 404 BC). Over the next few years Macedonia would arise, and when Phillip II died in 336 BC, Alexander the Great inherited a kingdom which already ruled much of Greece.

**Daniel 8:5–8.** The symbol of a goat is a very telling symbol for the Greeks, appearing even on their coins. And again, the interpretation is given to Daniel by an angel in his vision, “And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” (Daniel 8:21, 22).

The symbol of the goat is very applicable to the Grecian or Macedonian empire, because the Macedonians at first, about two hundred years before Daniel, were called “the goat’s people”, which came about because “Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards seeing a herd of goats flying from a violent storm, he followed them to *Edessa*, and there fixed the seat of

his empire, made the goats his ensigns or standards, and called the city *Ægeæ*, or *the goat's town*, and the people the *Ægeadæ* or *the goat's people*.”<sup>1</sup>

“How significant then that this vision portrayed the power of Greece by a goat. There is also another reason [beyond being called the goat's people] why the King of Greece is compared with a goat. ... Think of the English ‘Aegean Sea’ between Greece and Turkey. It is therefore very significant from a historical point of view that the symbol of a goat had to portray the forthcoming might of the Greeks. How marvellous Prophecy is! These additional localities and historical identifications are of inestimable worth in the interpretation of the symbolism of Prophecy in both the Book of Daniel and Revelation, because it helps us to identify the meaning of the visions.”<sup>2</sup>

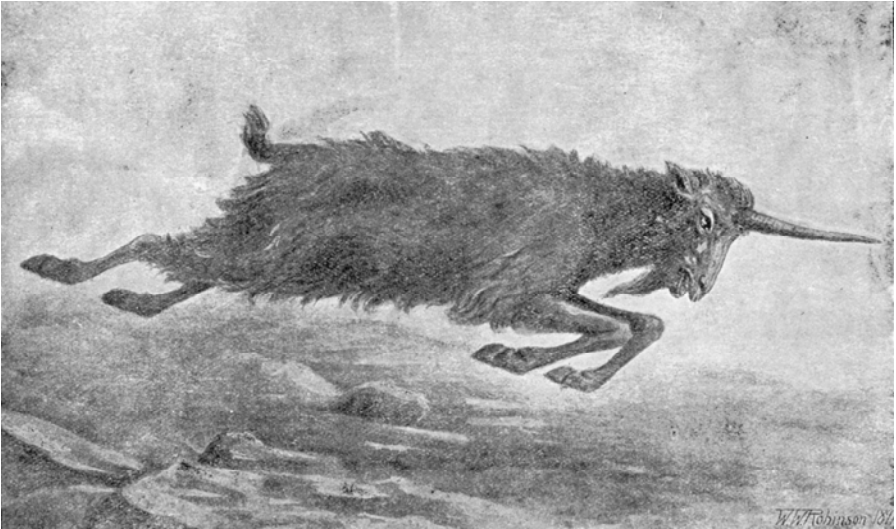


Figure 41 The he-goat.

Alexander the Great, in embarking upon his conquest of the Medo-Persian Empire, “came from the west” and very quickly, within a few years, obtained much territory, as if he went “on the face of the whole earth, and touched not the ground” (Daniel 8:5).

The story of Alexander the Great is very well known, and is fitly portrayed on the goat: “the goat *had* a notable horn between his eyes” (Daniel 8:5). The history of Alexander's conquests may be understood very easily from the Scripture. “And he came to the ram that had *two* horns, which I had

<sup>1</sup> Bp T. Newton (1754), vol. 2, (dissertation 15), 9, 10.

<sup>2</sup> Neser (1979), 127, 128.

seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.” (Daniel 8:6, 7).



Figure 42 Alexander the Great.

In 333 BC, Alexander’s army, now fighting over in Asia Minor, met the Persians in battle at Issus, a famous battle where Darius III was defeated, and his family captured. In 332 BC, he took Tyre and then Gaza.

Josephus records that after Alexander had taken Gaza, he headed to Jerusalem. Jaddua, the high priest, being remarkably told of Alexander in a dream, went out to meet him, and welcomed him by procession into Jerusalem. “And when he went up into the temple, he offered sacrifice to God, according to the high priest’s direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present.” To which Whiston noted, “The place showed Alexander might be Daniel 7:6; 8:3–8, 20, 21, 22; 11:3; some or all of them very plain predictions of Alexander’s conquests and successors.”<sup>1</sup>

In 331 BC, Alexander again defeated Darius III at Gaugamela, and eventually the Persian king was killed by his own men.

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<sup>1</sup> Josephus, *Antiquities*, book 11, chapter 8.



Figure 43 Alexander observes the dead king of Persia.

Alexander died young, while still in his prime. “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” (Daniel 8:8). These four horns were Alexander’s four generals, who eventually divided up the entire realm between them. “Seleucus Nicator had the country of Syria and nearly all the providences of upper Asia. His throne was in Syria. Ptolemy Soter had Egypt, Libya, Arabia, Palestine and Coelo-Syria.

Lysimachus had Thrace, Bithynia, and several provinces beyond Hellespont, including the Straits of Bosphorus. Cassander had Macedonia and Greece proper.”<sup>1</sup>

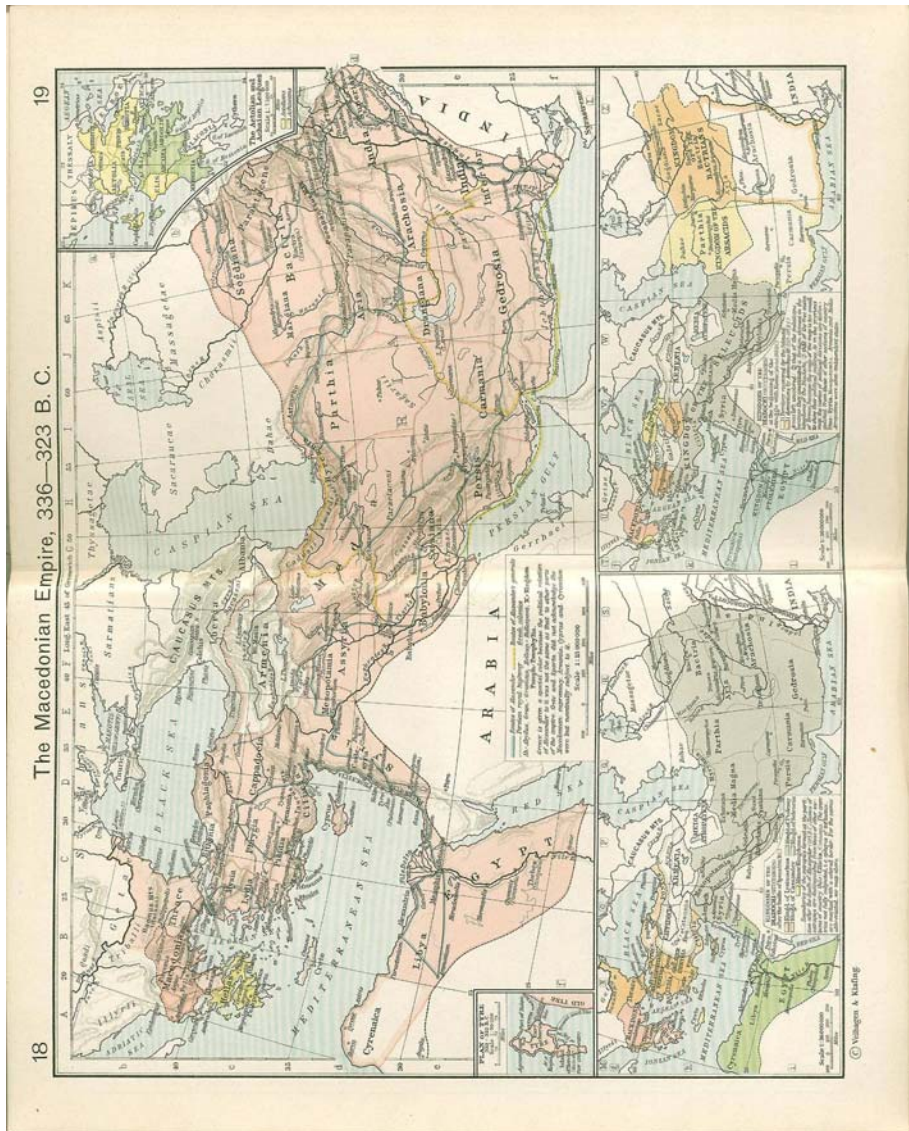


Figure 44 Alexander’s conquests and Diadochi map.

<sup>1</sup> Rand (1963), 199.

The four winds, being Cassander (west), Lysimachus (north), Seleucus (east) and Ptolemy (south). Alexander the Great died in 323 BC, having won his great empire in a 13 year period. From 322 to 275 BC was a period known as the Wars of the Diadochi, in which various figures attempted to take control of the Greek Empire. Antigonos had control of Asia Minor (Turkey) and the Levant, and the four kings fought against him, which gave rise to Seleucus greatly increasing his power and making Syria his base from 301 BC. In 281 BC, Seleucus defeated Lysimachus.

Due to Gallic incursions and infighting among the Greeks, Macedon's rulership changed several times. Pyrrhus, the king of Epirus, had a particularly tumultuous career, reigning 307–302 BC and 297–272 BC as king of Epirus, and in 288–285 BC and 274–272 BC as king of Macedonia. Pyrrhus was also known for his battles with Rome.




DAN. 8	PRETERIST	HISTORICIST	FUTURIST
Four horns	The Diadochi lineages: Cassander, Lysimachus, Ptolemy and Seleucus	Four regions of the Hellenic world, Western region (Macedonia), Northern region (Thrace), Eastern region (Syria), Southern region (Egypt)	Four political movements: centre (Liberal Democracy), left (Communism), right (Fascism), outlier (Duginism)
One of the horns	Seleucid dynasty	Macedonia/Epirus	One of the political movements
Little horn	Antiochus Epiphanes	Eastern Rome; Islam	Gog
Dates	175–164 BC	275 BC Pyrrhus defeated in Rome; Roman Empire conquers Hellenic world; Antiochus Epiphanes entwined with Rome; Roman Empire; Roman Empire splits 395 AD; Eastern Orthodoxy in Constantinople; Islam rises from 612 AD; Turks take Constantinople 1453; Russia rises; Gog's Russia	Near future
			

Table 16 Multiple fulfilments of the goat's little horn compared.





Figure 45 Tower's illustration of the he-goat and the ram.



## Preterist (Maccabean) view of the goat's little horn

The divergence between the Schools of prophetic interpretation occurs with the four horns, and precedes the advent of the little horn. The Scripture shows coming out of one of the four Hellenic kingdoms a little horn, “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” (Daniel 8:9). The proper Preterist view is one applicable interpretation of this section of the Daniel eight prophecy.

Walvoord, a leading Futurist, summarised the prevailing views, “Commentators have been quick to note that in chapter 8 there is also a little horn which conservative expositors have identified with Antiochus Epiphanes. This has been taken as evidence that the little horn of Daniel 7 is also from the Grecian or Maccabean period in its latter stages. Further consideration is given to this in chapter 8. It must be observed, however, that the little horn of chapter 8 comes out of an entirely different context than the little horn of chapter 7. Although both horns are described as “little,” the horn of chapter 7 is not said to grow like the horn in chapter 8, although in the end he becomes a greater power than the little horn of chapter 8. To assume that the two horns are one and the same because both are little horns is to decide a matter on assumed similarities without regard for the contradictions.”<sup>1</sup>

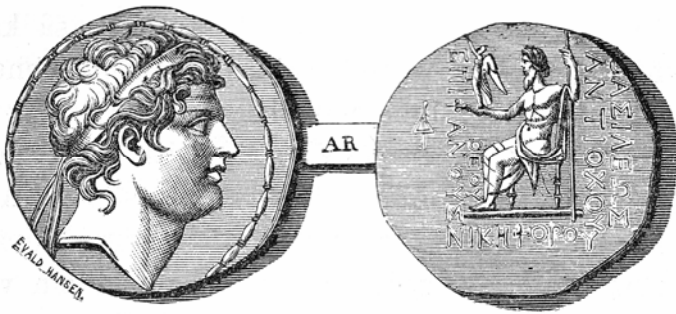


Figure 46 Antiochus Epiphanes.

Antiochus Epiphanes, who was the descendant of Seleucus, king of Syria, did arise, as Barnes noted on this verse, “It was comparatively small at first, but ultimately became mighty. There can be no doubt that Antiochus Epiphanes is denoted here. All the circumstances of the prediction find a fulfilment in him; and if it were supposed that this was written after he had lived, and that it was the design of the writer to describe him by this symbol,

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<sup>1</sup> Walvoord (1971), 115.

he could not have found a symbol that would have been more striking or appropriate than this.”<sup>1</sup>

The books of Maccabees, as well as Josephus, record and tell the events of the entire period. “And it waxed great, even to the host of heaven” (Daniel 8:10a). Antiochus Epiphanes, in obtaining victories, marched onto Egypt. The Egyptians, however, had a league with the Romans, and an old Roman ambassador went out to meet Antiochus, asking of his intentions. Antiochus was put on the spot when the ambassador drew a circle on the ground, and asked Antiochus to give an answer before stepping out of the circle. Caught out, Antiochus claimed that he was not going to attack Egypt (and so prevented a war with Rome), and he turned back toward Jerusalem.

“Witness the celebrated act of the Roman ambassador Popilius, in drawing a circle around Antiochus Epiphanes, when inclined to push his conquests in Egypt; and requiring him, ere he stepped out of it, to obey the Republic, and quit the Egyptian territory. He was indeed at this time an actual tributary to the Romans.”<sup>2</sup>

The prophecy shows that “by him the daily *sacrifice* was taken away” (Daniel 8:11), which is exactly what Antiochus did at Jerusalem. Barnes wrote on this verse, “The sacrifice that was offered daily in the temple, morning and evening, was suspended. A full account of this may be found in 1 Macc. 1:20–24, 29–32, 44–50. In the execution of the purposes of Antiochus, he ‘entered the sanctuary, and took away the golden altar, and the candlestick, and all the vessels thereof; and the table of showbread, the pouring vessels, etc., and stripped the temple of all the ornaments of gold.’ After two years he again visited the city, and ‘smote it very sore, and destroyed much people of Israel, and when he had taken the spoils of the city he set it on fire, and pulled down the walls thereof on every side.’ Everything in Jerusalem was made desolate. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.’ Subsequently, by a solemn edict, and by more decisive acts, he put a period to the worship of God in the temple, and polluted and defiled every part of it.”

“For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary

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<sup>1</sup> Barnes (1853), Daniel 8:9.

<sup>2</sup> Elliott (1862), vol. 3, 433.

and holy people: Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the law, and change all the ordinances." (1 Maccabees 1:44–49).<sup>1</sup>

**Daniel 8:13, 14.** "It seems impossible to find two events separated by 2300 days = 6 years and 4 months which would correspond with the description."<sup>2</sup> While not exact, the best estimates from the time of the desecration of the temple to its rededication would be about 2270 to 2290 days, which may be counted to the nearest round number, 2300.<sup>3</sup>

The German theologian Auberlen wrote, "Antiochus in his 'self-deifying fanatical haughtiness' (Wieseler), and his enmity against God and divine worship, is very properly the type of Antichrist ... 'All former teachers,' says Luther, 'have called and interpreted this Antiochus a figure of the final Antichrist; and they have hit the right mark.'"<sup>4</sup>

Walvoord wrote, "In view of the problems of a purely historical fulfilment on the one hand or a purely futuristic fulfilment on the other, many expositors have been intrigued with the possibility of a dual fulfilment, that is, that a prophecy fulfilled in part in the past is a foreshadowing of a future event which will completely fulfil the passage." He then said that variations exist in this approach, with some taking the entire passage as having dual fulfilment, while others split the chapter into two portions, one part historical, one part future. Walvoord said, "This latter view was popularised by the *Scofield Reference Bible*."<sup>5</sup>

Halley, who promoted the Historicist view, reported that the chapter means Antiochus Epiphanes, but pointed to the terminology "time of the end" in verses 17 and 19 to show a dual fulfilment, it "may mean that along with the near view of Antiochus, there may have been in the distance background of the vision the ominous outline of a far more terrible Destroyer ([verse] 26), to mar the closing days of history, of whom Antiochus was a symbolic forerunner."<sup>6</sup>

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<sup>1</sup> Barnes (1863), Daniel 8:11.

<sup>2</sup> Wright (1906), 186.

<sup>3</sup> Boyle (1863), 203.

<sup>4</sup> Auberlen (1856), 55.

<sup>5</sup> Walvoord (1971), 149.

<sup>6</sup> Halley (1965), 348, 349.

## Comparing the two little horns

There are similarities but essential distinctions between the little horn of the beast in Daniel chapter seven and that of the goat in chapter eight.

G. S. Faber wrote prolifically on the area, showing that the vision concerning the goat and its little horn would be broadly limited to the same geographical platform at the former vision of the beasts, and the little horn of the fourth beast. The little horns of both would be, in a large degree, parallel with each other. However, the little horn of the goat would be primarily attached to the East, while the little horn of the fourth beast of Daniel chapter seven would be primarily concerned with the Western portion of the Roman Empire. The horn of the goat would appear synchronically and not be dissimilar in nature to the Western horn.<sup>1</sup>

The major distinction between them is that one is a Western horn and the other an Eastern. The interpretation held by some Seventh Day Adventists, that the little horn of Daniel chapter eight must mean the same thing as that of Daniel seven, that is, Rome and the Papacy, has been rejected, and most viciously by others on their own side.<sup>2</sup>

The rise of the Western horn is a rise of apostasy, whereas the Eastern rises when the apostasy is in full motion. As the reign of the Western horn came to an end with the rise of Infidelity, so the Eastern horn must come to its end when the Infidel apostasy has come to a full measure.

Like the little horn of the Papacy in the West, so the little horn of the goat is the “most wonderful” description of the “Mahometan Imposture, whose term of continuance it fixes, and whose downfall, now so obviously approaching, it also explicitly predicts.”<sup>3</sup>

“A little horn must designate a power seemingly of small amount, not formidable in its nature, or possessed of extensive territory, or apparent means of exercising or acquiring empire. In the instance of the Western empire, we have concluded a similar symbol to denote the power of the Bishop of Rome; ecclesiastical in its origin and nature, diverse from all others in kind, but possessing a peculiar kind of jurisdiction, which operated both as an efficient source of power and as a means of increasing the same. We have here a similar horn or power, but arising in the East; and besides the remarkable circumstance of our finding only two such powers

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<sup>1</sup> Adapted from Faber (1828), vol. 1, 210–212.

<sup>2</sup> E. Hanganu (2014), *Antiochus*, throughout.

<sup>3</sup> *Christian Guardian* (1830), “Unfulfilled Prophecies”, 23.

described in the whole of the prophecies, we must also observe that both of these are remarkable for their hostility” to the people of God.

“The Western little horn is an ecclesiastical power which gradually perverts the truth, and gains ascendancy over the saints, which it employs to wear them out, by a harassing and depressing tyranny. But the Eastern little horn, being also an ecclesiastical power, does not exercise a tyrannical power over the saints, but makes open war against them, and professedly aims to destroy the holy people. ... the one being a perverter of the Christian faith; the other an avowed and bitter opposer and persecutor of all bearing the Christian name.”<sup>1</sup>

The western horn speaks against the most high, usurping the place of Christ. The eastern horn places itself above Christ, and will use fire and the sword to subjugate all. The western usurps worship, while the Eastern destroys Churches. “The success of Mahometanism has been fairly stated, as the only event in the history of the human species, which admits of comparison with the propagation of Christianity.”<sup>2</sup>

“These various points of difference between two powers resembling each other in their general character, both serve to display the wonderful exactness and precision with which the descriptions of the prophets are drawn, and also satisfy us the more, that the interpretation we have been led to adopt, is accurate in all its leading features.”<sup>3</sup>

In these matters, the thoughts of Faber, Cuninghame, Frere and Fry were correct and accurate, but when it came to other details of the predicted time period, their views were unsatisfactory.<sup>4</sup>

The reference to the Romans is important in the Historicist view. In the Book of Daniel, the reference to the Romans is of two legs in the great image dream of Daniel chapter two. This shows that the Roman Empire split into two forms, the East and the West.

Thus, it is possible to follow the lineage in two ways:

1. the Western portion of the Roman Empire, which would sequentially lead to the Papacy, French Revolution, European Union and so forth all the way to the Final Antichrist, and

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<sup>1</sup> *Christian Guardian* (1830), “Unfulfilled Prophecies”, 171.

<sup>2</sup> Forster (1829), vol. 1, 1.

<sup>3</sup> *Christian Guardian* (1830), “Unfulfilled Prophecies”, 172.

<sup>4</sup> Expressly shown by the journalist in the Church of England magazine, that is, *Christian Guardian* (1830), “Unfulfilled Prophecies”, 172–176.

2. the Eastern portion of the Roman Empire, which would trace from Antiochus Epiphanes through to Islam and the Russians.

In the Historicist view, the goat figure of Daniel chapter eight was the symbol of the Eastern lineage.

WESTERN LITTLE HORN	EASTERN LITTLE HORN
Papacy/Romanism	Mohammad/Islam
began small	began small
religious and political	religious and political
perverted Scripture	concocted Koran
destroyed believers	destroyed believers
anti-Semitic	anti-Semitic
wanted Jerusalem	wanted Jerusalem

Table 17 Comparison of the two little horns in the Historicist sense.

## The development of the proper Historicist view

With respect to the little horn of Daniel eight, it is important from the start to state the correct multiple interpretations, which are: one being Antiochus Epiphanes leading into the Roman world, another the Roman world leading into Islam (and the Turks), and another, the Futurist view, of the Eastern Antichrist, the Russian leader, Gog.

A number of Historicists have alleged that Daniel chapter eight was not referring to Antiochus, because they had another interpretation (and therefore neglected an interpretation regarding Antiochus, because they mainly did not have a multiple fulfilment view). They applied the prophecy to something much later to Antiochus Epiphanes, when really, the proper view would be to accept a number of differing fulfilments, including the one which applied to Antiochus.

Sir Isaac Newton was mistaken in his approach when he wrote against the Preterist fulfilment, as though there could be no fulfilment prior to the Historicist one: “This last horn is by some taken for *Antiochus Epiphanes*, but not very judiciously. A horn of a Beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of *Antiochus* was an old one. *Antiochus* reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great, but so did not *Antiochus*. It is described great above all the former horns, and so was not *Antiochus*. His kingdom on the contrary was weak, and tributary to the *Romans*, and he did not enlarge it.”

While many had said that it meant Antiochus Epiphanes, they had not understood that the prophecy had another meaning, the one which Newton correctly pointed to.

Newton continued, pointing out that Antiochus was not of a fierce countenance, not an effective destroyer, not very much standing against Heaven, for he was “routed and baffled by the *Jews*.” Also, “The horn cast down the Sanctuary to the ground, and so did not *Antiochus*; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in *Daniel’s* Prophecies days are put for years; but the profanation of the Temple in the reign of *Antiochus* did not last so many natural days.” Newton actually misquoted Scripture regarding the sanctuary, creating a false interpretation. Indeed, the very things Newton denied still could be applied to Antiochus, but it is right to see that Antiochus was merely the first, mild fulfilment. He was merely a type of the Islamic antichrist to come.

Newton was right in thinking that the 2300 years was a long period, saying, “These were to last till the time of the end, till the last end of the indignation against the *Jews*; and this indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed, and the Sanctuary is not yet cleansed.”

Newton considered the beginning of the little horn at 168 AD, being the same year as Antiochus Epiphanes’ failed attempt onto Egypt. That year the Romans won a sound victory over the Macedonians. Newton, therefore, pointed to the narrative of the little horn as the progress of the Pagan Roman Empire, and the consequential destruction of the Jerusalem temple by the Romans, or else, he suggested that another meaning of the prophecy might be intended, “Henceforward the last horn of the Goat continued mighty under the *Romans*, till the reign of *Constantine* the great and his sons: and then by the division of the *Roman* Empire between the *Greek* and *Latin* Emperors, it separated from the *Latins*, and became the *Greek* Empire alone, but yet under the dominion of a *Roman* family; and at present it is mighty under the dominion of the *Turks*.”<sup>1</sup>

It must be recognised that from a Historicist perspective, Newton’s specific reference to the Eastern Roman Empire and to the Turks was on the right track.

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<sup>1</sup> Sir I. Newton (1733), chapter 9.

On the other hand, another Historicist writer, Bishop Thomas Newton (no relation to Sir Isaac), who did identify Antiochus as a type of Antichrist, also pointed to the goat's little horn as being Rome from the time of Antiochus, and that its progress toward the south was into Egypt, toward the East, was the conquest of Syria, and the pleasant land being Judæa.

Many interpreters did not place any emphasis on the Eastern portion of the Roman Empire, nor on the Turks, following the mistaken ideas that the prophecy was about Roman dealings with the Jews and the destruction of the temple in 70 AD. This led to various speculations as to when the termination of the 2300 years should be. Uriah Smith and other Seventh Day Adventists followed a similar view, probably because they were more interested in attacking Protestantism rather than Islam.

T. R. Birks, a notable Historicist, pointed to Antiochus, and the full fulfilment with Rome, upholding that the Eastern portion of the Roman Empire was meant, but specifically rejected any interpretation meaning Mohammedanism.

Birks wrote, "The Roman dominion in the East had two principal stages, one before, and the other after, the division of the Empire. Now the emblem which describes one of these stages will appear imperfect when applied to the other. Yet still the dominion itself, in all its main features, was one and the same, both before and after that separation.

"There are three facts, also, which remove the apparent harshness, and justify the use of a distinct emblem, like the little horn of the he-goat, to describe this Eastern dominion of Rome." It was only a short portion of history where the East and West were united in one Roman Empire. This showed that while Latin was spoken in the West, Greek was being spoken in the East through the period of the united Roman Empire.

"The distinction, therefore, between the Eastern and Western Empire of Rome, was a deep historical fact, even before it appeared outwardly in their visible separation. This will help further to explain why a separate emblem might be used for that Roman power in the East, which was a foreign graft upon the Grecian Empire."<sup>1</sup> The Byzantines languished into ineffectualness, "In the revolution of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind."<sup>2</sup>

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<sup>1</sup> Birks (1846), 183–185.

<sup>2</sup> Gibbon, chapter 53.



Birks was only partially correct because he never developed the view that explained the antichrist lineage within the Eastern Roman Empire. Instead, he intimated that Constantinople was the antichrist power that was destined to be broken without hand, implying that God used the Turks as His instrument to break and overthrow them. Whereas, while it was true that God did use the Turks to smite them, Byzantine had been used of God up to a time; for example, as a medium for preserving true Greek copies of the Scripture. It was the ecclesiastical Islamic power which was the real line of Eastern antichrist, and the errors of the icon worshippers in Eastern Orthodoxy were mild in comparison.

J. A. Clarke proposed that the vision was about Antiochus in the first instance, and Mohammedanism in the second, which was coming toward a correct multiple fulfilment view. He wrote, “the Jews did not err in applying this prophecy to Antiochus. Yet there are reasons for the opinion that the prediction is at the same time applicable to later history on a larger scale; that the ‘little horn,’ like the former one, may be taken as representing a great power wielding dominion over a wide portion of the earth. ... why need we limit it to only one historic fulfilment? This would not be the sole example of a double prophecy which can be found in the Bible.” He then gave the example of the Olivet Discourse where Jesus answered the questions of both the destruction of Jerusalem and of the end of the world, which his disciples had assumed were synchronous, but, in fact, were not.

Clarke continued, “Two events are portrayed in the same language, because the earlier and less important bears a resemblance to the greater and more distant crisis; one narration satisfied both queries of the disciples; and it is useless to confine the whole prediction to one of the eras, or to attempt to separate the portions referring to the one from those having reference to the other. ... And in this view the agency which has so long scattered the holy nation, and trodden the sanctuary and the host under foot, can be no other than the Mohammedan power.”<sup>1</sup>

Henry Kett represented a watershed in thinking on the subject, by writing a seminal work in 1799 (dated 1798 in Gorton’s *Biographical Dictionary*), titled *History the Interpreter of Prophecy*. He projected that there were three major antichrists, speaking of the “remarkable events which are *now* passing in the world, how exactly POPERY, MAHOMETANISM and INFIDELITY correspond with Scripture and the power of ANTICHRIST which was to

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<sup>1</sup> J. A. Clarke (1862), 79, 80.

prevail a certain time for the especial trial and punishment of the corrupted church of Christ.”<sup>1</sup>

He focused on the little horn of the goat as “to form a *distinct* picture of a particular train of events, which are thus naturally led to suppose will take place in the *Eastern* part of the world.”<sup>2</sup>

“But notwithstanding [Sir I. Newton’s] very ingenious Dissertation upon this subject, I cannot but think there remain as great reasons for applying this prophecy in the first instance to Antiochus Epiphanes, and in the last to Antichrist, without contradicting the accuracy of its application, in many points, to the Romans.”<sup>3</sup> He wrote convincingly on the interpretation of Daniel eight as Mohammedanism being valid, and this was followed by Girdlestone and other interpreters.<sup>4</sup>

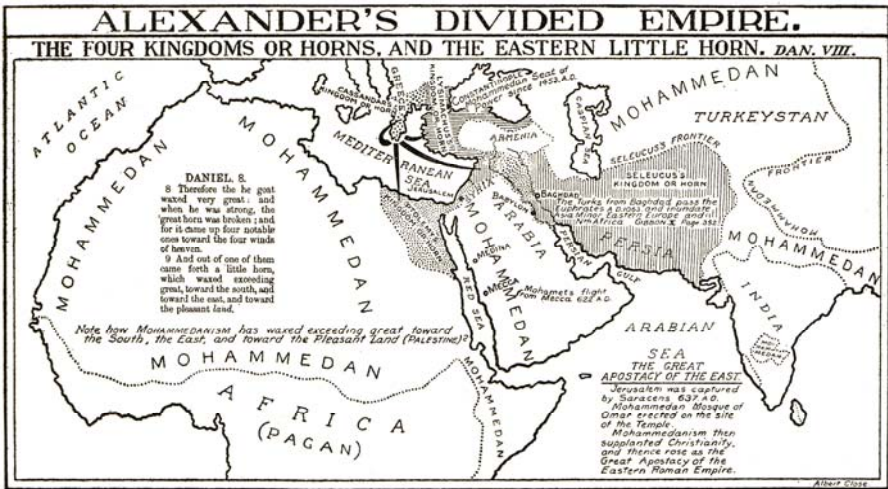


Figure 47 Close's map of Islam.

A Biblical view was developed to shift the focus of the little horn into the Eastern Roman portion, and apply it primarily to Mohammed.<sup>5</sup> (Some Roman Catholics also promoted a similar view, but for a vastly different purpose, that is, for the purpose of nullifying negative prophecies about Rome.) The Historicists have consequently been greatly divided between several camps on Daniel eight, being, between those who incorrectly held to

<sup>1</sup> Kett (1805), vol. 1, 298.

<sup>2</sup> Kett (1805), vol. 1, 328, 329.

<sup>3</sup> Kett (1805), vol. 1, 333.

<sup>4</sup> Girdlestone (1820), 32–48.

<sup>5</sup> e.g. G. S. Faber, J. Fry, J. Frere, T. Scott, J. A. Brown, J. Bayford, E. Cooper, E. Vaughan, T. Keyworth, Ed. Hoare, J. W. Brooks, A. Keith, J. Cox, M. Habershon and L. Gaussen. See Froom (1950), vol. 3, 744.

a Western Roman fulfilment (e.g. Papal),<sup>1</sup> and those who saw the fulfilment with Mohammad, or with the Turks. There were also those who properly pointed to Islam in the general sense.<sup>2</sup>

Charles Forster summarised this in his worthwhile book on Mohammedanism, “The vision of Daniel, concerning the little horn of the he-goat, or the Macedonian empire, with its accompanying interpretation, has been variously applied, by writers on prophecy, to Antiochus Epiphanes, to the Romans, and to Mahomet or Mahometanism. ... the internal marks which seem to justify its application to Mahometanism.”<sup>3</sup>

## The “it” phase of the Historicist view

“Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.” (Daniel 8:8–10).

The “it” phase of the Historicist view is the progress of Rome in its actions in the East. This included the life of Antiochus Epiphanes, since he was contemporary with and had interactions with Rome. The view then goes into the Eastern division of the Christian Roman Empire. And it was in that Byzantine sphere of influence that Mohammad and his religion arose.

The 20th century Historicist, Albert Close, favoured two interpretations as had been developed by previous Historicists (e.g. H. G. Guinness). “The Mohammedan power is, we think, unquestionably the main [Historicist] fulfilment of this symbol; but it is almost equally clear that it had a precursive fulfilment on a smaller scale, in the person and history of Antiochus Epiphanes. His career accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the Holy Spirit, as one subject of the prophecy ... Antiochus was a precursive Little Horn, Mohammedanism is the full and proper reality intended by the symbol. A certain freedom in the construction of terms must be allowed in the case of all such double predictions, because

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<sup>1</sup> e.g. Bishop T. Newton, W. Cuninghame, E. Irving and U. Smith.

<sup>2</sup> e.g. H. Kett, W. Girdlestone, C. Forster, J. A. Clarke, E. B. Elliott and F. W. C. Neser.

<sup>3</sup> Forster (1829), vol. 1, 172.

the Holy Spirit, having more than one event in view, and selecting for the description mainly those features which are common to both”.<sup>1</sup>

Rather than just two meanings, the little horn can have multiple (i.e. three) meanings, one focusing on Antiochus Epiphanes, one encompassing things of the Roman world leading to Islam and the Turks, and another, the Futurist view, specifically regarding the Eastern Antichrist, the Russian leader, Gog.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” (Daniel 8:9).

The little horn in its first appearance was the emergence of Rome as a world power, which occurred in 275 BC. That year, Pyrrhus, who was the on-again-off-again king of Macedon, and the most powerful figure in the western Greek kingdom, one of the four main Greek kingdoms, was fighting the Romans in Italy.

In Plutarch’s *Lives*, the chronicler wrote that Pyrrhus attempted to fight against the Romans at Beneventum in Italy, where the Romans through a favourable series of events were able to even turn Pyrrhus’ war elephants back onto their own men, and so “caused great disorder and confusion, and gave into the hands of the Romans the victory and the future supremacy. Having obtained from these efforts, and these contests, the feeling as well as the fame of invincible strength, they at once reduced Italy under their power, and not long after Sicily too.” Pyrrhus’ name became a byword for costly victories and for winning a battle but losing a war.

From that time (275 BC) the Romans became a power to be reckoned with, having embassages and relations with other nations, and embarking on their career of conquering Macedonia (168 BC), after which they eventually took over Greek territories in the Middle East, and so controlled Judæa (Palestine) at the time of Christ. (General Pompey had taken Jerusalem in 63 BC.)

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” (Daniel 8:9).

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<sup>1</sup> Close (1917), 65, 66.

The little horn's first appearance must therefore be Rome as springing out of the Western Greek kingdom. This is important, since there is no strong link between Islam or Arabia and the Seleucid realm. Therefore, it must be that the little horn grew out of the Macedonian portion, and that later, the rise of Islam, being in a Roman-Grecian Kingdom (Byzantine), provided the exact historical lineage to join Mohammad back to Alexander the Great.

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." (Daniel 8:8). By this understanding, the precise wording of the King James Bible indicates an "it" (verse 8). The "it" being described here is the history of the Eastern Roman Empire.

"And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them." (Daniel 8:10).

After Constantine's conversion to Christianity, the Roman Empire was great and populated by many Christians. The host indicates spiritual Israel, as per Abraham's prophecy, that his descendents would be as the stars.

However, from after the time of Theodosius, a troubling problem manifested itself. By examining Byzantium, or Constantinople, the capital of the East and also known as the "New Rome", there was one who did cast some down to the ground. Justinian the Emperor rose from a peasant to become emperor. His ambition was to reconquer the portion of Europe formerly occupied by the Western Roman Empire. He also enforced strict religious laws suppressing Paganism and Jewish beliefs. He was quintessentially both the religious and political leader of the East.

In the corresponding interpretation in Daniel 8:24b, it states that this power "shall destroy the mighty and the holy people." This means that the "host" would be the population of the Eastern Roman Empire (Byzantine); the holy people would be the Orthodox Christian leaders; and the stars would be ministers and apostles (in relation to Joseph's dream of the patriarchs of the tribes as being stars in Genesis 37:9, 10). It is incorrect to limit the meaning of this passage in Daniel to Roman persecution of the Jews, since the meaning of the Scripture relates to believers, plenty of whom were Gentiles, in the early Church.

But the greatest manifestation of the casting down that occurred was with Justinian who in fact set up the Papacy, as was afterward supported by the Decree of Phocas (606 AD), which recognised that the Pope was the head of

the Church. This manifested in the doctrinal compromises within Eastern Orthodoxy, and the proliferation of false doctrines within their sphere or realm, such as Ebionism, which was a form of Christianity affected by Jewish beliefs. The fact that heresy was already rife provided the exact grounds for Mohammad to thrive in, making Islam itself a twisting of those pre-existing heretical beliefs.

## The “he” phase of the Historicist view

“Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.” (Daniel 8:11).

This introduces Mohammad, who then presented himself as if he were the chief of the “host” (the supposedly “Christian” East), and points to the rise of the fanatical religion of Islam, as signified by the little horn. The little horn includes the representation of the man, the Koran and the imposture of Islam.

Mohammad magnified himself claiming to be a prophet. He took on the pretensions of being the direct messenger of Allah, and not just any prophet, but the great prophet spoken of by Moses. He made himself and his religion greater than Christianity.

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:22, 23).

Mohammad and the Koran were pretenders, since the prophecy really meant Jesus. The words of Jesus were recorded in Scripture, and therefore the Koran was an impostor. Mohammad made himself greater than Jesus, attacking the Trinity (and therefore the Deity of Christ), as well as promoting himself to be the false god Allah’s great messenger. This was the spirit of the Eastern Antichrist at work.

It was “by him” that “the daily *sacrifice* was taken away”, that is, it was upon his authority that the usurping power of Islam was set up. The daily sacrifice meant the spiritual worship of Christians, the prayers of the saints, now taken away from the spiritual “temple”, or Church. Since compromise was rife in Eastern Orthodoxy, and the religion of Mohammad was able to

be set up (see also Hebrews 13:15 and 1 Peter 2:5). This means that the attack was on Orthodox worship.

When the Scripture says that the place of his sanctuary was cast down, it is referring to the sanctuary of the prince of the host not the little horn. The prince of the host was a position that already existed prior to the little horn, namely the position of honouring God in Byzantine Christianity. This “prince” was therefore the religion and authorities of Byzantine.

By Mohammad placing himself above Jesus, and by placing the Koran above the Word of God, he subjugated the position of the prince, effectively ruling over the Jewish and Christian population in the East.

When the Scripture speaks of the sanctuary, it means the Christian Church since this is consistent with the Bible, which calls the Church the temple of God in the New Testament. The attempt by some to take the sanctuary as applying to the Roman destruction of the temple does not fit on any ground, either logically or historically.

Bishop Newton, T. R. Birks and others like them limited this verse to the Romans destroying the Jewish temple. The problems with this are weighty, particularly since the Jewish sacrifices according to Daniel chapter nine were to be taken away spiritually by Christ, not the Romans. The Romans ended up destroying the temple, but it was already the zealot Jews, under siege in Jerusalem, who were actually involved with violating temple practices (e.g. inciting events that led starving people to drink the temple wine and oil).

The incorrect line of reasoning is as follows. Cæsars now ruled the territory of the “goat” kingdom. Claudius had expelled the Jews from Rome while Nero had persecuted Christians. Vespasian magnified himself to the prince of the host, being a general, then going to Rome and taking the leadership of the Empire. By Vespasian’s son Titus, future Emperor, the temple at Jerusalem was destroyed, which took away the Jews’ daily sacrifices. The place of his sanctuary being cast down was the fact that the capital was removed from Rome after 395 AD to Ravenna, and that the Western Roman Empire eventually fell in 476 AD. Such interpreters have incorrectly said “his sanctuary” is either Jerusalem, which does not make sense, since Jerusalem was not the Roman sanctuary, or else, Rome. Rome was Christian, and yet the city fell. However, its religion did not fail, but continued on, being overtaken by the Papal error. The Papacy was not “cast down” until 1798, and even then, Romanism did not stop. However, this

entire chain of reasoning is out of character and not connected to this timeframe in Daniel chapter eight.

When it says that “the place of his sanctuary was cast down”, it properly means the central location (or place) of Christ’s religion in the East, being Constantinople. That city was breached by the Turks in 1453, so casting down the power of Constantinople. This was also “his sanctuary” for overseeing the preservation of the Scriptures in Greek, and because of the fall of Constantinople, those copies went to the West in the providential anticipation of the Reformation.

“And an host was given *him* against the daily *sacrifice* by reason of transgression” (Daniel 8:12a).

The host given to Islam indicated that because Eastern Orthodoxy had been compromised, such as the error of icon worship, this religion was in transgression, and therefore, the punishment or suppression dealt out by Islam was God’s punishment upon them.

## The final “it” phase of the Historicist view

And so, “it cast down the truth to the ground; and it practised, and prospered.” (Daniel 8:12b).

Whereas the Islamic power was called a “he”, the modern Islamic power with Russia, with the entire world system, can then be comprehended under the “it”.

The remaining vestiges of power were transferred from Constantinople to Moscow, which became the “Third Rome”, the de facto head of the Eastern Orthodox Church.<sup>1</sup> (Moscow was even deliberately built on seven hills to follow the Roman pattern). Russia’s rise into greatness came after 1453, especially with Ivan the Terrible (1547–1584). In this setting, the transgression of Daniel 8:12 was that modernistic, antibiblical thinking thrived also in Russia, with the eventual rise and fall of Communism and beyond.

When the verse says that “it practised, and prospered” (Daniel 8:12b), the entire history of Islam may be comprehended in this single prophecy, starting from its rise under Mohammad, to the various progresses of Saracens and different Turkish dynasties until after the French Revolution.

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<sup>1</sup> This is very commonly referred to, and a major belief within Russia.



Islam is known for its attack on the Bible, often claiming that it is a tampered with and unreliable book. After the semi-colon, the general statement that “it” — Islam — practised and prospered may be observed. Although Turkey progressively weakened after the French Revolution, yet Islam itself has retained its power through economic means and especially control in the Middle East (control of oil, continuation of high Muslim birth rate and holding to strategic locations). Certain Islamic nations have enjoyed the military backing of Russia, which will continue until the inevitable end of Islam and the nations attached to it.

There have also been suggested links between the Papacy and the rise of Islam. (Islam took the place of the goat power in the East, and was the instrument of punishment on the Orthodox Church for their icon usage or idolatry.) Some claim that the rise of Islam was intended as a means of subjecting Jews and Eastern Christians to the power of Rome. Threads of the “abomination” form of Christianity were alluded to in the Koran, and historically such a form may be shown to have been influential in Mohammad’s life. Thus, Islamism may be seen as an ecclesiastical power (a corrupt religious body) which has (like Romanism) fought against the people of God.

It is more likely, however, that Islam arose due to heresies and apostasies in the East. The only central conspiracy is devilish, and cannot be substantiated to be specifically related to a Roman Catholic conspiracy. Rather, as Joseph Mede reportedly said, “Mahometanism began as a Christian heresy.”

## Mohammad and Islam

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” (Daniel 8:23).

In the Historicist view, one “king” represents a kingdom or dynasty. Ultimately, it means the realm of Mohammad, that is, the legacy and teachings of Mohammad. This prophecy then is about Islam as a whole.

The horn characteristics were manifest in the real object of the prophecy, which was Islam. Thus, it is correct to view Rome as a developmental stage or a bridge, which linked the realm of Antiochus Epiphanes into the later progress of Islam and the Turks, and ultimately Russia. The proper Historicist view is concerned with the Islamic portion of the history,

applying its focus onto it. It is with Islam that the signposts and points of the prophecy begin to particularly come together.

The rise of Mohammad and Islam has been correctly understood by some Historicists as the very apt manifestation of chapter eight's little horn. "Possessed at first of little temporal power, like the bishop of Rome, yet from the same cause, or the assumption of spiritual authority, it soon became exceeding great."<sup>1</sup>

"Unlike to every other armed hero of the field, he sought to over-awe the minds of men by dark sentences, and pretended revelations, and united in his own person the assumed character of the prophet of God and the founder of an earthly kingdom."<sup>2</sup>

"Consisting, in of a mystical unmeaning ribaldry, calculated to perplex the understanding, to darken counsel, to stifle inquiry, and to prostrate the minds of men into a blind and abject submission to his faith, the Koran is full of dark sentences, of which the wily impostor understood the device and the object. Well did he know that its pretended celestial origin was a fable".<sup>3</sup>

"Like the Papal horn, this horn was to be, first small, and afterwards to wax great: such was exactly the rise of the Mahometan power. It originated in the imposture of one man, whose principles were first communicated to one and then to another, till their converts became an immense multitude, and subdued nearly all those countries which had formed the kingdoms of the four horns of the third beast. This little horn is said to come forth out of one of the four horns".<sup>4</sup>

"Mahometism was no creature of a wild Arab's brain, formed in the desert: the new religion was evidently, from the early history of the impostor, a scheme that had occurred to the merchant, for such originally was Mahomet, frequenting the fairs of Syria: a [Nestorian] monk ... is said to have been his great accessory."<sup>5</sup> Others claim it was an Ebionite relative of the widow he married. Suffice to say, that both Nestorianism and Ebionism were Eastern Christian heresies.

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<sup>1</sup> Keith (1847), vol. 1, 35.

<sup>2</sup> Keith (1847), vol. 1, 35.

<sup>3</sup> Keith (1847), vol. 1, 35.

<sup>4</sup> Fry (1822), vol. 2, 33, 34.

<sup>5</sup> Fry (1822), vol. 2, 34.

“The KORAN so celebrated in the history of the Mahometan religion, exactly answers, to this description. It was by the composition of this book that Mahomet advanced his pretensions to the prophetic office: to impose upon the world the extravagant doctrines of this book, the armies of the impostor conquered with the sword.”<sup>1</sup>

“And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.” (Daniel 8:24).

Gibbon showed Mohammad as coming from a plebeian background, with the inheritance of five camels and a maidservant. However, he was able to gain wealth by marrying an older, noble widow. He assumed the title of a prophet, and eventually, “the roving Arabs were allured to the standard of religion and plunder ... ‘The sword,’ says Mohammad, ‘is the key of heaven and of hell: a drop of blood shed in the cause of God [i.e. Allah], a night spent in arms, is of more avail than of two months fasting or prayer: whosoever falls in battle, his sins are forgiven ...’ The intrepid souls of the Arabs were fired with enthusiasm.”<sup>2</sup>

The Koran itself led to attacks on the Jews because they rejected him as the great prophet, and attacks on the Christians because they upheld Jesus as the Son of God in opposition to Mohammad’s corrupted monotheism.

“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” (Daniel 8:25).

No historical fact is better known all over the world, than Mohammad’s system being spread very far and wide, and it has progressed for a long period in its prosperity and wonderful destruction (including their attack on the USA, 11 September 2001).

“The blood of martyrs was the seed of the Christian church; but the progress of the Mahometan faith was tracked by the blood of its enemies, and marked out by their destruction. Fanaticism went forth armed with carnal weapons of warfare. And Mahomet and his successors have to be ranked among the greatest conquerors. So wonderful was the *destruction* which they wrought, the *prosperity* which attended on their arms and their

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<sup>1</sup> Fry (1822), vol. 2, 36.

<sup>2</sup> Gibbon, chapter 50.

creed, and the success of the arts which they *practised*, that the sway of the Saracen caliphs extended from India to Spain. After the power of the caliphate of Baghdad was undermined by luxury, a new series of conquerors arose, the [Ottoman Turks] ..., to renew the terrors and extend the destruction which were wrought on Christendom, under the name and authority of the prophet of Mecca.”<sup>1</sup>

“The institution of the various orders of Mahometan teachers was his ‘policy.’ ... By this policy he made ‘his craft,’ ... to prosper. Thus he became ‘magnified in his heart,’ the boasting, successful teacher, proud of his superior knowledge, and of his victories over the silenced defenders of Christianity — thus ‘by peace did he destroy many.’ The peaceful dominion of the Mahometane over the conquered provinces of the Eastern empire, was more destructive to the profession of Christianity than their conquering sword; and by their offer of temporal prosperity to their subjects, they were enabled to destroy it entirely in most parts of their empire.”<sup>2</sup>

E. B. Elliott showed how that limiting the interpretation to just Mohammad would be incorrect, but that it needed to apply more generally to Islam as a whole. Elliott was unbalanced in this, however, in emphasising the Turks, and the division between the Seljuks and Ottomans in particular. The truth is that Islam as a whole encompasses the little horn of Daniel chapter eight since its leaders, beginning from their founding prophet, were “each a power of sudden rise into mighty empire; each a tremendous desolator of apostatising Greek Christendom; each the propagator of the false religion of Mahomet”. Islam was even controlling the same area as the four Greek kingdoms. “And thus we turn to the TURKISH power; and in it, if I mistake not, and its Seljukian and Othmanic ruling dynasties, we shall find all we want.”<sup>3</sup>

The transgressors that had come to the full were the compromised Christians of the “latter day Greek empire” or Eastern Orthodoxy. Elliott consequently described the rise of the Turks, from the time of Togrul Beg and Alp Arslan, as the little horn, and matched it to the career of the Turks, which is described in the sixth trumpet of Revelation.

“The little horn therefore that Daniel saw, represented the uprising of Mohammedanism; this recognition or identification is furthermore confirmed by the fact that the little horn would rise up from one of the

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<sup>1</sup> Keith (1847), vol. 1, 38.

<sup>2</sup> Fry (1822), vol. 2, 40, 41.

<sup>3</sup> Elliott (1862), vol. 3, 437, 438.

territories of the four subdivisions of the Grecian Empire. Mohammedanism originated in the Eastern Empire of Rome before the fall of Constantinople, and expanded its conquests towards the south (Egypt and North Africa), and towards the east (Arabia and eastwards to Persia) and to the land of Palestine, which had come under complete rule of the Ottoman Empire. The fall of Constantinople in 1453 AD brought the Eastern Roman Empire to an end and the establishment of the Ottoman Empire.”<sup>1</sup>

The Koran states, in Sura 30, “The Roman Empire has been defeated / In a land close by; but they, [even] after [this] defeat of theirs, will soon be victorious — / Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice— / With the help of Allah. He helps whom He will, and He is exalted in might, most merciful. [It is] the promise of Allah. Never does Allah depart from His promise: but most men understand not.”

This devilish prophecy about “Rome” (traditionally linked to “Roum” or Anatolia, in modern Turkey) meant the Byzantine Empire. A notion of conquering “Rome” is still a focus of Islamic aggression. It is well known that Russia has the leadership position of the Eastern Orthodox Church, and has been the guardian of certain Islamic nations.

E. P. Cachemaille specifically linked the prophecy of the little horn to the Turks in the last instance, showing that the Turks control Constantinople, which they have called Istanbul. He also recognised that after the First World War, the Jews were improving in power and moving back to Jerusalem. He recognised their agricultural achievements in Palestine, and predicted that the focus of world power was “to be shifted back to Jerusalem”.<sup>2</sup>

Islam, by the third millennium, had descended into a self-destroying and diminishing (fissiparous) power, turning the hands of the world as enemies against them.

## Futurist view of the Eastern Antichrist

The popular Futurist view has been to take the little horn of Daniel eight to be descriptive of the final Antichrist. However, the elements in this chapter

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<sup>1</sup> Nesar (1979), 135, 136.

<sup>2</sup> Cachemaille (1927), 70.

describe a different antichristian figure from the false Messianic leader who is to finally arise in Rome (as elaborated upon in Daniel chapter seven).

The final Roman (Western) Antichrist does not arise from the East (the realm of the goat), and therefore Daniel chapter eight must be describing a different personage, which is aptly called the “Eastern Antichrist”. The final Roman Antichrist is not a ruler of Eastern origin and would not be expected to have a fierce appearance, in that he will try to emulate Christ and claim to be God. Whereas the Bible is clear that the Eastern Antichrist will be in opposition to Christ.

By taking information from Daniel chapter eight, Futurists have been confused, variously pointing to the Assyrian, Syrian, Jewish, Russian or Romanian origin of the final Antichrist. To this could be added the endless and often foolish speculations about the British monarchy, American Presidency, Hindu or New Age religious figures and so on.

The confusion has been in not discerning that there are two antichrist lineages coming from the Eastern and Western parts of the Roman Empire. The Eastern Antichrist or Gog will come from the Eastern part.

There is a final Eastern Antichrist, which is a definite figure in Bible prophecy interpretation, the culmination of Islam, Romanised Eastern Orthodoxy and Infidelity (philosophy, political science and imperialism), just as there is to be the quite separate final Western Roman religious, political and militaristic Messianic ruler (the final Roman Antichrist) that will arise in Europe. These two rulers are not contemporary in their powers. The Eastern is imminent and will rule some time before the Translation of the Saints.

The only contender for the final Eastern Antichrist is that figure spoken of in Ezekiel 38 and 39, Gog, whose rise has been expected by many prophecy students (both Futurists and Historicists): “and we shall remember, that in Ezekiel’s enumeration of the armies of Gog, the countries both of the Turkish and of the Persian empires, the two great branches of the Mahometan dominion, are clearly specified. What power or policy shall, on this occasion, combine together the nations, both of the Roman Catholic [or rather, Orthodox] and of the Mahometan faith, we are not now to inquire; but the fact of such a combination seems to be predicted.”<sup>1</sup>

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<sup>1</sup> Fry (1822), vol. 2, 41.

“The general idea about Gog is that his region of colonisation was the Caucasian countries and Scythia: also that Meshech and Tubal colonised the Slavonic Russian countries; of which the names Moscow and Tobolsk are still memorials. ... the Russian power: the terms Ros, Meshech, Tubal answering too well to Russ, Moscow, Tobolsk”.<sup>1</sup> It is an error to claim “Ros” means anything, since that term is not in the English Bible, but there is a mighty chorus who have pointed to Russia as being identified in Ezekiel 38.

“The people called Scythians anciently inhabited southern Russia. We are justified, then, in pronouncing that country the ‘land of Magog.’ Ezekiel, in the passage quoted, not only names the land of Magog, but ‘the chief prince of Meshech.’ Meshech we have named already is the sixth son of Japhet. There can be little doubt but that the name survives in Russia. Muscovy is the ancient name of Russia, and the word is probably a corruption of Meshech, and the other Russian terms, Moscow, Moskwa, Mesoc and Mosc, are all variations of the same word. ... The capital of Asiatic Russia is Tobolsk. Tobol is its chief river.”<sup>2</sup>

Although Futurists have identified Gog, and spoken extensively about him, warning about the rise and progress of Russia, they have failed to identify the Eastern Antichrist as being the final form of the little horn in Daniel eight. This is because Futurists have ignored the entire Historicist view, and have not properly discerned the distinction between the East and the West, and so have tended to place the events of Ezekiel 38 and 39 (concerning Gog) somewhere around the Translation of the Saints.<sup>3</sup> There are, however, a number of Futurists who correctly put this war some period prior to the Tribulation, which means that it would be one of the great signs of the impending Translation of the Saints (e.g. Tim LaHaye, Joel C. Rosenberg, etc.).<sup>4</sup> Some Futurists suggest that their final Antichrist is Islamic.

Furthermore, Futurists (particularly Dispensationalists) have not properly recognised the period of blessing for the Church between the fall of Gog and the Translation of the Saints, instead incorrectly portraying the fall of Gog as a sign of the beginning of the Great Tribulation period. In other words, they see it as a negative, a beginning or part of the negatives of the end times, rather than a positive opening for evangelism and wealth transfer.

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<sup>1</sup> Elliott (1862), vol. 4, 120, 127.

<sup>2</sup> Johnson (1881), chapter 13.

<sup>3</sup> Lindsey (1970), World War III.

<sup>4</sup> Rhodes (2014), 72; LaHaye (1975), 102, 294.

Some prophecy interpreters have been predicting a religious revival in Russia, but the years of Communism and the compromised state of Eastern Orthodoxy have successfully “quieted my spirit in the north country.” (Zechariah 6:8b). In fact, it seems that a limited “revival” (influx of Protestant groups) has already taken place from the fall of Communism (circa 1991), but that has not led to world revival.

The four horns seem to represent four political “winds”, being Socialism-Communism, Libertarianism, Conservatism and Fascism, or else, Communism-Socialism, Liberal Democratic Capitalism, Fascism and “The Fourth Political Theory”.<sup>1</sup> Either combination of these four categories are the predominant divisions of the Russian Duma, and it is one of these which is the grounds for the rise of Gog.

Also, out of the traditional realms of the four horns, Russia comes via the horn of Thrace, where Constantinople was, by virtue of Russia taking on the leadership role of the Orthodox Church which before was centred there, tracing all the way back to the Roman rise out of the Macedonian (western) horn.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” (Daniel 8:9). This, no doubt, describes the rise and progress of Gog and the Russian-led northern confederacy in their campaign, economically, diplomatically and militarily. The northern confederacy is shown to be advancing southward, which seems to indicate Georgia, Turkey and ultimately Egypt. If southward means south of Israel it could include some portion of Africa. Next, the advance eastward probably indicates Iraq, India and China. The final advance toward the pleasant land seems to indicate Israel.

“And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.” (Daniel 8:10). There are several possible meanings, but if it means that “the host” are strong nations (with a Christian heritage), and that the “stars” represent Christian luminaries, then it would seem that the war has a focus against the Americans, being both strong and having Christian ministries among them.

If the stars are taken more literally, the actual warfare would be in space and in the atmosphere. Some have even suggested scalar, resonance and other

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<sup>1</sup> Dugin (2012), Introduction.



types of satellite weapons. Further, this could imply an aerial campaign against North America, Europe and China, and secondly paratrooper landings in the same.

If the stars are more symbolical, then the nations or groupings such as USA, Europe and China could be referenced, as all their flags contain stars. The good news is that some of the “stars” are not cast down, being in Oceania, and signified by the Southern Cross.

More likely, however, is the idea that the strong nations are meant, and Christian ministries. This would mean that in the first instance, the war would include a propaganda war, using radio waves, satellites and other such technologies, in order to come against Christians in the West. The warfare would also be literal against certain nations, not only in the Middle East, but to the furthest extent particularly Europe, the USA and Canada.<sup>1</sup>

“Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.” (Daniel 8:11). Some may imply that this means the abolition of the Eastern Orthodox religion (the practice of it being called the “daily sacrifice”), and its complete replacement by a personality religion. However, this is unlikely since Eastern Orthodoxy is in a fallen, compromised state (and this was already the Historicist fulfilment), so the “daily sacrifice” is more a more apt description of Protestant Christianity, particularly as being upheld by leading Christians in the United States. Since every rotation of the planet (a literal day) brings more broadcasts of the Gospel by various media from the United States, it would appear that the daily prayers and evangelism and teaching that are more genuine would be especially attacked as part of the enemy’s strategy of the war.<sup>2</sup>

Infidelity is particularly incensed against the central arguments of the King James Bible Only view and the Word of Faith view. It may be that “the place

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<sup>1</sup> Dugin (2012), chapter 14, “When there is only one power which decides who is right and who is wrong, and who should be punished and who not, we have a form of global dictatorship. This is not acceptable. Therefore, we should fight against it. If someone deprives us of our freedom, we have to react. And we will react. The American Empire should be destroyed. And at one point, it will be. ... Spiritually, globalisation is the creation of a grand parody, the kingdom of the Antichrist. And the United States is the centre of its expansion. American values pretend to be ‘universal’ ones. In reality, it is a new form of ideological aggression against the multiplicity of cultures and traditions still existing in the rest of the world. I am resolutely against Western values which are essentially modernist and postmodernist, and which are promulgated by the United States by force of arms or by obtrusion ... Therefore, all traditionalists should be against the West and globalisation, as well as against the imperialist politics of the United States.”

<sup>2</sup> Dugin (2012), chapter 14, “But there are some who think otherwise. Who are aligned against such a project? Those who want to impose uniformity, the one (American) way of life, One World. And their methods are force, temptation, and persuasion. They are against multipolarity. So they are against us.”

of his sanctuary” means where the people of God have had the greatest advances thus far on Earth, being firstly (from the Reformation) in Britain, and secondly in the United States of America.

Thus, wicked nations from Africa, Asia and Eastern Europe will seek to fight against America, ideologically, economically and militarily. These will seek to cast down the Christian sanctuary of the true doctrines upheld by people of God especially in the United States.

“And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” (Daniel 8:12).

One aspect of this could be the praising of an Eastern Orthodox “historicity” over and above Protestantism, including using many of the arguments of Higher Critics, Liberal Theology and so on against the truth.

The transgression is the sins and compromise of many Christians, and Gog is thus an instrument to bring punishment for a particular time. But even in coming to fight against the apostate form of Christianity, the Infidel powers themselves do evil, for they cast truth to the ground. According to proper wisdom, the very place where seeds are sown is the ground, and to put truth to the ground is the very place it needs to be in order to grow from the foundations, the grassroots.

That the Infidel actions of Gog and his government and operations may seem to work and succeed is no sign from God, for sudden and swift destruction is promised. Compromised Christians doubtless will join with Gog (as they currently do also with atheists and evolutionists). They will gladly side with him against any minister standing for evangelical truths, against the King James Bible, and against the Pentecostal Full Gospel.

**Daniel 8:13, 14.** The career of Gog could be for a period of 2300 days, which would be about six years and four months, which is quite reasonable, as Futurists usually regard Gog’s activities of expansion to be World War Three.

**Daniel 8:15–19.** The angel Gabriel speaks of the vision as being relevant to “the time of the end”.

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” (Daniel 8:23).

The plural “their” kingdom indicates the unity formed between certain Islamic nations and Russia as the final form of the goat (see Ezekiel 38). There is also the indication that Russia has with it the nations of the former USSR, known as the Russosphere, or even the same as the Iron Curtain which extended across Eastern Europe in the 20th century, known as the Slavosphere. In modern parlance, the term “Eurasia” may be used.

The fulness of the transgressors is none other than Christian compromise and the tendency toward modern versions and nominalism, all of which is evident among the Eastern Orthodox. Furthermore, the Ecumenical spirit between Orthodoxy and Romanism, and between them and Islam is likewise pointed to. However, most especially, the doctrine of Infidelity is meant.

Infidelity itself is transgression, for it means to not just forsake faithfulness to God and traditional religion, but also to deify man with great religious zeal, and to raise up false idols of the heart, such as covetousness, rebellion and witchcraft. (This is evident in the adulation of political leaders, sports stars, singers, actors and entertainers.)

The “fierce countenance” of the Russian leader is not unlike past rulers, such as Ivan the Terrible or Lenin. This does not mean that he should appear as an Islamic fighter, who may have large beards, swarthy complexion and piercing eyes, but be of a stern and intimidating appearance.

The leader Gog will be knowledgeable of esoteric (Infidel) literature, including the Koran, having an “understanding” of “dark sentences”. His coming to power will be by a seemingly natural progression, just as legitimate heirs might “stand up” to receive their right place in Bible times. This implies that he could come to power by legitimate “democratic” means.

“And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.” (Daniel 8:24).

The power of Russia has not come through one individual, but is due to years of military planning and economic growth, and from strong bonds being formed with countries such as Iran, Libya and Ethiopia. Destruction from Russia may be expedited by economic and diplomatic as well as militaristic means. The mighty people affected is referring to the Jews since

Gog will act against Judaism and Israel's military might (they are not the "holy" people seeing their conversion to Christ will not be until after Gog is destroyed). The holy people seems to be referring to those nations professing Christianity since he will act against Christianity and its doctrine of holiness. No doubt some Jews and deceived "Christians" will join in with and agree with Gog's northern confederacy, thus acting against the mighty and the holy.

Most particularly, it seems that Gog through the Eastern Antichrist's system will be against the Christianity primarily being upheld by Americans. Gog's Infidelity (with avid Islamic backing) will primarily focus on destroying the religious power of the American Christians, especially by propaganda means. This may be accomplished by economic and other ends, for it would seem to be a tremendous *coup* for the final Eastern Antichrist to be able to announce to the world, "Where is their God now?" and, "Had America been right, how is it that they are so utterly contemptible?"

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Daniel 8:25).

The use of the word "policy" indicates Gog to be in a political position, such as president of Russia. Thus, he might find that growing a resource- and manufacturing-based economy will reap much benefit in taking control of territories (by whatever means) for economic advantage. Ultimately, his character of thievery, looting and pillaging will become something of international renown (cf. John 10:10).

Self-magnification through pride will be Gog's great downfall. Like Bonaparte and Hitler in their wars (in Russia), he will begin to make terrible blunders. This will fulfil the prophetic statement in Proverbs, "Pride *goeth* before destruction, and an haughty spirit before a fall." (Proverbs 16:18).

His "peace" negotiations will be completely hollow, causing him to turn increasingly to militaristic power, until tensions build among even his own confederates, and potentially even turning on some of his own side as a "warning" to the rest. (However, this turn of affairs is only speculated based on a possible interpretation in the Futurist context of Daniel 11:44.)

The final acts, which are to bring complete reversal in his career, will be related to his rising anti-Semitism and strange defiance of Christ Himself in Palestine, with a mockery of the Holy Scripture.

When Gog's armies (the northern confederacy) invade natural Israel, there will be the demonstration of God's power against him (see Ezekiel 39). In a great surprise for many, there shall be divine intervention against him and his hordes. According to Ezekiel, this is to be manifest as fiery rocks falling from the sky. And further, they will begin to turn upon each other like beasts and mad men, so suddenly falling in the midst of their campaign in Israel, and themselves becoming the prey for their enemies. Notably, there will then be great opportunity for the rising mighty revival of the proper Christian religion.

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I *am* the LORD their God from that day and forward." (Ezekiel 39:21, 22). The heart of natural Israel will then be transformed as it is turned to be part of spiritual Israel (the Church), and so at last, the Jews begin in a significant way to be brought into the spiritual Kingdom of God.

## The Historicist view of the 2300 days ties to Gog

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:13, 14).

"And the vision of the evening and the morning which was told *is true*: wherefore shut thou up the vision; for it *shall be* for many days." (Daniel 8:26).

Some Historicists were incorrectly interpreting based on 2400 days (years).<sup>1</sup> The plain reading of the King James Bible shows 2300 days. "Cuninghame takes full occasion to stress the soundness of the number 2300 in contrast to Jerome's 2200 and the later Septuagint 2400 — all early Septuagints agreeing with the Hebrew text ... He then cites an array of authorities ... For these cogent reasons Cuninghame rejects the 2400 rendering."<sup>2</sup>

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<sup>1</sup> e.g. J. Frere, E. Irving and others.

<sup>2</sup> Froom (1950), vol. 3, 369–379.

In taking days for years, some have attempted to correlate events of Alexander the Great with the interval of 2300 years ending at 1967 when the Jews recaptured Jerusalem. While it is true that in 333 BC, the Persian Empire faced a major defeat, the vision is actually concerning the rise of the little horn, not just when the big horn (Alexander) smote the ram (Persia).

So then, another more precise prediction must be meant. The rise of the little horn was when Rome first appeared as a real power, in the war with Pyrrhus in 275 BC. Italy was in the Western portion of one of the four divisions of the Greek kingdom, that is, one of the four horns of the goat. That same year, Ptolemy Philadelphus directed that the Hebrew Old Testament be translated into Greek. It is also the same year that the old city of Babylon came to an end. These important events mark the “evening” (verse 26), the beginning of the “many days”, which is the 2300 days.

The 2300 days are taken prophetically to be years, spanning history from the rise of Pagan Rome to the fall of Gog, being spoken of in Ezekiel. “After many days thou shalt be visited: in the latter years thou shalt come into the land” (Ezekiel 38:8a), the same “many days” and “latter years” being in the “latter time of their kingdom” (Daniel 8:23).

In the Historicist sense, the “daily sacrifice” meant Christian prayer. The “transgression of desolation” indicated Eastern Christians who went into idolatry, and also the fact that Islam arose and trod under foot “the sanctuary and the host”.

In the Christian sense, the sanctuary means the Church. The cleansing of the sanctuary must specifically be in regard to the re-emergence of a powerful, cleansed Christianity and be related to its evangelism among the Jews also (see also Ephesians 5:25–27). This is the promise for the Laodicean period of the seven churches of Revelation, and the various other Scriptures which speak of a day of visitation, which is a due season of reaping and purging of God’s people.

The rise of Christianity, and the coming in of the Gospel to the Jews would therefore be the “morning” (verse 26) at the same time and as a consequence of Gog’s fall. The glorious rising of the “day star” (see 2 Peter 1:19) in people’s hearts will be an unprecedented period of prosperity and success for the Church.

Furthermore, this promise is greatly linked to the King James Bible, for the angel tells Daniel that it (the vision) is true, and that it would be recorded

and locked up for the many days, indicating that its meaning and manifestation would only be understood near to that time. This implies an accurate recording of the vision and that it should be knowable to believers, the Jews and people generally in those times. The fact is that the King James Bible is being used to promote this view, and that the King James Bible itself should be used mightily as a consequence.

If the start of the 2300 years be counted from 275 BC, then the end of that period would mark the start of the period of the Church's great last days blessing. The year 2025 will likely mark the beginning of the times of restitution for the Church, and it is those times of refreshing which would result in the preparation for the Translation of the Saints.

The Gentile tongue of English will be in place at this time through its worldwide usage, just as Greek was for the Septuagint translation in 275 BC. That translation, and the common speaking of Greek greatly aided the mission of the early Church. So likewise the spread of the Gospel by the King James Bible will be so much more blessed. This also explains why, at present, there is such a strong attack on the King James Bible and the idea of its perfection. This attack is pushed by the spirit of Infidelity and has the spiritual backing from the Papacy itself. Islam has also utilised this spirit in its attack on Christianity, adapting material from atheists and sceptics for their own cause. Therefore, the final particular enemy of all infidels is the King James Bible, and reference to the Scripture itself in the time of Gog is actually the thing which binds and destroys him.

“Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?” (Ezekiel 38:17). The same word that constrains history and Gog's actions in his invasion of Israel is the same word that will cut him down: “And I will call for a sword against him” (Ezekiel 38:21a). Whatever natural explanations might be given for Gog's death, it is really the Word of God which will bring the Eastern Antichrist to his end.

## Summary of the 2300 days

In the Preterist view, the 2300 days indicate Antiochus Epiphanes' activities regarding Jerusalem. Barnes wrote that from “171 BC began the series of events which finally resulted in the invasion and destruction of the city, and in the cessation of the public worship of God.” The end of that was in 165 BC. This has been said by commentators to be 2300 days, though this can only be approximated by the records which exist of that time.

In the Historicist view, the 2300 days indicate the end of the wars of the four kingdoms and the rise of Rome. In 275 BC, four events took place: first, that the Old Testament began to be translated into Greek; second, that Pyrrhus lost control of Italy to the Romans; third, that the wars of the Diadochi (four Greek kingdoms) were resolved; and fourth, that the nation of historical Babylon was ended as an entity.

Counting forward from 275 BC leads to the year 2025, which would appear to be the last year of Gog's power, and the end of the Eastern Antichrist lineage. In the intervening time, the whole history of Rome, the Eastern Roman Empire, and most especially, Mohammad, Islam, the Turks and Russia outplay. The focus of the Historicist view then is on Islam, and would imply a death blow being dealt to it in 2025 in direct conjunction with the fall of Gog.

In the Futurist view, it would not be unreasonable to suggest that there will be a literal 2300 day period of the power of Gog and Magog, which tentatively might run for this time and terminate at the suggested date of 2025.

The Historicist and the Futurist converge in their ending in about the year 2025. The Historicist concerns the end of Islam, while the Futurist concerns the end of Gog. These two separate events appear to be very closely linked.

## Religious characteristics of the three fulfilments

Understanding the past is a key to understanding the conclusion of the prophecy. Antiochus promoted one single religion which all had to conform to, as recorded in the history of the Maccabees.

“Moreover king Antiochus wrote to his whole kingdom, that all should be one people, And every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary and holy people: Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the



law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die.” (1 Maccabees 1:41–50).

Mohammad and Islam promoted one single religion that all had to conform to. When fighting against non-Muslims, they are given three choices, to convert, to pay a tax (*jizya*) or be destroyed. Christians and Jews, however, are allowed to live as second class citizens (*dhimmi*) under Islam. The Islamic religion divides the world into two “houses”, the house of Islam or peace (*Dar al-Islam*) and the house of war (*Dal al-Harb*).

In the third instance, the religion of Gog and his Infidelity would be a pervasive view, to take up Islamic bodies into its cause (as Nazism did), and to promote selfishness which cannot tolerate proper Biblical doctrine.

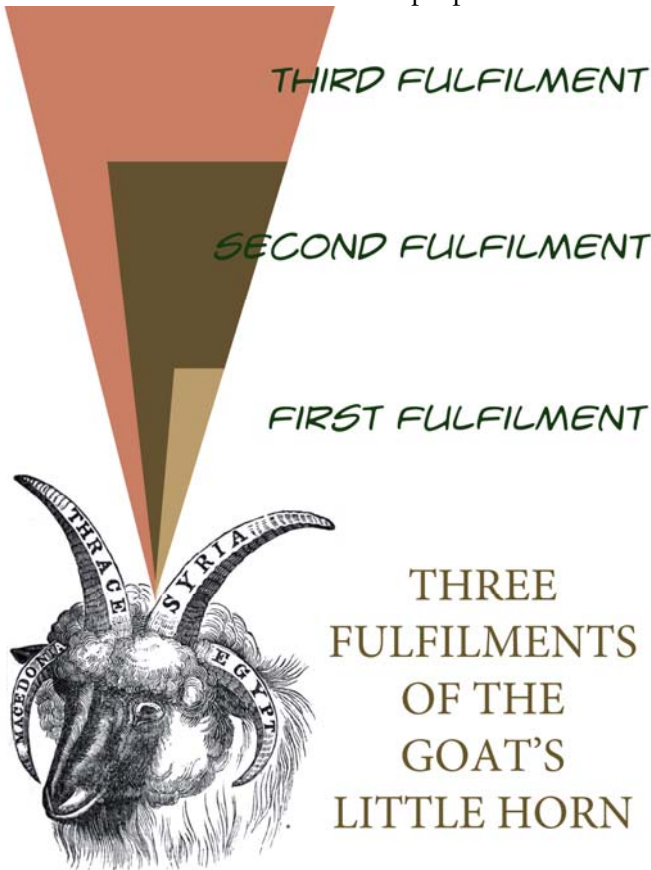


Figure 48 Three separate fulfilments of the goat's little horn also form a cohesive holistic picture.

	FIRST FULFILMENT ANTIOCHUS EPIPHANES	SECOND FULFILMENT MOHAMMAD AND ISLAM	THIRD FULFILMENT GOG THE CHIEF PRINCE
Jews	Jerusalem and Jews part of his realm	Jerusalem and Jews part of their realm	Jerusalem and Jews part of his realm
Proper worship	Trying to convert believing Jews away; profaning the temple	Try to convert Christians away, profaning Orthodox religion	Try to convince Christians against Bible belief
Western ideals	Embracing Roman Paganism	Ideas from a heretical form of Christianity	Embracing Western Infidelity, particularly Fascist beliefs
Monotheism	Jupiter	Allah	The God of forces
Pretensions of godhood	Epiphanes	Prophet	Islamic Messiah, philosopher

Table 18 Comparison of the Eastern antichrists.

## Multiple fulfilments of the goat's little horn

PRETERIST: The little horn is Antiochus Epiphanes and his actions against the Jewish people.

HISTORICIST: Grecia, the Eastern Roman Empire and the Turks span the time, with the little horn representing Mohammad and Islam.

FUTURIST: Gog, a great Russian leader, is to arise, do great things, and fall with a majority of his army in the land of Israel.

# THE SEVENTY WEEKS PROPHECY (DANIEL 9)

The angel Gabriel explains to Daniel the time period from 457 BC, where each week represents seven years, to the start of Messiah's ministry. This was none other than Jesus Christ, and the midst of the 70th week was his death and resurrection.

## Daniel's recognition of the accuracy of prophecy

ONE of the most significant prophecies relating to the first coming of the Lord Jesus Christ is found in Daniel chapter nine, which details the Seventy Weeks Prophecy. The accuracy of this prophecy so confounded certain who refused to believe, that they concocted preposterous ideas that the Book of Daniel was written well after the days of Daniel himself. Such accusations make the Book of Daniel out to be a lie and a forgery but there is abundant evidence beyond the scope of this work that easily answers such pitiful attacks. The Book of Daniel was written progressively between 606 BC and 534 BC. It was written and collated by Daniel the prophet (see Daniel 7:1). Jesus vouched for its authenticity in Matthew 24:15. Jews and early Christians also accepted the genuine dates of authorship.

“IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” (Daniel 9:1, 2).

In the light of unbelieving attacks against the Book of Daniel (and Bible prophecy in general), it is interesting to note that Daniel is shown to be a firm believer in the accuracy of Bible prophecy because he cites Jeremiah's Seventy Year Prophecy regarding the captivity of the people of Jerusalem being accomplished (see Jeremiah 29:10). Daniel knew this was about to be finalised, so set himself to pray for his people and prepare the way for them. “And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes” (Daniel 9:3). This sets the scene for the Seventy Weeks Prophecy, in which believers can also have confidence with respect to its accuracy and truth.

**Daniel 9:4–19.** This section of Scripture details the prayer that Daniel made for his people, the children of Israel. He recognised that sin had been a great problem and had brought the curse upon them. Of course, this explains much about the problems people today may have in their lives. Jerusalem had been destroyed and many Israelites had been brought to Babylon. “Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.” (Daniel 9:11).

Daniel was desirous to hear a word from God, especially with respect to the sanctuary, which refers to the place of worship for the people of God. “Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.” (Daniel 9:17). God answered with a detailed prophetic word as will be seen.

## 70 weeks determined upon Israel and Jerusalem

“And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.” (Daniel 9:20, 21). The angel Gabriel appeared as a man and gave Daniel the “skill and understanding” (verse 22) he needed to expound upon prophecy that detailed the Messiah’s first coming to Earth.

Thus began the explanation as given by the angel: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” (Daniel 9:24). This significant verse declared that 70 weeks were to be the timeframe for Israel and Jerusalem for six very specific spiritual purposes as listed:

1. “to finish the transgression”,
2. “to make an end of sins”,
3. “to make reconciliation for iniquity”,
4. “to bring in everlasting righteousness”,
5. “to seal up the vision and prophecy”, and
6. “to anoint the most holy”.

Before examining this in detail, it is important that the reader comprehends the magnitude of the prophetic timetable of human history. Bible prophecy is not a small or inconsequential thing, but a considerable proof of the magnificence of God's rulership and power. Jesus stated, "These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me." (Luke 24:44). The fact that "all things must be fulfilled" indicates that man is not in control of history but that God's prophetic Word is the law. If this were not the case, then Satan's kingdom would be able to overrule God's kingdom; however, this is impossible since God has determined how history will play out. "Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9, 10). God's declaration is what counts.

The Seventy Weeks Prophecy must be examined in the light of the prophetic application of weeks, months and days, especially in major prophetic books, such as Daniel and Revelation. The day-year principle applies where one day is seen to be equivalent to one year, as shown in many Scriptures where this can be related. "Fulfil her week ... yet seven other years" (see Genesis 29:27, 28) and "each day for a year" (see Numbers 14:34 and Ezekiel 4:6). Thus, 70 weeks is 490 days, which is equivalent to 490 years as the timetable to fulfil the six purposes outlined for Israel and Jerusalem. Daniel 9:25, 26 shows that this 490 years is specific to the prophetic timetable of "Messiah the Prince". The New Testament identifies Jesus Christ as the Messiah, so it is clear that the Seventy Weeks Prophecy must be related to Christ. The Samaritan woman at the well said, "Messias cometh, which is called Christ" (see John 4:25, 26), and His disciples confessed, "Thou art the Christ" (see Matthew 16:15–17).

## Purpose one: "to finish the transgression"

Many scriptures show that Christ accomplished dealing with the transgression of God's law. "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." (Isaiah 53:5). "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4). Since transgression against the law of God is sin, then only the perfect sacrifice could be enough to finish the transgression, thus appeasing the wrath of God and gaining proper justice in God's eyes. Christ died so that the transgression against God could be finalised in that He gives all

who believe on Him the gift of righteousness. “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Hebrews 10:12).

## Purpose two: “to make an end of sins”

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:21). The world had been created by God but marred by sin, which entered through Adam’s rebellion in the Garden of Eden. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12). The solution to the problem of sin is Christ, Who, according to God’s predestined plan, came to Earth to end sin among mankind. The end of this present sinful world gives the hope of the wonderful “world to come” (see Matthew 12:32) where sin shall not be present. “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Hebrews 9:26). Christ has made an end of sins, since His precious blood (see 1 Peter 1:19) is sufficient payment once and for all, ending any necessity for future blood sacrifices for sins.

## Purpose three: “to make reconciliation for iniquity”

Sin or iniquity has caused man to be dead to God, which means to be separated from Him. “For the wages of sin *is* death” (Romans 6:23a). Mankind was at enmity with God and needed someone to reconcile him to God by bringing him back into right relationship and peace. This was accomplished by Christ who took mankind’s sin upon Himself, suffering and dying in man’s place — the penalty that man rightly deserved. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Romans 5:10). “And all things are of God, who hath reconciled us to himself by Jesus Christ” (2 Corinthians 5:18a). Believers are now no longer enemies to God by receiving the gift of salvation through Christ. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

## Purpose four: “to bring in everlasting righteousness”

Christ lived a sinless life, so that He could be the perfect substitute for all sinners. All who believe on Christ are made righteous, which means that they are justified before the holy God to be in right standing with Him

forever. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Romans 5:19). Christ has brought in everlasting righteousness because all who are saved have everlasting life with God through what has been done in their stead. “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5:21). Everlasting righteousness is also the attribute of God’s eternal Kingdom.

## Purpose five: “to seal up the vision and prophecy”

The purpose of history has always been to glorify God. The ultimate goal is to finalise history with God’s will being accomplished. This has required the intervention of “God was manifest in the flesh” (see 1 Timothy 3:16) as Christ (or the Messiah). The effect was to seal up the vision that (firstly) history is controlled by God, and that (secondly) prophecy is about God’s intervention in history. In this case it was specifically with the coming of the Messiah — “unto the Messiah the Prince” (see verse 25). Thus, Christ was able to declare with authority, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” (Matthew 5:17). The Seventy Weeks Prophecy (and many other First Coming prophecies) required perfect fulfilment in the coming of Christ. “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (Acts 3:18).

The sealing up of prophecy means that it is not left open or unfulfilled. Without the first coming of Christ, there could not be the future fulfilment of the Second Coming of Christ. Men are instructed to look at the Scriptures with the view that God is in control, having revealed Himself and thus that man is to come to Him for all that is needed, especially for eternal life through Christ. “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39). Again, Jesus emphasised the importance of prophecy and it being sealed up or fulfilled: “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.” (Luke 24:44).

To some degree, the sealing up could also mean that the full import of the prophecy was not understood until later ages of compounding Christian study and progress of theological understanding.

## Purpose six: “to anoint the most holy”

Christ is called “that holy thing” in Luke 1:35 and “the Holy One and the Just” in Acts 3:14. He was anointed to do a specific mission in His ministry. “The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” (Luke 4:18, 19). The acceptable year of the Lord is the specific year when the Messiah became sin for mankind (beside the typological fulfilment of Jesus being our *jubile*, or time of release). “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” (John 18:37). Christ came to bear witness to the truth and thus was He anointed to do so.

The anointing of Jesus, including His spiritual anointing for authority, is transferred to the Church, who are His ambassadors (see 2 Corinthians 5:20). This is the ongoing effect of His anointing, in that the Church has been given the same Holy Ghost He had upon Him.

## The beginning of the prophetic timetable of Messiah the Prince

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” (Mark 1:14, 15). The Jews were supposed to recognise that there was a “time” which was to be fulfilled with respect to the Messiah. Christ was especially pointing to Himself, so the time being fulfilled must have been with respect to Him being present ministering on Earth according to God’s prophetic timetable. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law” (Galatians 4:4).

**Daniel 9:24–27.** This passage is a very detailed prophecy of the First Coming of the Messiah, also identified as the Christ, that is, the Lord Jesus Christ. “Seventy weeks” or 490 years were determined upon the Jews and Jerusalem to accomplish specific purposes. It has been well recognised that this prophecy had a starting point in history in order to illustrate the timetable of the Messiah’s ministry.



“Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” (Daniel 9:25). This verse gives a very clear starting point for the 490 years. At the time of this prophecy, Jerusalem lay in ruins and many Jews had been taken into Babylon. Restoration and rebuilding of Jerusalem was needed.

Note that in Daniel 9:25, there was an apportioning or splitting of the weeks: “seven weeks” ( $7 \times 7 = 49$  years) plus “threescore and two weeks” ( $62 \times 7 = 434$  years). Daniel 9:26 emphasises the “threescore and two weeks”, thus indicating that two separate things were applied in this part of the prophecy ( $49 + 434 = 483$  years from the “commandment”).

The Book of Ezra contains several decrees from Persian kings but only one of them fits the decree of restoring and rebuilding Jerusalem itself.

“And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.” (Ezra 6:14, 15). The reader should note the singular reference to “commandment”, which is wrapped up with three kings — Cyrus, Darius and Artaxerxes. The seven weeks refers to the completion of the building of the city and the wall.

The end of the Babylonian Captivity (Jeremiah’s Seventy Years Prophecy) was signalled by the Edict of Cyrus in Ezra 1:2–4 and Ezra 6:3, which stated that the temple at Jerusalem was to be rebuilt. The Edict of Darius in Ezra 6:6–12 confirmed the commandment previously recorded by Cyrus. The Edict of Artaxerxes I was made in his seventh year as king of Persia in 457 BC. This meant the restoration of the Jews as civil authority and the rebuilding of Jerusalem. Sir Isaac Newton stated in his book, *Observations Upon the Prophecies of Daniel and the Apocalypse*, that 457 BC<sup>1</sup> as the starting date of the Seventy Weeks Prophecy can be established by very accurate historical measures, such as, by giving the date of the beginning of the Peloponnesian War from authors of antiquity, measuring the dates of years of the Greek Olympic games being held as listed from authors of antiquity (these are known dates in the reign of Alexander the Great which can be dated), relating these events chronologically to eclipses as listed from authors of antiquity, so that Newton wrote, “Now Thucydides, an

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<sup>1</sup> Julian Period 4257 = 457 BC.

unquestionable witness, tells us, that the news of the death of Artaxerxes Longimanus was ... in the 7th year of this Peloponnesian (Greek civil) war”, and that Artaxerxes Longimanus reigned 40 or 41 years recorded by various authorities. Thus, by deduction, the seventh year of his reign may be dated. Moreover, by using the records of all chronologists as to the reign of other Persian kings, and correlating them to eclipses listed in Babylon and to the Canon of Ptolemy, the same concluded date “cannot be disputed”. And Newton even further confirms altogether with allusions from Persian history and by the testimony of Julius Africanus as concerning calculations of the years in relation to the calendar and reigns of Persian kings.

Dr Prideaux came to similar conclusions, but his calculations (using Usher) were out by a few months.<sup>1</sup> Christopher Wordsworth also nearly consented to these times, stating 456½ BC or 458 BC. Auberlen admitted, “we may now state as the result gained by our investigation, and confirmed by all collateral considerations, that *the return of Ezra to Jerusalem, 457 BC, is to be viewed as the terminus a quo of the seventy weeks.*”<sup>2</sup>

**Ezra 7:11–28.** Details the letter given to Ezra the priest concerning the official decree to rebuild Jerusalem. “Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time. I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.” (Ezra 7:12, 13). Prior to Artaxerxes’ Edict, returned exiles from Babylon were confined to the rebuilding of the temple at Jerusalem. Once Nehemiah was installed as a governor by Artaxerxes, the Jews were able to begin work on the wall.

Thus, 49 years after 457 BC, in 408 BC, the rebuilding of Jerusalem had finished. As was predicted, “the street shall be built again, and the wall, even in troublous times” (verse 25b).

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<sup>1</sup> Prideaux (1851), vol. 1, 322–342.

<sup>2</sup> Auberlen (1856), 122.



Figure 49 The Jews rebuild Jerusalem.

## The Messiah's ministry foretold

Another 434 years later brings the timetable “unto the Messiah the Prince”. Note the term “Prince”, which shows that the Messiah was the Son of God (the King) since capitalised “Prince” is indicative of divinity. Christ was publicly declared as the Son of God at His baptism. His Sonship is eternal but the public declaration had a particular time since this was for the anointing of God for the ministry that Christ was to accomplish for all of mankind. “Thou art my beloved Son, in whom I am well pleased.” (see Mark 1:9–11).

Adding 434 years to 408 BC brings the chronology to 27 AD (not 26 AD since a year zero — 0 BC/AD — by definition does not exist in the Gregorian or Julian calendars). This can be established as the date of the baptism of Jesus Christ at the beginning of His ministry. This date is seen in the Bible as being very significant. God pinpoints the year of Christ's baptism in Luke 3:1, which was “the fifteenth year of the reign of Tiberius Cæsar”. Luke was using a Syrian calendar, which counted the interval between 19 August and the beginning of the new year (1 October) as the first regnal year. In that case, the fifteenth year of the reign of Tiberius Cæsar extended from 1 October, 27 AD to 1 October, 28 AD. Thus, Jesus was baptised toward the end of 27 AD. This was the beginning of the

ministry of the Messiah, pinpointed exactly by Daniel the prophet and showing the wondrous phenomenon of predictive prophecy in the Bible.

Luke 3:23 states that Jesus was about 30 years old at this time. It should not be assumed that Jesus was born in the year 1 AD. In reality, Jesus was 30 years old in 27 AD, not 30 AD, because the modern calendar, which splits time between BC and AD, was not invented until 525 AD. At that time, Pope John I asked a monk, Dionysius Exiguus, to prepare a standardised calendar for the Roman Catholic Institution, but he missed the real division by four years. Another indication for the 4 BC date of the birth of Christ is the “decree from Cæsar Augustus, that all the world should be taxed.” (Luke 2:1).

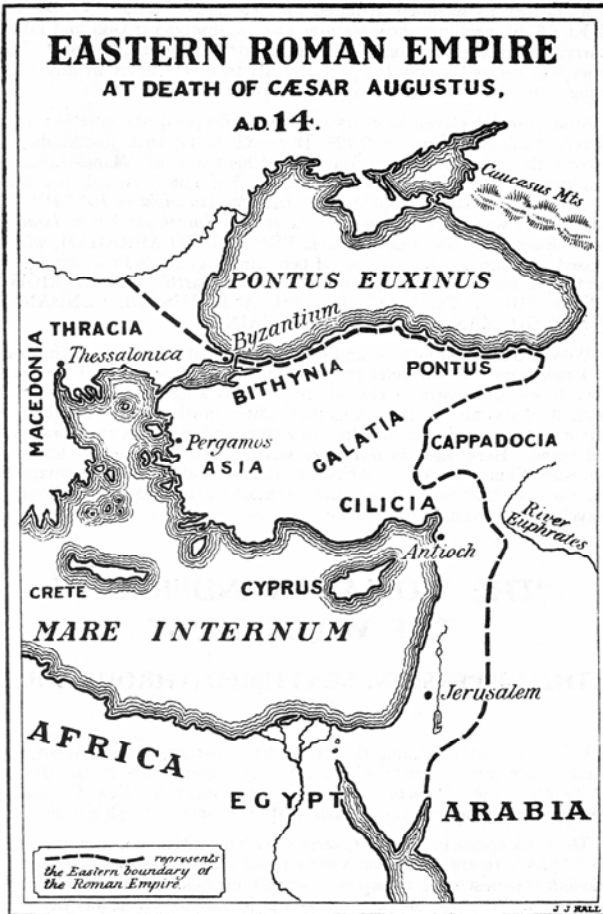


Figure 50 Roman Empire during Christ's youth by J. J. Hall.

## The cutting off of the Messiah

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.” (Daniel 9:26).

It should not have been a surprise to the Jews that the Messiah, or Christ, would suffer in His ministry. “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (Acts 3:18). As Daniel 9:27 declares, the Messiah came to make a covenant with His people. This is the New Testament ratified in the blood of Christ: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Hebrews 13:20).

The prophecy shows that after 27 AD the Messiah would be “cut off” or halted in His ministry but “not for himself”, which implies that His cutting off would be substitutionary. This is exactly what happened with Christ who was crucified in 30 AD. The time of crucifixion was in the midst or middle of the last of the 70th week. Up to 27 AD, 69 weeks had been accomplished in the prophetic timeline and the last week, the 70th week, was pinpointed as the cutting off week.

The reader should observe that the end part of verse 26, it speaks of a lesser “prince that shall come”; not being the Messiah who has been designated as “Prince”. The “people of the prince that shall come” were the Romans under the Roman Emperor who destroyed Jerusalem (the city) and the temple (the sanctuary). This happened in 70 AD, which was almost 40 years after the Seventy Weeks Prophecy had been fulfilled.

Christ reiterated the destruction of the temple by prophesying about it in His Olivet Discourse (which He gave in the midst of the 70th week a few days prior to His crucifixion). Likewise, he prophesied of the destruction of Jerusalem. “O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate.” (Matthew 23:37, 38). Note that He used the word “desolate”, which hearkens back to the Daniel prophecy in verse 27.

The Romans sacked the temple and the city and caused great loss of life, effectively scattering the Jews. Titus, the Roman commander and son of

Emperor Vespasian, besieged Jerusalem with an army of 60,000 men in 70 AD. In fury, the army set fire to the temple, took it apart and sacked Jerusalem. Over 1,000,000 people perished and 100,000 Jews were taken into captivity. The Christians of the time escaped this judgment because they obeyed the prophecy of the Olivet Discourse, “When ye therefore shall see the abomination of desolation” (see Matthew 24). This fulfilled exactly that “the end thereof shall be with a flood, and unto the end of the war desolations are determined.” (Daniel 9:26b).

## The 70th week

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:27).

The 70th week of the Seventy Weeks Prophecy has been where Historicist and Futurist (Dispensationalist) Schools of interpretation have diverged. The reality is that there is really only one interpretation and the Futurists do not need to take the 70th week as “proof” to justify a seven year Great Tribulation. There are other Biblical proofs for a future seven year Tribulation. The problem of wresting Scriptures to back a doctrine (this has been done in many other areas as well) is of devilish origin and is completely outside of the proper way to approach Bible prophecy.

The confirmation of “the covenant with many for one week” meant that the Messiah would present Himself as the necessary sacrifice for sins for seven years and the making of a new covenant or testament for people who believe on Him to enter into. This was “the covenant, that was confirmed before of God in Christ” (see Galatians 3:16–18). The cutting off of the Messiah occurred “in the midst of the week”, which meant that advancing from 27 AD three and a half years to the crucifixion of Christ in 30 AD. There is compelling Biblical evidence for this date.

The Bible states that Jesus celebrated four Passovers, described in John 2:13 (beginning of His ministry); John 5:1 (first year); John 6:4 (second year) and John 13:1 (third year and time of crucifixion). The Passover was a Jewish feast in celebration of the fact that the angel of death passed over the houses of the Israelites in Egypt which had the blood of a lamb on their doorposts. Christ is called the “Lamb of God” in John 1:36, and Hebrews 10:12 says: “after he had offered one sacrifice for sins for ever, sat down on the right hand of God”, thus signifying that the second death will bypass all

believers in Christ. The fourth and last Passover that Jesus attended was the one where He offered Himself as the Passover Lamb. This “one sacrifice for sins for ever” meant that God would no longer accept “the sacrifice and oblation” offered under the Old Covenant — the Old Covenant sacrifices had ceased to have any more effect with God since He now only recognises the sacrifice of Christ under the New Covenant. The fourth and last Passover that Jesus attended was in 30 AD, which was three and a half years after His ministry began. This was in the middle of the 70th week, a wonderful fulfilment of Daniel 9:27.

By the time of the Apostle Paul, the “one week” of confirming the covenant had been finalised. The termination point of the 70 weeks occurred in 34 AD, three and a half years after the crucifixion of Christ, when the Jewish Sanhedrin (the religious council) formally rejected the Gospel, martyred Stephen, and the apostles began to turn to the Gentiles or non-Jews. The reader should look at Acts chapters six and seven for a full account.

Since “in the midst of the week he shall cause the sacrifice and the oblation to cease”, the conclusion can only be that Christ’s sacrifice was the final one. “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Hebrews 9:26). The oblation or things offered beforetime to God as blood sacrifices were to cease from this time because now there was no more need for such offerings. “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9:28). “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.” (Hebrews 10:10). The word “once” in these verses is significant and shows that Christ has fulfilled the prophecy.

Daniel 9:27b makes it clear that “for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” The “it” refers to the place of Jewish sacrifices, which was the temple and generally Jerusalem itself as the centre of Jewish worship. This verse is related to Daniel 9:26b where it describes that “desolations are determined” — the Roman army made the temple and Jerusalem completely desolate in 70 AD.

As is shown in the Olivet Discourse, the Lord Jesus Christ gave prophecies relating to the destruction of Jerusalem and the temple, the very things that had been rebuilt at the beginning of the 70 weeks. Clearly, any sacrifices made after the final sacrifice of Christ were counted by God as “abominations” since they spelt out the utter rejection of the true Lamb of

God. Therefore, the end of the 70 weeks must be fixed with the end of Christ's First Coming on Earth and the subsequent rejection of His sacrifice by the Jews. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11–13). The temple of God in the New Testament is the Church, made up of born again believers in Christ — "an holy temple in the Lord" (see Ephesians 2:19–22) — not the physical temple of the Old Testament.

## The 70th week not future

It should be evident that the Seventy Weeks Prophecy only makes complete sense when using a unitary timeline, which means that there is a clear start date, followed by an unbroken 490 years, and culminating with a clear end date. The last 70th week must be directly connected to the preceding 69 weeks by a clear and sensible reading of the prophecy.

As the authors have previously noted, there have been major problems introduced into the whole area of Bible prophecy interpretation, such as through (1) the disallowing of other Schools of interpretation and (2) the wresting of Scriptures to back certain doctrines (irrespective of whether these are true or not). Both Historicist and Futurist Schools have engaged in these areas.

Many in the Futurist School have taken the 70th week in Daniel 9:27 as being yet future, located at a time when there would be a seven year Great Tribulation. The day-year principle is adhered to but the unitary nature of the 70 weeks is thereby disrupted. This idea is a basic tenet of Dispensationalism, which has resulted in some misunderstanding of the proper Futurist model. This has led to some attempting to clarify their positions with statements like, "traditional scholarly dispensationalism" versus "pop-dispensationalism ... what I like to call *dispensensationalism*".<sup>1</sup>

Although the Translation of the Saints prior to the Great Tribulation will be looked at in greater detail in this work, it is important here to show that there is indeed a case for the seven year period of this Tribulation without any resort to unbiblical methods. Areas of prophecy may have elements that are "hard to be understood" but this should impel the Bible student to study further, rather than to take what seem to be easy paths. To wrest the Scriptures is very dangerous. "As also in all *his* epistles, speaking in them of

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<sup>1</sup> D. Wilson (1991), x.



these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:16).

The Great Tribulation on the Earth is a time of the outpouring of the wrath of God prior to the final phase of Christ’s Second Coming, which will culminate with ending of the Armageddon campaign and the end of this present evil world. “Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.” (Jude verses 14, 15). There are many such passages that make it clear that the Great Tribulation is just before Christ’s Second Coming. It is a time of tribulation and anguish as a consequence of judgment on sin, not tribulation as a consequence of Satan’s persecutions. This judgment on sin is at a time when sin has come to a peak in the Earth. The Bible speaks of “the wine of the wrath of God” (see Revelation 14:10), signifying that there will be a full ripening and thus a coming harvest of judgment. “And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.” (Revelation 14:17–19).

“Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:17). Those in Christ will escape the wrath of God, and like Enoch or Elijah, believers will be translated (some call it “raptured”) into the air to meet Christ, prior to this outpouring of the wrath of God upon the Earth. The Tribulation is the “wrath to come” but believers have been delivered from this. “And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.” (1 Thessalonians 1:10). “Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Romans 5:9). “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thessalonians 5:9). The Pretribulation Translation must occur and Christians should be prepared for it. God has made the way of escape, so that the Church will be with Christ in Heaven whilst those on the Earth experience the wrath of God poured out on sin. “Watch ye therefore, and pray always, that ye may be accounted worthy to

escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:36).

The New Testament Church age is signified by the feasts of the Hebrew calendar. The Jewish religious calendar contained as follows:

1. Passover (Easter), 14th day of the first month, followed by days of unleavened bread;
2. Weeks (Pentecost), five weeks after Easter;
3. Trumpets, first day of the seventh month;
4. Atonement, 10th day of the seventh month;
5. Booths or Tabernacles, 15th day of the seventh month; and
6. Some other feasts, like the Dedication and Purim.

Christ’s death at Passover is typified by the Passover (Jesus being as a lamb slain). The next significant event was the Feast of Pentecost which marked the coming of the Holy Ghost and the activities of the Church after the ascension of Christ (see Acts 2:1). The next significant event is the seventh trumpet of Bible prophecy matching to the day of trumpets. Similarly, the Feast of Tabernacles, which is later in the Hebrew calendar, signifies the time when the Church is with Christ at the time of its ascension (translation) into Heaven before returning with Christ as His holy army. “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. ... And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.” (Revelation 19:7–9, 14). The Feast of Tabernacles lasted for seven days, which (using the day-year prophetic principle) equals seven years when the Church is absent from the Earth until Christ returns to “judge and make war” (see Revelation 19:11).

One respected Historicist writer aptly summarised this wonderful time for the Church: “I conceive that the feast of Tabernacles was a special type of the period during which the Church of the firstborn shall be with the Lord in the air. That feast continued seven days, with a supplementary eighth day. During the whole of this term of days the children of Israel were commanded to leave their houses and dwell in booths, in commemoration of the time when they dwelt in booths in the wilderness. But this sojourning. in booths was also, I think, typical of the glorified Church

leaving this earth, and abiding with Christ in the air, in the interval between his advent and descent to the earth in the day of Armageddon.”<sup>1</sup>

Thus, the proper Futurist approach to the 70th week of Daniel’s Seventy Week Prophecy is to regard this seven year period as part of the unbroken 490 years from 457 BC. The 70th week should be seen as accomplished in Christ as part of His First Coming. The Futurist view of the Great Tribulation remains as a seven year period of God’s wrath in the future but is not contingent on breaking the continuity of the 70 weeks.

## The 70th week did not begin in 445 or 444 BC

Some attempt to count the 70 weeks from 445 or 444 BC. However, in the simple form of counting each day to a year, this does not make sense, because 445 or 444 BC would lead to 39 AD after 69 weeks (let alone seven years hence if the full 70 weeks are counted continuously).

Those who start from 445 or 444 BC must use a convoluted methodology, like that employed by Sir Robert Anderson, which is almost entirely speculative, “An era therefore of sixty-nine ‘weeks,’ or 483 prophetic years reckoned from the 14th March, BC 445, should close with some event to satisfy the words, ‘unto the Messiah the Prince.’ The date of the nativity could not possibly have been the termination of the period, for then the sixty-nine weeks must have ended thirty-three years before Messiah’s death. ... The Julian date of that 10th Nisan was Sunday the 6th April, AD 32. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of ‘Messiah the Prince,’ — between the 14th March, BC 445, and the 6th April, AD 32? **the interval contained exactly and to the very day 173,880 days, or seven times sixty-nine prophetic years of 360 days, the first sixty-nine weeks of Gabriel’s prophecy.**”<sup>2</sup>

The start date is speculative, the end date is speculative, the method of arriving at 69 weeks is convoluted and the entire notion that the prophecy is somehow “exactly” fulfilled by this method is farcical, and cannot be confirmed by scientifically rigorous sources. The method comes apart because of the conversion required from years to days, and then by tallying these individual days. It rather matches Scripture that people counted the 70 weeks on the simple basis of considering each day a year, and by knowing the time of the decree of Artaxerxes Longimanus, the wise men

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<sup>1</sup> Cuninghame (1832), 497, 498.

<sup>2</sup> Anderson (1957), *The Coming Prince*, appendices.

were prepared to see the sign of the Christ-child in the East when they did so (they were obviously waiting for a portent of the birth of one who would be active in a Messianic ministry some approximate 33 years hence).

## The war and desolations

The last part of the Seventy Weeks prophecy points to the future beyond the 70th week, “and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:27b).

The outpouring of the wrath of God upon the desolate occurred with the punishment upon the Jews by the Babylonian conquest, but also foreshadowed the Roman punishment upon the Jews in 70 AD (Preterist), and with the scourge of Secularism on the false church (from 1798), and with the future destruction of Rome and all religions and ideas not conforming to the final Antichrist (when he establishes his own religion in the midst of the Tribulation).

## Multiple fulfilments of the Seventy Weeks Prophecy

PRETERIST: The Jewish persistence of temple sacrifices invited divine punishment, by means of the Romans coming to attack Jerusalem and destroying it.

HISTORICIST: The error of Roman Catholicism invited divine punishment, by means of the French coming against the Papacy, and their Infidel doctrine against Romanism.

FUTURIST: The false unified religions of the Great Tribulation are destroyed with the annihilation of Rome, and the religion of the Antichrist is established.

# THE SCRIPTURE OF TRUTH PROPHECY — PART ONE (DANIEL 10–11:30a)

Daniel's open vision of an angel dressed in linen, who explained to him the history of the Medo-Persian and the Greek Empires, through the various wars of the Seleucids and Ptolemys, to Antiochus Epiphanes.

## Introduction (Daniel 10)

**D**ANIEL'S last great prophecy has elements of the spiritual world, a foreview of literal history and interpretations about the far future (relative to his time).

The structure of the passage begins in the last part of Daniel's life where he has an open vision. In chapter 10 he sees an angel in linen, in chapter 11 the angel talks about things to come, and in chapter 12 the angel concludes the message. This prophecy is a summary of history that affects the people of God, in tremendous detail, preparing the Jews for Antiochus, and Christians for both the Papacy and Islam, and all for the Eastern (Russian) Antichrist, Gog, and the final Western Roman Antichrist.

The passage begins, "IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long; and he understood the thing, and had understanding of the vision." (Daniel 10:1).

This took place in about 534 BC. The prophecy then shows an outworking of history towards particular conclusions, and the great detail shows something that no one could possibly predict on their own.

**Daniel 10:1–21.** Daniel engaged in a lengthy fast, and then saw an angel come to him. In fact, the angel had been dispatched when Daniel started his fast, but the "prince of Persia", obviously a devilish principality, had thwarted the angel from coming to Daniel for 21 days.

"But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many* days." (Daniel 11:13, 14). Just as there are devilish powers under

the rule of Satan, so are there orders of angels of God. In this case, the archangel Michael is one of the chief princes in the angelic hosts of the Kingdom of God. (It is entirely erroneous to say that Michael, a created being, represents the Son of God, the Lord Jesus Christ.)

The purpose of the angel's visit was to make Daniel understand what would befall his people in the latter days.

"Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince." (Daniel 10:20, 21).

The first clear prediction was that Grecia would come and take over the Medo-Persian Empire. However, while people would see in the natural realm Alexander the Great and so on, in the spirit it was the result of the timetable and plan of God (the Scripture of truth), and this was outworked (almost like mechanistic clockwork) in the battles between angels and devils. Therefore, every event led to the overthrow of one and the rise of the next, and all the providences which brought about the fall of Persia and the triumph of Grecia were in fact spiritually backed and divinely foreordained.

The simple statement about the prince of Grecia had far reaching consequences, because the same power that was behind the Greeks (and Antiochus Epiphanes, who was moved to act against the Jews), would be the same power that would likewise be behind the Mohammedans (especially the Turks) and will be also ultimately behind the Russians. That devilish prince, the prince of Grecia, would eventually be working with the prince of Persia as might be discerned from Ezekiel 38.

While in the natural the Greeks did fight the Persians, in the kingdom of darkness, the devils did not fight each other. The godly angels displaced the power of the Persian devil that gave rise to the Grecian one to come. It was, in fact, the angels acting under God who changed the times and seasons, who disposed one monarchy and set up another.

This means that Persia itself was set up of God (despite the devilish influences in that culture), as much as the Greeks, and the Romans after them. Ungodly governments are the result of God's judgment upon sin. "And he changeth the times and the seasons: he removeth kings, and setteth up kings" (Daniel 2:21a). God even used the Saracens and the Turks as instruments of His wrath against the Eastern Orthodox Church. (If Satan

had his way, Babel would not have ended, Babylon would not have fallen, etc.)

“I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.” (Isaiah 45:5–7). “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.” (Isaiah 54:16, 17).

At the beginning of Daniel 11, it begins with the word “Also”, which means that the 11th chapter is entirely the angel in linen speaking to Daniel. This was the angel who watched over Persia, and who had knowledge not only of current affairs (e.g. spiritually backing up Darius the Mede in 538 BC), but also of God’s timetable and the future. This is something which Daniel claims to have understood.

The “scripture of truth”, explained by the angel, was essentially stating what was written in Heaven and then would be written on Earth by Daniel. The themes in Daniel 12 directly follow on from chapter 10, which deals with the spiritual war. However, in chapter 11 the detail of history is explained in order to link the truth (the Scripture and its meaning) in the time of Cyrus (when Daniel had the vision) as the same truth manifest in the future (when the victory of the Bible in history is manifest). The complex history of chapter 11 details an earthly manifestation to events happening in the spirit realm, all of which point to the triumph of Scripture in history as God’s law on Earth.

## The double kingdom

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.” (Ephesians 6:12).

True warfare is spiritual, and is above the rise and fall of natural kingdoms, and the events of man. The devilish hierarchy is laid out by the Apostle, showing the four leading classes of devils in the kingdom of darkness.

1. Spiritual wickedness in high places, meaning Satan and the leading devils. Satan is the prince of the power of the air, and his operations are limited to only go up to the atmospheric heaven of the Earth.
2. Rulers of the darkness of this world are the devils, which rule in the world, operating upon the earth.
3. The next class are powers.
4. And the fourth class are the principalities.

Above the nations of men upon the Earth is also a devilish consignment. In Ezekiel 28, for example, the prophet addressed both the prince of Tyrus, a man, and the devil behind him, called the king of Tyrus. “In these two beings — the prince of Tyrus, *a man*, and the king of Tyrus, *a spirit being* (Lucifer himself) — the Bible gives the idea of a double kingdom.”<sup>1</sup>

Daniel’s prayer had caused the dispatch of an angel, but there was a devil who was attempting to block the passage of the angel. Just because the devils are there, it does not mean that they should dominate. New Testament prayer is able to thwart them because Jesus has prevailed in the spiritual realm for all who believe on Him. “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” (Colossians 2:15). Jesus spoke of binding and loosing, which applies to operating in spiritual power.

Today, Christians operate according to God’s judgment in the Earth in line with Bible prophecy, so it would be wrong to cast out the spirit of Rome from a nation since this is the manifestation of God’s judgment with this nation. However, Christians can cast such a spirit out of their own circumstances, lives, family and even neighbourhoods. If the whole nation were to turn to Christ, then there could indeed be a reversal of the governance of the nation whereby God would be able to show His mercy.

In the Old Testament, Daniel did not pray against the devil. He prayed to God, and remained steadfast. Believer’s prayers have effects in the spiritual realm. Daniel prayed in line with the Word of God. He did not have power over Satan. “Today under the New Covenant, we have a better covenant established upon better promises than Daniel did. We can take authority over Satan’s strategies and render them inoperative in the earth. We don’t fight to gain that authority, we simply stake our stand in the authority Christ has already given us.”<sup>2</sup>

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<sup>1</sup> Hagin (1993), *The Triumphant Church*, 14.

<sup>2</sup> Hagin (1993), *The Triumphant Church*, 240.



## The purpose of this section of prophecy (Daniel 11:1–30a)

There is a general prophetic interpretation of Daniel 11:1–30, which is accepted by all prophetic Schools. Its clarity is indisputable and holds one meaning that the Bible student can understand, although there are, of course, various spiritual applications that may be ascertained as in other parts of the Bible. These verses add extra details to the visions concerning world kingdoms affecting the people of God that have been already examined in previous chapters of this work.

Briefly, Daniel 11:1–4 refers to the fall of the Medo-Persian kingdom, followed by the rise of the Grecian kingdom. Daniel 11:5 onwards refers to the Hellenistic kings of Egypt and of Syria or their territories in reference to the initial split of the Grecian kingdom into four parts. The “king of the south” is of Egypt (the Ptolemaic dynasty), which is south of Juda, and the “king of the north” is of Syria (the Seleucid dynasty), which is north of Juda. Judea, being the land of the prophecy’s initial recipients, namely the Jews, is taken as the central point.

By Daniel 11:15, the start of the rise of the Roman kingdom is discernable and its power starts to increase dramatically. Daniel 11:20, 21 introduces the Syrian king, Antiochus Epiphanes, who may be taken to be a type of a future Antichrist, though not necessarily requiring a fulfilment of the same passage with the final Antichrist. The exploits of the Maccabees, Jews who fought against Antiochus Epiphanes, are described in Daniel 11:29–30.

Some, who take a Preterist view of Daniel 11:30b to at least 34 may also consider from verses 35–45 as being referring to future not-yet-fulfilled events. However, for consistent interpretation, verses 30b to 45 should either be entirely Preterist or entirely future. As shall be shown, there are three concurrent modes of fulfilment going from verse 30 all the way to the end of the chapter. The structure of Daniel requires that this chapter is not in any way a reference to the Western Roman Antichrist, but points to the end of the Eastern Antichrist.

The purpose of Daniel 11, from a Preterist perspective, is to show the lineage of resistance against the Jews, tracing it to Antiochus Epiphanes. The Historicist shows the work of God through history, and focuses on Islam. While the Futurist view shows the final form of the Eastern Antichrist, against which God has provided a prophetic warning. This prophecy provides hope for His people.

## The rise and fall of the Medo-Persian kingdom

“ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.” (Daniel 11:1, 2).

This prophecy was given to Daniel “in the first year of Darius the Mede”. As an act of courtesy after the defeat of Babylon, Cyrus assigned Darius his uncle as king, who died two years later. Thus, the three kings in Persia referred to were Cyrus; Cambyses, son of Cyrus; and Darius Hystaspes. Some think that Smerdis, the impostor who reigned for seven months as the false son of Darius, should be counted but the key is “in Persia” since the acknowledgement had to be by Persia. Smerdis was discounted by Persia once the treachery was detected.

This was Xerxes, son of Darius Hystaspes, was “the fourth [who] shall be far richer than they all”, which contributed to his pride. He crossed the sea with a large army to fight the Greeks. From the time of Xerxes’ disastrous defeat at the battle of Salamis in 480 BC, the Persian kingdom declined and the Grecian kingdom started to gain prominence.

## The rise and fall of the Grecian kingdom

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.” (Daniel 11:3, 4).

The prophecy bypasses five minor Persian kings because these did not engage with the Jews and introduces the Grecian kingdom with Alexander the Great. Alexander was mighty in his dominion, rising with leopard-like rapidity. However, he died in 323 BC at Babylon, aged only 33 years. The Grecian kingdom then went to his four leading generals, not to his sons (posterity). The “four winds of heaven” refer to compass points — north, south, east and west. Ptolemy (south of Judea) encompassed Egypt, Libya, Arabia, and Palestine. Cassander encompassed Macedon and Greece. Lysimachus encompassed Thrace, Bithynia and other provinces beyond Hellespont and the Bosphorus. Seleucus (north of Judea) encompassed Syria and all the rest of the Grecian kingdom.

## The kings of the north and south and their relationship to Israel

**Daniel 11:5–29.** This is the account of the relationship and dealings between the Seleucid kings of Syria, being north of Israel, and the Ptolemaic kings of Egypt, being south of Israel. The “king of the north” and likewise of the south represents not one person but a lineage. It is a list of events which take place from about 305 BC to about 164 BC, and it all moves toward two events: first, the point where Rome will interfere, and second, the manifestation of a prototype of Antichrist (the first Eastern Antichrist) called Antiochus Epiphanes.

From verse five onwards, the prophecy refers to the kings of Egypt and of Syria (or their territories in reference to the initial Grecian split).

“And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.” (Daniel 11:5).

... “the king of the south shall be strong” — Ptolemy Soter, the king of Egypt, annexed Cyprus, Phoenicia, Caria, Cyrene and many islands and cities to Egypt, making the kingdom strong.

... “one of his [Alexander’s] princes... shall be strong above him” — Seleucius Nicator annexed to Syria the following: Macedon and Thrace, establishing a kingdom more powerful than Egypt.

## The initial alliance broken

“And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.” (Daniel 11:6).

In the end of a time of frequent wars between the Egyptian and Syrian kings, an alliance was formed, as accomplished by Ptolemy Philadelphus and Antiochus Theos. The “daughter of the south” was Berenice, the daughter of Ptolemy Philadelphus, who was given in marriage to Antiochus Theos, who put away his former wife, Laodice, and her two sons.

Berenice did “not retain the power of the arm” because when Ptolemy Philadelphus died, Antiochus Theos divorced Berenice and brought back into the court Laodice and her two sons. Laodice then murdered Antiochus Theos by poisoning him because she feared he would recall Berenice. She then ensured that her eldest son, Seleucus Callinicus, obtained the throne. Then Berenice was “given up” or murdered, also her infant son and all the Egyptian attendants that had been brought with her. Thus, the agreement between the two kings was broken and war began between Egypt and Syria once again. The spiritual law that had been put into operation can be seen in the following verse: “For they have sown the wind, and they shall reap the whirlwind” (Hosea 8:7a). This has been a general trend throughout man’s history.

## The great revenge by the king of the north

“But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.” (Daniel 11:7–9).

Ptolemy Eurgetes [Benefactor], the brother of Berenice, sought revenge by invading Syria with a huge army. He prevailed by conquering many seemingly impregnable Syrian cities. He captured Seleucia and returned to Egypt with much spoil. He returned to Egypt with 40,000 talents of silver and 2,400 idols, including former Egyptian idols that had formerly been taken from Egypt.

Ptolemy Eurgetes was to “continue more years” since he reigned 25 years whilst Seleucus Callinicus reigned 20 years. Seleucus Callinicus invaded Egypt in 242 BC but had to retreat.

## The king of the south continues the conflict

“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.” (Daniel 11:10).

The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus the Great, who both sought revenge for their father by recovering his dominion. Seleucus Ceraunus, the Syrian king, led the expedition. Whilst

leading the expedition, Seleucus Ceraunus was poisoned by his generals; Antiochus the Great (the “one”) took over as king and recovered Seleucia and Syrian territory. He then overcame Nicholas, the Egyptian general, in battle, then started to invade Egypt itself (i.e. Ptolemy’s fortress), whereupon the cowardly, luxury-loving Ptolemy Philopater finally was forced to act.

“And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.” (Daniel 11:11).

•• “the king of the south shall be moved with choler, and shall come forth and fight” — Ptolemy Philopater was moved to battle, not by righteousness, but by his hot temper (or choler) when he saw his luxury was being threatened.

•• “he [Antiochus the Great] shall set forth a great multitude; but the multitude shall be given into his [Ptolemy Philopater’s] hand” — The army of Antiochus did indeed have a great multitude with thousands of footmen and horsemen, and many elephants. At the Battle of Raphia, Antiochus was soundly defeated, with many soldiers slain and taken prisoner, and so his army was given into the hands of Ptolemy Philopater.

“*And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.” (Daniel 11:12).

After Philopater’s victory, he was not strengthened to go on in victory because he was fearful and distrustful of both his enemies and those around him. He was forced to make peace with the king of the north because he knew how hated he was since he had murdered his own father. “There is no fear in love; but perfect love casteth out fear: because fear hath torment.” (1 John 4:18a).

## The return of the king of the north through alliances

“For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” (Daniel 11:13, 14).

... “the king of the north shall return... after certain years with a great army” — A 12 year truce lasted between Antiochus the Great and Ptolemy Philopater. After the death of Ptolemy Philopater, his five-year-old son, Ptolemy Epiphanes, came to power, and Antiochus the Great seized the opportunity by raising an enormous army of 70,000 footmen against Egypt. Antiochus the Great formed an alliance with Philip, king of Macedonia, and together they stirred up the whole of Asia Minor against the Egyptian kingdom.

... “also, the robbers of thy [Daniel’s] people shall exalt themselves to establish the vision” — Judah was exposed to foreign monarchs since it appeared that it was no longer neutral when a faction among the Jews took the side of Syria, thus helping “to establish the vision” by helping Antiochus the Great.

## The start of Rome’s involvement

... “they [i.e. those against the king of the south] shall fall” — The Egyptians sent an embassy to Rome, which responded by completely undermining the kingdoms of Philip and Antiochus. It is apparent now that Rome was starting to make its mark in history. It would eventually grow to be a major enemy of the people of God.

“So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.” (Daniel 11:15).

This verse continues the exploits of Antiochus the Great. Rome had dispatched Scopus, a famous general, into Egyptian service but Antiochus the Great finally defeated him in the borders of Judah.

“But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.” (Daniel 11:16, 17).

Scopus was shut up by Antiochus the Great in Sidon by the help of the Jews who supplied Antiochus with provisions, and in 198 BC Scopus was compelled to surrender after a siege. Antiochus the Great then overran

Palestine, reducing it to poverty, and menaced Egypt. However, he was not fully successful in his endeavours, so determined another way to conquest Egypt.

... “he shall give him [Ptolemy Epiphanes] the daughter of women” — Thinking that his daughter Cleopatra could be used to bring about corrupt trap, Antiochus the Great formed an agreement with Ptolemy Epiphanes by giving her to be his wife. Antiochus had begun to fear that the Romans would send forth armament, so sought the use of his daughter to undermine. However, Cleopatra sided with her husband and defeated her father’s plans.

## The Romans grow stronger

“After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.” (Daniel 11:18, 19).

... “he shall turn his face unto the isles” — This referred primarily to Antiochus the Great turn his attention to conquer or have power over the islands of the Mediterranean Sea, including those of Greece and Cyprus. This meant conquering Asia Minor also.

... “a prince for his own behalf shall cause the reproach offered to him to cease” — This hearkens back to the term used for the Romans in Daniel 9:26, “the prince that shall come”. Rome was acting on its “own behalf” and was now starting to be interested in conquest. Daniel 11:18 refers to the Romans under Scipio defeating Antiochus the Great at Magnesia in Asia Minor, which caused him to retreat. After his defeat, Antiochus the Great retreated to the safety of Syria.

... “he shall stumble and fall, and not be found” — His time in the “fort” or safety in Antioch was short since he was killed in a war in Luristan in 187 BC.

## The prototype Eastern Antichrist — Antiochus Epiphanes and his intrigues

“Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not

give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.” (Daniel 11:20, 21).

Antiochus the Great’s successor was his son Seleucus Philopater, who sent his chief minister, Heliodorus, to take money from the temple at Jerusalem, which was “the glory of the kingdom”. Rome had demanded the yearly payment of war indemnity. Heliodorus assassinated Seleucus Philopater by poison in 176 BC.

Antiochus Epiphanes (Epiphanes means “madman”) appeared on the scene, who many hold to be a type of a future Antichrist.

Though Antiochus Epiphanes gained the kingdom, Demetrius, the son of Seleucus Philopater, was the rightful heir. Demetrius was being held as a hostage by Rome.

... “he shall come in peaceably, and obtain the kingdom by flatteries” — Antiochus Epiphanes had deceitfully pretended to be the guardian of Demetrius but deprived him of his inheritance.

“And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.” (Daniel 11:22).

All those favouring the rightful heir, including the counsellors of Ptolemy Philometer, were defeated by the arms of the supporters of Antiochus Epiphanes.

... “also the prince of the covenant” — Antiochus Epiphanes betrayed the high priest Onias and replaced him with Jason who had given him a great sum of money.

Antiochus Epiphanes then betrayed deceitfully Jason as described in the next verse. “And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.” (Daniel 11:23). Meanwhile, he pretended to be a friend and ally to Ptolemy Philometer but with a small force was also attacking some cities, thus secretly strengthening himself.

“He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.” (Daniel 11:24).



... “He shall enter peaceably even upon the fattest places of the [Egyptian] province” — By cunning, not war, Antiochus Epiphanes took over cities once held by Ptolemy Philopater.

... “he shall scatter among them the prey, and the spoil, and riches” — To keep in his soldiers’ good will, Antiochus Epiphanes divided the Egyptian spoil among them. Likewise, he tried to buy the popularity of his people by handing out money and goods.

... “he shall forecast his devices against the strong holds, even for a time” — He was not able to overcome fortified towns in Phoenice, so he made plans to do so by other means, such as fraud.

“And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.” (Daniel 11:25, 26).

While Ptolemy Philometer was preparing to recover Palestine, in 170 BC Antiochus Epiphanes openly attacked with a large army. Ptolemy was conquered by treachery as explained in more detail in the next verse.

... “they that feed of the portion of his meat shall destroy him” — The chief courtiers or counsellors of Ptolemy Philometer betrayed him by giving vital information to Antiochus Epiphanes. “Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.” (Proverbs 12:22).

“And both these kings’ hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.” (Daniel 11:27).

This verse illustrates that the professed friendship between Antiochus Epiphanes and Ptolemy Philometer was insincere on both sides. This “friendship” did not prosper because each of them plotted against each other and acted fraudulently.

“Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.” (Daniel 11:28).

... “with great riches” — Antiochus Epiphanes returned to Antioch with much treasure from Egypt.

Antiochus then heard of the struggles of two men for the office of high priest at Jerusalem. When he came to Jerusalem, he slew many of the Jews, and entered the temple. Much of its sacred vessels and other treasures were transferred to Antioch. These “exploits” of Antiochus Epiphanes are described in the Apocryphal books of 1 and 2 Maccabees.

“At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do ...” (Daniel 11:29, 30).

A short time afterwards, Antiochus Epiphanes, who had achieved victory a victory in the Mediterranean, returned to Egypt to possess it.

... “it shall not be as the former, or as the latter” — He could no longer conquer by pretence as he had formerly or by force as in his latter conquest because a new foe arrived on the scene.

... “the ships of Chittim shall come against him” — This referred to the new naval power of the Romans. Publius Popilius, the Roman legate, restrained Antiochus’ attack by ordering him to recall his forces. Antiochus could not withstand Rome, so he left, humiliated by the Roman ambassador.

# THE SCRIPTURE OF TRUTH PROPHECY — PART TWO (DANIEL 11:30b–45)

Daniel's open vision of an angel dressed in linen prophesying of the actions of Antiochus Epiphanes, second, Mohammad and Islam, and third, Gog.

## Antiochus Epiphanes and his war against the people of God (Daniel 11:30b–45)

THE first fulfilment of Daniel 11:30b–45 is that these verses continue with Antiochus Epiphanes and his deeds. In this context, the Apocryphal books of 1 and 2 Maccabees may be taken as historical accounts, particularly the former of the two, though not Scripture.

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” (Daniel 11:30).

... “he shall be grieved, and return” — He withdrew because of the Roman threat in 168 BC, even though he was only seven miles from Alexandria.

... “indignation against the holy covenant: so shall he do” — The Jews were against his attempts to Hellenise them. He attempted to vigorously impose heathen worship upon them, so he vented his disappointment and anger upon them. His second return to Jerusalem incurred a greater period of slaughter and he was enraged because of his retreat from the Romans. The severest measures were taken against those who adhered to the practices of the Jewish religion.

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

The “arms” or military power was that used to destroy the Jews at Jerusalem and “pollute the sanctuary of strength”, which was the fortification of the city and the temple. 2 Maccabees 5:24–26 describes how Antiochus sent Apollonius, a Mysian leader, with 22,000 soldiers to slaughter the men and send the women and children into slavery. Apollonius profaned the temple and ended the sacrifices there.

... “and they shall place the abomination that maketh desolate” — The temple was defiled by abominable sacrifices, such as swine’s flesh. “Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.” (1 Maccabees 1:43). “Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.” (1 Maccabees 1:59).

“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.” (Daniel 11:32).

... “And such as do wickedly against the covenant” — As 1 Maccabees 1:43 stated, many Israelites took on the religion of their oppressors. They were corrupted by promises of favour and prosperity. However, there were still those who held onto the true religion.

... “but the people that do know their God” — Those who were not seduced by the invaders were Judas Maccabeus and his followers. Their exploits are found in 1 and 2 Maccabees, which describes how they opposed Antiochus.

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.” (Daniel 11:33).

Those like Judas Maccabeus and his followers stood out in the midst of apostasy. They instructed many in the Jewish religion, although they also suffered greatly for it (see, for example, 1 Maccabees 2:37, 38).

“Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.” (Daniel 11:34).

1 Maccabees chapter two describes the “little help” given by Mattathias and his followers. There were those that cleaved to the Maccabees in the hope of spoil and honour; thus, they flattered them to get their trust. “Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.” (1 Maccabees 5:55–57).

“And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.” (Daniel 11:35).

•• “And *some* of them of understanding shall fall” — Some of those with proper religion and pure motives fell in battle, having the effect of purging the Maccabean army. The time of the adversity in Jerusalem was to last for a certain time. Those who came into the army from impure motives withdrew their services.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” (Daniel 11:36).

The nature of Antiochus Epiphanes is clearly revealed in this passage, which shows him to be proud and blasphemous. He prospered in Jerusalem “till the indignation be accomplished”. He exalted himself as a god by decreeing what gods should be worshipped and what be abolished. Thus, he abolished worship of Jehovah in the temple and set up Jupiter Olympius instead. “For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land” (1 Maccabees 1:44).

•• “and shall speak marvellous things” — The wickedness of Antiochus Epiphanes was seen in his decrees. “And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice [to idols], city by city.” (1 Maccabees 1:50, 51).

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” (Daniel 11:37).

•• “Neither shall he regard the God of his fathers” — Antiochus Epiphanes established in the temple at Jerusalem worship of Jupiter Olympius, which was the god of the Romans, not that of his fathers.

•• “nor the desire of women” — The desire of women is illustrated in the following Scripture. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.” (Genesis 3:16). Women, in general, desire a husband and children. Antiochus

Epiphanes corrupted the family unit and did not regard this desire but, in fact, destroyed families.

... “nor regard any god” — Antiochus Epiphanes certainly did not regard any god as worthy to be magnified and especially not the God of the Jews. In many ways, he epitomised everything that Satan encompasses in enmity towards God and His people.

## Antiochus Epiphanes honours the Roman god

“But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.” (Daniel 11:38).

This verse shows that once he was established “in his estate” or upon his throne, Antiochus Epiphanes would come to honour that which kept him there, which was the Roman “God of forces”. The Roman kingdom was starting to show its true nature, which was “dreadful and terrible, and strong exceedingly” (see Daniel 7:7). This explains why he set up Jupiter in the temple at Jerusalem. He was acknowledging or honouring, not his historical roots, but what was showing itself to be the coming primary instrument of Satan in the Earth. As Antiochus took on the characteristics of Satan in his motives and actions, he was able to recognise what was to be the predominant force in worldly rulership. He copied the customs of the Romans, set up a magnificent temple to Jupiter in Antioch, and sent gifts and treasures to Rome to honour the worship of Jupiter.

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.” (Daniel 11:39).

When Antiochus Epiphanes came into possession of strong places, such as Jerusalem and Sidon, he set up Roman altars and worship of the Roman god Jupiter.

... “and he shall cause them to rule over many” — Not only did he cause the Roman gods to rule but this also infers that he helped to bring Roman rulership into his kingdom.

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40).

Antiochus Epiphanes, the king of the north, invaded Egypt (of the king of the south) one year before the end of his reign because the Egyptian king had tried to push him out of Egypt. The reign of Antiochus was at the end of the period referred to by the angel in “the vision [which] is for many days”. It was certainly the time of particular tribulation for the Jews because no other of the kings of the north and south of this vision were as vicious. Antiochus made successive invasions of Egypt “like a whirlwind”, entering into countries, such as Cœlo-Syria, Palestine, Egypt, and adjacent lands.

“He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” (Daniel 11:41).

Antiochus entered into the “glorious land” of Palestine. It can be said that many countries were to be “overthrown” because of how he paved the way for the Roman kingdom; however, they escaped “out of his hand” directly and some even made alliances with him. His wrath was particularly against the Jews. Judas Maccabeus engaged with neighbouring countries in war, which were in alliance with Antiochus in various ways. “Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.” (1 Maccabees 5:3).

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” (Daniel 11:42).

Other countries, such as Moab, Edom and Ammon, were able to escape the hand of Antiochus Epiphanes but not Egypt, which he invaded and took prisoner the king of Egypt, Ptolemy.

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.” (Daniel 11:43).

•• “power over the treasures of gold and of silver” — After he had taken the best parts of Egypt and captured the king of Egypt, Antiochus Epiphanes controlled the wealth of Egypt and transferred much of it to his own land. This also meant that allies of Egypt, such as Libya and Ethiopia, were also subjugated.

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” (Daniel 11:44).

Events proceeded where “he will come to his end” (see Daniel 11:45), which finalise these historical events. After his campaign in Egypt, the Maccabees rose up against him, and Parthians in the east and Armenians in the north also assembled against him. “Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.” (1 Maccabees 3:27, 28).

His treasury started to be depleted (see 1 Maccabees 3:29), yet he persisted indignantly in conquest and crossed the Euphrates (see 1 Maccabees 3:37) “utterly to make away many.” Thus, his last campaign was in the East.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

Antiochus Epiphanes planted his temporary tent palace “between the seas” of the east and the north, so that he could concentrate on quenching the rebellion of Armenia and replenish his treasury from Persia. The phrase “in the glorious holy mountain” can be taken to mean in the midst of the mountainous region of Jerusalem, especially Mount Zion. The Bible does not refer to any mountain of another religion as “holy”, so this reference could not mean other locations. “*GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*” (Psalm 48:1, 2).

•• “yet he shall come to his end” — It is evident that shortly thereafter Antiochus Epiphanes died and the troubles at Jerusalem inflicted by him also ceased. He died in 163 BC of an excruciating disease after ruling for 11 years.

## The confusion of interpretations of Daniel 11:30–35

In the Historicist view, there has been great division and difference of opinions concerning interpretations from Daniel 11:30 onward, leading to problematic views to the end of chapter 11. The tendency has been to indicate that the last part of Daniel 11 was identifying an antichristian



figure: some said Turkey, some said Russia, and others the Papacy. Many have said it was Antiochus Epiphanes, which is actually the Preterist interpretation.

Bishop Thomas Newton identified that commentators diverged, “hereafter they pursue so many different paths, that it is not always easy to know whom it is best and safest to follow. Some, as Porphyry among the ancients, and Grotius among the moderns, contend that the whole was literally accomplished in Antiochus Epiphanes. Others, as Jerome and most of the Christian fathers, consider Antiochus as a type of Antichrist as in the 72nd psalm [where] Solomon is exhibited as a type of Christ, and many things are said of the one, which are only applicable to the other. Some again understand what remains, partly of the tyranny of Antiochus, and partly of the great apostasy of the latter days, or the days of the Roman empire. Others again apply it wholly to the invasion and tyranny of the Romans, the subsequent corruptions in the church, and alterations in the empire.”<sup>1</sup>

Many Historicists focused on linking to the Romans: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

The Romans did come and take over the land of Judæa, and when the Roman general Pompey took Jerusalem in 63 BC. Josephus described that as Pompey was preparing the besiege the city, “a sedition arose within the city” and some opened the gates to the Romans and welcomed them in, and these Jews were “very ready to afford them both counsel and assistance.” The Jews who resisted were killed, and Pompey even entered into the holy of holies in the temple, where he was not supposed to enter.<sup>2</sup>

“Pompey entered the holy of holies; the idolatrous Roman ensigns were spread over Judæa; the temple was rooted up, and not one stone was left upon another; and on its site a temple was afterwards erected to Jupiter Capitolinus. By the massacre of myriads of Jews, and the expulsion of all their race from the land of Judæa, the daily sacrifice, which could be offered up only there, was taken away; Judaism was overthrown; and the abomination of desolation, concerning which Christ warned the Jews, AS SPOKEN OF BY DANIEL THE PROPHET was set up, and became a signal for the Christians to flee from Jerusalem; and the judgment of God, by the instrumentality of the Romans, fell upon that wicked, impenitent, and

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<sup>1</sup> Bp Newton (1754), vol. 2, 132, 133.

<sup>2</sup> Josephus, *Wars of the Jews*, book 1, chapter 7.

therefore devoted city; and when they would not hear the messenger of the Lord, the land, as the last word of the law and prophets told, was smitten with a curse.”<sup>1</sup>

“But I cannot but think that there may be here indicated two divisions of the people spoken of: viz. first, a division of the whole Jewish people into Jews rejecting Christianity, and Jews embracing it and becoming Christians: (this in the two former verses:) then, a further division of the *latter*, together with the Gentiles incorporated in their body, into the false and the true members of the professing Christian Church.”<sup>2</sup>

And so many of the Historicists tended to get into great confusion, drawing inferences and links which would describe both the Roman destruction of Jerusalem and the rise of the Papacy, even though neither of these things were being spoken of in this passage. The passage was really speaking of the lineage of history which focuses on Islam.

But on they went, saying, “The Romans exercised their ingenuity and their power to suppress, in its origin, a holy religion; and tried to gain over both Jews and Christians to Pagan idolatry. It is recorded by heathens, admitted by unbelievers, and complained of by Christians, that, whether won by flattery, or awed by threats, ‘some who said that they had been Christians denied it again, and worshipped the image of the Roman emperor and the images of the gods.’ (Pliny’s Letter to Trajan).”<sup>3</sup>

Adam Clarke wrote, “And they that understand — The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that Jesus was the true Messiah. Instruct many — Preach the Gospel every where, and convert multitudes to the faith. Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days — They were exposed to the malice and fury of their enemies, during Ten State Persecutions, and suffered all kinds of tortures, with but little intermission, for three hundred years. — [Bishop] Newton.”<sup>4</sup>

Even though such things occurred in Roman times, the “many days” extends beyond Roman times, though including Roman, to mean more especially Islam.

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<sup>1</sup> Keith (1847), vol. 1, 74.

<sup>2</sup> Elliott (1862), vol. 4, 88.

<sup>3</sup> Keith (1847), vol. 1, 75.

<sup>4</sup> Clarke (1832), Daniel 11:33.

Certainly the sword of persecution was used by the Romans, but this was again employed to make the target of the prophecy Rome. The sword is a symbol of government enforcement, which Paul alluded to in Romans 13:4, and that this could be misappropriated into coming against Christians, as had happened in the past: “The tenth and last general persecution was begun by Diocletian: it raged, though not at all times equally, ten years; and was suppressed entirely by Constantine, the first Roman emperor, as it is universally known, who made open profession of Christianity; and then the church was no longer persecuted, but was protected and favoured by the civil power.”<sup>1</sup>

“The truth was not greatly aided by nominal converts, or by worldly men. The spirit of the world was gradually infused into the church. The hierarchy gradually arose, and attained a domineering ascendancy. ... Persecution for conscience sake revived in another form; that of Papal ultimately succeeded to that of Pagan. And churchmen inflicted against men of understanding, the injuries and cruelties which martyrs, in the earlier history of the church, had suffered at the hands of heathens.”<sup>2</sup>

Sir Isaac Newton wrote that “in the reign of Constantine the great; and at that time by reason of their prosperity, many shall come over to them from among the heathen, and cleave to them with dissimulation. But of those of understanding there shall still fall to try God’s people by them and to purge them from the dissemblers, and to make them white even to the time of the end: because it is yet for a time appointed.”

Often, these arguments were taken by those who had an anti-ecclesiastical view, such as has taken root among some Americans, as though having an organised Church, or the State support of religion were a bad thing. So they would say that ongoing troubles are “The continuance of the trials of the people of God, even under a professedly Christian establishment, during as many centuries following”.<sup>3</sup>

## The proper Historicist view of Daniel 11:30–35

The proper Historicist approach focuses in on the Eastern Roman world.

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so

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<sup>1</sup> Bp Newton (1754), vol. 2, 144.

<sup>2</sup> Keith (1847), vol. 1, 80, 81.

<sup>3</sup> Wodrow (1844), 189.

shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” (Daniel 11:30).

Antiochus Epiphanes had grown up subject to Rome, and found himself unable to act against the Mediterranean might of the Romans, the “ships of Chittim”. The progress of the Romans in taking over Greek territories meant that Antiochus Epiphanes’ own realm would eventually become part of the Roman Empire. In this, the change of meaning in this verse is clear, after the semi-colon, the fact that “he shall even return” meant the Romans.

Following the now-established rule that whichever power controlled or backed up Syria was the king of the north, and Egypt, the king of the south, it came to pass that the Romans controlled both, and became the vehicle for the spirit of antichrist, which would manifest itself in the future in several ways.

Specifically, this occurred within the period of Roman history from 275 BC to the time when Christianity advanced (despite the Roman persecutions) and became strong from the time of Constantine. Many people during this time (the fourth century) joined themselves to the Church as nominal Christians, rather than as genuine believers. This was especially so in the Eastern Church (or Byzantine). Within the Byzantine area various heresies, such as, Nestorianism (which separated Christ’s divinity and humanity into two different persons) and Ebionism (Judaised Christianity), abounded. It was these things which influenced young Mohammad.

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

Mohammad’s religion was militant in nature, and was designed to advance his heresy. His violent methods included specifically forcing already-compromised Christians to convert to Islam, and to no longer pray to God. The “sanctuary of strength” was the Eastern Orthodox Church, in regards to its former stance on correct doctrine regarding Christ’s divinity and the Trinity. Mohammad instead called men to prayer to the moon god (Allah), and imposed his will as a desolating force against Christianity in the East. The “abomination that maketh desolate” was therefore Islam, especially since Christians came under its yoke.

“And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do *exploits*.” (Daniel 11:32).

Part of Mohammad's aims were to appear to be conciliatory toward his opponents, but really through Islam he subjected them by all means necessary. This verse begins to cover the whole period for "the people that do know their God" meant the Christians, and this prophecy would indicate true Christians at the time of Mohammad throughout the Byzantine world.

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days." (Daniel 11:33).

The "many days" extends beyond Roman times to times especially relevant to Islam. The "many days" is a summary and overview of all Eastern persecutors of believers, and while it included the persecution by Jews and Romans, it more properly has meant the persecutions perpetrated against Christians by Islam.

The description here given of persecution of Christians throughout a long period of time, known as the "many days". These are the many days of the prophecy, also described in Ezekiel 38:8, 16, 17, Daniel 8:26 and 10:14. From the time of the Apostles to the time of the Eastern Antichrist, many Christians have undergone the persecutions of the sword, flame, captivity and spoil.

The persecution "by the sword" is notably tied to Islam since one major symbol of Islam is a curved sword. The persecution "by flame" is very aptly a sign of Islamic persecution, which is very well known for its use for firepower. The persecution "by captivity" has been the means of Islamic subjection of Christians, keeping them as second class citizens, or enslaving them. And the persecution "by spoil" has taken place with Islam taking away Christian property from those in its own power.

"Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries." (Daniel 11:34).

The fall also indicates the fall of Eastern Christianity before the onslaught of Islam. Byzantine did receive "a little help" by way of the Crusades, but these did not amount to any ultimate victory over Islam. Instead, for all the fair words spoken by Popes and by Crusaders, Eastern Orthodoxy failed against Islam.

“And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.” (Daniel 11:35).

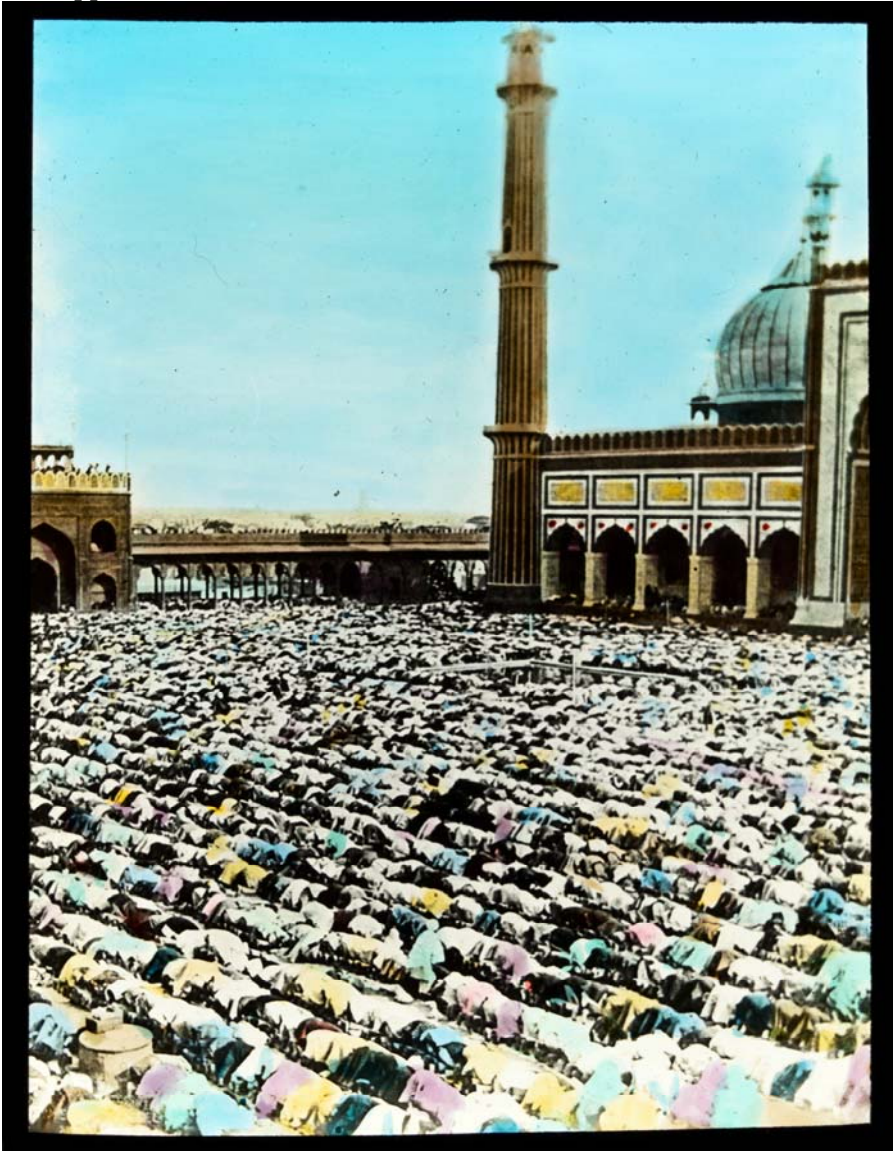


Figure 51 Multitudes bow down in Islam.

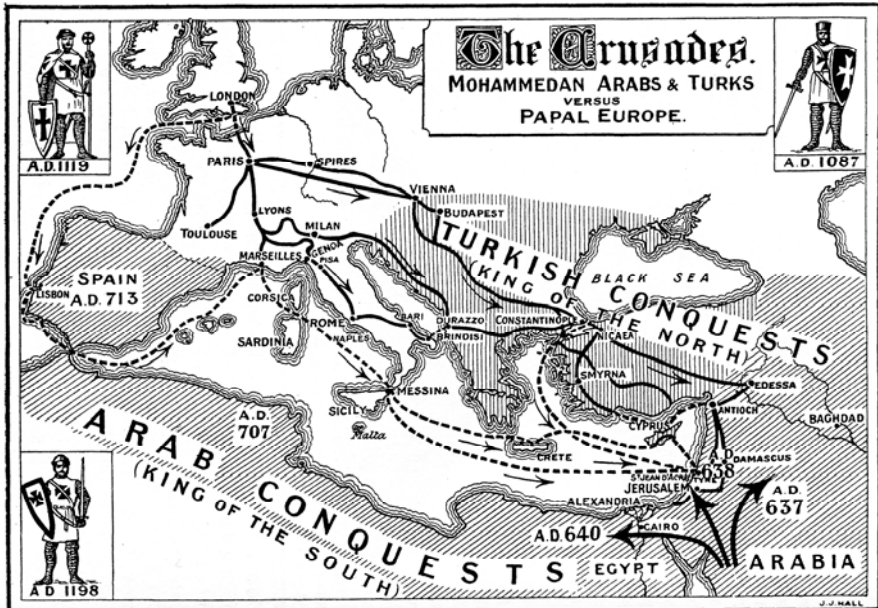


Figure 52 The Crusades by J. J. Hall.

The “time of the end” must indeed be referring to the end of Islam since this whole passage is dealing with the historical progression of Islam against the people of God. The “time appointed” for the end of Islam will be tied together with the end of Gog. Those of understanding are those in the Church that see the prophecies with regard to Islam but they “fall” in the estimation of many so called scholars until there is a trying and purging of the Church. Once this occurs, the correct view of the Daniel prophecy is held to be true and those of understanding are seen to be correct or white. This means that the Church Restitution when the sanctuary is cleansed is linked to the time of the fall of Gog and Islam itself.

## The confusion of interpretations of Daniel 11:36–39

It is from after verse 35 that interpreters greatly diverge, applying this portion of the prophecy individually or to several of the following:

1. The Papacy,
2. The Western Emperors, the Eastern Emperors and the Papacy,
3. The Mohammedans,
4. Atheistic France, or
5. A future Infidel Antichrist.

In this matter, there has been quite a degree of diversity among Historicists. Some suggested two or more fulfilments within the Historicist framework. That is, by making the prophecy a chronological sequence, speaking of both the Papacy (in the West) and Islam (in the East). However, this has caused uncertainty and confusion,<sup>1</sup> especially because they have seen Gog, the Russian leader or Eastern Antichrist, as identical with the final Western Roman Antichrist. For example, Birks wrote that the Papacy and the Mahometan delusion would work to contribute and supply features toward Gog. He wrongly assumed that Gog was the final Antichrist.<sup>2</sup>

As for some fragmenting and uncertainty among the Historicists,<sup>3</sup> examples included Elliott rejecting the notion that it could either be Atheistic France or a future Infidel Antichrist.<sup>4</sup> G. S. Faber rejected the notion that the Papacy or Mohammedanism were intended and argued that it was Atheistic France.<sup>5</sup> J. H. Frere even attempted to make most of Daniel 11 apply to Napoleon Bonaparte.<sup>6</sup> Other Historicists went further, paving the way for the endless Futurist speculations of who was the final Antichrist.

Wodrow proposed, “The history of the Roman empire divides itself into three great portions. The first of these reaches from its rise to the fall of the Western branch. The second comprehends the duration of its Eastern branch, extending from the foundation of new Rome, or Constantinople, to the period of its capture by the Turks. The third stretches over the time of Papal domination, when the states of Europe, however divided in their interests and discordant in their general policy, universally submitted to the power of the reigning superstition, bowed to the claims of the Roman pontiff, and in effect, formed one great and professedly Christian, but really Antichristian commonwealth, the head and metropolis of which was the seven-hilled city — the ancient mistress of the world.

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<sup>1</sup> Lockerby (1850), 482.

<sup>2</sup> Birks (1846), 338.

<sup>3</sup> Bishop Newton proposed that it primarily meant the Western Emperors after their conversion to Christianity, and secondarily, the Eastern Emperors. The Eastern Emperors are then the “king” of verse 36, who adopted Papist idolatries. This would in some way explain a connection between Syria and the Papacy. Henry Kett proposed that because of multiple fulfilments, the Papacy and the conquests of Mohammedanism was meant, as well as the infidel power (i.e. Atheistic France). Kett’s view however did not limit the prophecy to the constraints of just the Historicist framework. And although the Historicist fulfilment was thought to be the Papacy at these verses, other meanings were suggested, including the fact that the sequence of prophecy did turn to the Mohammedans. E. B. Elliott wrote, “I conceive with them that the king mentioned means the king or ruling chief of those false Christians” — Roman Catholics — “that would in hypocrisy and mere profession have attached themselves to the Christian Church; in other words, the great Head of the Apostasy, the Roman Pope.”

<sup>4</sup> Elliott (1862), vol. 4, 92, 93, 96.

<sup>5</sup> G. S. Faber (1808–1818), chapter vi.

<sup>6</sup> Frere (1815), 490.



“That these three divisions, however distinct they may appear from one another, are yet so intimately connected, as to be capable of forming together one general history, is manifest from the fact that the celebrated author of the *Decline and Fall of the Roman Empire*, whose history furnishes most excellent materials for the illustration of prophecy, has touched upon them all in his work. It did not indeed form part of his design to narrate the times of the Republic, on the one hand, or of Modern Europe on the other; but tho two eras of Rome Pagan and Rome Papal may be distinctly traced in this work, divided yet connected by the intermediate reigns of the Christian emperors of Constantinople. ...

“In the passage now before us, we have a still fuller view of Roman history, bringing out, more especially, the idolatry which prevailed both in the East and West after the apostasy from the faith of the gospel; and designed, more particularly, to present to us the leading facts connected with those regions, which we have considered, as forming the scene of this prophecy”.<sup>1</sup>

Accordingly, most Historicists built an incorrect sequence of Pagan Rome, Papal Rome and then jumped over to Mohammedanism (ending with Russia). From the Crimean War, and especially after the rise of Communism, the final Russian part of the prophecy seemed to fit in with their view.

## The proper Historicist view of Daniel 11:36–39

This “king” in this passage is often referred to as the “self-deifying king”, meaning that he places himself as god but this is not fully what he is. In fact, this king is religious in the sense of allying himself with Satan. In order to find out who this “king” is, the eighth chapter of Daniel stated, “Yea, he magnified *himself* even to the prince of the host, ... and he shall magnify *himself* in his heart, and by peace shall destroy many.” (Daniel 8:11a, 25b).

In the scheme of multiple fulfilments of Daniel chapter eight, the three focuses being spoken of are:

1. The Preterist view of Antiochus Epiphanes,
2. The Historicist view of Rome generally and specifically Mohammad and his religion, and
3. The Futurist view of the final Eastern Antichrist, Gog the Russian leader.

So likewise, the whole of Daniel 11:36–39 must have the same three interpretations.

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<sup>1</sup> Wodrow (1844), 190–192.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” (Daniel 11:36).

There is a change in phraseology to a specific “king”. In Palestine and the Middle East there was a new line of rulers, namely Mohammad and his followers, who enforced the rule of the Koran.

Mohammad, as a false prophet, pretended to be one sent from Allah (the false Muslim god) and received devilish inspiration for the writing of the Koran. He placed himself as chief of all men, and ordered the destruction of idols and every god, including Jesus Christ.

“Mahomet acknowledged only the one Allah, and with the sharpest determination abolished all the idols of the Kaaba. *Against the God of gods.* By this we are to understand the one only true God, who made Himself known to Adam, Noah, Abraham and Moses. *He shall speak marvellous things.* He denied the Trinity of Persons in the Godhead, and the Deity of the Lord Jesus Christ, and exalted himself above the latter as the prophet of God. He substituted the Koran for the Sacred Scriptures of the Old and New Testament. The religious and the political were exactly one and the same in the system of Mahomet.”<sup>1</sup>

Mohammad prospered, and his religion, advancing through time, until they were halted in France in 732 AD by Charles Martel. “Their success was prodigious in the first century of their existence; and if they had not been checked in France, in Italy and in Constantinople, Antichrist [the Papacy] must have entirely succumbed to Islam.”<sup>2</sup>

The “indignation” of Daniel 11:36 is the punishment and judgment of God on Jews and compromised Christians. As judgment upon the false religion of Islam, this religion must extend itself to its full error of joining with Russia.

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” (Daniel 11:37).

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<sup>1</sup> Murphy (1884), 194.

<sup>2</sup> Murphy (1884), 195.

Mohammad went against both the idols of Arabia, and against the Christian religion. He disregarded the goddesses of the heathen (the desire of women), and the gods of the nations. His aim was the lifting up of Allah, but it is obvious that in doing so, he really was magnifying himself. The Koran was drawn partly from the writings of the Jews and Christians, and partly from the imaginations provided to him by devils. It all was really about him, with the statement, "There is no god but Allah, and Mohammad his prophet." Thus, Mohammad magnified himself above all men to make himself the direct link to Allah. Unlike the Christian God who has made Himself known in many ways throughout history and in creation, Allah has been a silent god, apart from the so called revelation in the Koran. The Christian God has been known thunderously: "Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!" (Psalm 107:8). "The heaven, *even* the heavens, *are* the LORD's; but the earth hath he given to the children of men." (Psalm 115:16). "THE heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1). "The heavens declare his righteousness, and all the people see his glory." (Psalm 97:6).

"But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." (Daniel 11:38).

The estate is the rule of the family of Mohammad, and to the line of religious leaders that followed after him. The "god whom his fathers knew not" refers to Allah as defined by Mohammad's new revelation in the Koran. The Muslims have, through the years, adorned their places of worship with precious things.

"A *god whom his fathers knew not*. His fathers knew the heavenly bodies, the 360 idols, with the black stone of Mecca, as objects of worship. His mother, Amina, was a Jewess; but she died early. He came into contact with many Jews and Christians in the course of his life, and learned much from them. *Honour with gold*. The mosques were highly adorned in places of wealth and importance."<sup>1</sup> The Muslims have, through the years, so adorned their places of worship with precious things.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." (Daniel 11:39).

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<sup>1</sup> Murphy (1884), 195.

“The taking of fortified places was a main part of the work of the Saracens. Damascus, Heliopolis, Emesa, Jerusalem, Aleppo, Antioch, Memphis, Alexandria, were taken by them. Constantinople was at least twice besieged. ... They divide them to those who give value for them in the way of service or money. This is the common custom of the victors. The following sentence of Gibbon illustrates this verse: — ‘In the ten years of the administration of Omar, the Saracens reduced to his obedience 36,000 cities or castles, destroyed 4000 churches or temples of the unbelievers, and edified 1400 mosques for the exercise of the religion of Mahomet.’”<sup>1</sup>

## The Saracens and the Turks (Daniel 11:40–45)

There are numerous views among Historicists of the final actions of the kings of the north and south. These kings have been variously said by Historicists to be:

1. The Saracens versus the Turks,
2. The Seljuks versus the Ottomans,
3. The French versus the Turks,
4. Western European Allies versus the East, etc.

However, the main and proper scheme is that the Saracens came against Papal Europe–Byzantine, that the Turks took over the role of the king of the north, that the crusades were fought against them, and that the Turks eventually took Egypt.

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40).

The time of the end means the years of Islam, particularly in the conflict between the Turks and the Saracens, which dated from around 1063, when the Turks had control of Baghdad.

Adam Clarke wrote, “These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him —

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<sup>1</sup> Murphy (1884), 196.

made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.”<sup>1</sup>

Wodrow wrote of the Saracens, “Accordingly, the Saracens, though they stripped the Roman empire of some of its richest provinces, did not complete its conquest. They were twice baffled in their attempts to take the capital, Constantinople, neither did they accomplish any permanent settlement in Europe, if we except a portion of Spain, which they held for a considerable time in possession. Their predatory attacks, however, made them a terror even in the western parts of apostate Christendom; Sicily, Italy, and France, as well as Spain, suffered from their inroads; and the dismembered empire of the East, despoiled by these rapacious invaders of nearly the half of its territories, attested the severity of the judgment which its sins had provoked.”<sup>2</sup>

Gibbon showed that the Saracens pushed at the Papacy, in that a fleet of Arabs and Moors moved to the mouth of the Tiber, but Pope Leo made an alliance with the vassals of the Greek empire, and in the hour of danger their galleys appeared, “Cæsarius was invited to the Lateran palace, and the dexterous pontiff affected to inquire their errand, and to accept, with joy and surprise, their providential succour. The city bands, in arms, attended their father at Ostia, where he reviewed and blessed his generous deliverers. They kissed his feet, received the communion with martial devotion, and listened to the prayer of Leo, that the same God who had supported St Peter and St Paul on the waves of the sea would strengthen the hands of his champions against the adversaries of his holy name. After a similar prayer, and with equal resolution, the Moslems advanced to the attack of the Christian galleys, which preserved their advantageous station along the coast. The victory inclined to the side of the allies, when it was less gloriously decided in their favour by a sudden tempest, which confounded the skill and courage of the stoutest mariners. The Christians were sheltered in a friendly harbour, while the Africans were scattered and dashed in pieces among the rocks and islands of an hostile shore. Those who escaped from shipwreck and hunger neither found nor deserved mercy at the hands of their implacable pursuers.”<sup>3</sup>

Adam Clarke pointed to the king of the north, “The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen;

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<sup>1</sup> Clarke (1832), Daniel 11:40.

<sup>2</sup> Wodrow (1844), 209.

<sup>3</sup> Gibbon, chapter 52.

their armies being chiefly composed of cavalry. *And with many ships* — With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking Constantinople [in 1453 AD], which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.”<sup>1</sup>

That “passing over” of the Turks being descriptive of their travelling across the Hellespont (Dardanelles), just as Paul had to “come over” the sea, “And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.” (Acts 16:9). Even in secular history, Xerxes “passing over” (e.g. Charles Rollin’s *Ancient History*) is well known.

“He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” (Daniel 11:41).

The glorious land was, of course, Palestine. “The conquest of Jerusalem by the Turks was the signal for a conflict between Europe and Asia”, the crusades, which was a very convenient tool for propaganda and exciting “indignation and vengeance at the tidings that the Holy Sepulchre was trodden under the feet of the enemies of Christ.”

“‘It is indeed the will of God,’ replied the Pope; ... The effect was electric. Europe was in arms. Multitudes from every region were soon on the march to Palestine — a red, bloody cross their badge.”

Yet for all the gold spent and all the blood shed, it ended that “all the power of Europe could not ultimately retain one spot in Asia ... The dead were numbered by myriads. Saracens, Turks, Egyptians, Fatimites, Mamelukes, and Catholics without number from almost every quarter in Europe, were successively, and often alternately, overthrown. And that one word, with many prefixed to it, is, for the space of two centuries, a continued history of the crusades” ...

“But the race of Othman arose to replace that of Seljuk; and their former career of conquest was renewed and extended till their union of many countries into one kingdom was established and consolidated. But although the king of the north was to stretch forth his hand over the countries, as

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<sup>1</sup> Clarke (1832), Daniel 11:40.

before he had come like a whirlwind, and had overflowed and passed over, yet even as the kings of Europe could not keep possession of Judæa”.<sup>1</sup>

“But these shalt escape — Edom and Moab, and the chief of the children of Ammon — These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.”<sup>2</sup>

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” (Daniel 11:42).

The Ottoman emperors stretched forth the hand on European, Asiatic and African countries. Egypt did not escape, and became a province of the Turkish government, as did many other African countries. They got the power of the silver and gold, and the precious things of Egypt, by Selim who conquered Egypt in 1517 AD, taking its spoils, and immense sums from it for many years.<sup>3</sup>

“The taking of Constantinople was followed by victories and defeats in Hungary, the subjugation of Greece, advantages over the Venetians, and a threatened invasion of Italy. The war with the Mamelukes of Egypt finally ended in the subjugation of that kingdom to Turkey, including all Syria and Palestine. The Ottoman empire seems to have reached the zenith of its greatness under Soliman I., who reigned forty-one years and died in 1556.”<sup>4</sup>

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.” (Daniel 11:43).

“In the year 1517, Selim I. marched against Egypt, at the head of an army of one hundred and fifty thousand men. After repeated battles, and the most determined resistance on the part of the Mamelukes, Selim became master of Egypt, but not until after the streets of Cairo, in the desperate fury of the defenders, had been a scene of slaughter for three days and nights”.<sup>5</sup>

The treasurers of the Mamelukes and of all Egypt became the Turks’. “Not satisfied even with these, he extended the power which conquest gave him, over the wealth of individuals as well as of the state. Above five hundred

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<sup>1</sup> Keith (1847), vol. 1, 150–155.

<sup>2</sup> Clarke (1832), Daniel 11:41.

<sup>3</sup> Clarke (1832), Daniel 11:42.

<sup>4</sup> Wodrow (1844), 221.

<sup>5</sup> Keith (1847), vol. 1, 161.

families of the noblest and richest of the Egyptians were commanded to remove from Cairo to Constantinople, and a great number of the women and children of the race of the Mamelukes were also transported thither in ships hired for that purpose. Into this fleet, besides the king's treasures and riches, he conveyed ALL the public and private ornaments of that most rich and famous city."

Moreover, the nations bordering Egypt brought tribute. Cyreniaca and Ethiopia sent "their ambassadors with presents, acknowledging their submission, or assenting to his dominion as the new lord of Egypt, and rendered the same tribute, or entered into the same confederacy with him, as they had done before to a government which had been established for centuries. The Libyans and Ethiopians, it may be said literally, were at his steps."<sup>1</sup>

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (Daniel 11:44).

Various Puritans suggested that the tidings could be the return of the Jews to Palestine since the Jews had in some numbers been living in Eastern Europe and Russia and in Persia (Iran). Indeed, there persisted a view until the mid-19th century at least that whole bodies of Jews (or the "Lost Ten Tribes") were living somewhere in the East, and would consequently return.

Joseph Mede and others also suggested that in fact it was Christians coming from the East. Often the idea was joined to the notion of advancement of the Gospel as well as the return of the Jews and the beginning of their conversion.

The Turks themselves did suffer the worst possible blow, when European powers struck against them during World War One. The Australians and New Zealanders (nations from the east) attacked Beersheba from the eastern side, opening up the liberation of Palestine from the Turks. This is famously remembered as the last great cavalry charge. This victory led to the British capture of Jerusalem, and the fall of Damascus, and the eventual surrender of Turkey.

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<sup>1</sup> Keith (1847), vol. 1, 162–163.





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Figure 53 ANZACs at Beersheba in the First World War.

Bishop Newton, writing in 1746, already could foresee that Russia and Iran were a threat: “If this application be not admitted, yet it is universally known, that the Persians are seated to the east of the Othman dominions, and the Russians to the north. Persia ... may become again, as it hath frequently been, a dangerous rival and enemy to the Othman emperor. The power of Russia is growing daily; and it is a current tradition among the common people in Turkey, that their empire shall one time or other be destroyed by the Russians”.<sup>1</sup>

“Sir Paul Ricaut in his account of the Present State of the Greek Church, speaking of the respect and reverence which the Muscovites have for the see of Constantinople, says also that ‘the Greeks on the other side have an esteem and affection for the Muscovites as for those whom ancient prophecies mention to be designed by God, for their avengers and deliverers in after-ages.’ Which, if it proveth nothing more, yet proveth that the Greek church interpreted this prophecy much in the same sense as we explain it. However, this may be, the Porte is at all times jealous of the junction of the two powers of Persia and Russia, and exerts all its policy to prevent it. They are certainly two very formidable neighbours to the Turks: and who can say what tidings may or may not come from thence to trouble the Porte?”<sup>2</sup>

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<sup>1</sup> Bp Newton (1754), vol. 2, 185.

<sup>2</sup> Bp Newton (1754), vol. 2, 186.

The proper Historicist view is that the prophecy of Daniel 11:40–45 is discussing the Turks, in that the Turks' main two threats were the Russians from the north, and the British powers from the east, since the British had been expanding from India into Afghanistan, and influencing Persia, as part of the Great Game. (The Great Game was the British Empire's attempted control or influence of Eastern nations in order to counterbalance the Russian Empire.) During the First World War Britain also gained control of Mesopotamia.



Figure 54 The Russian bear and the British lion menace the Turkish sick man.

It was the Turks (the Muslims) who went to the extreme of the widespread, deliberate mechanised massacre of the Armenian people (Eastern Orthodox Christians). The Armenian Genocide was designed to eradicate the Armenian people because of their professed religion. This was because Islam is always against Christianity, and that they desired to subjugate and destroy Christians who might prosper in their midst and act against them.

Sir Winston Churchill has been commonly quoted, “How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity.

“The fact that in Mohammedan law every woman must belong to some man as his absolute property either as a child, a wife, or a concubine must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men.”<sup>1</sup>

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<sup>1</sup> Churchill (1899), vol. 2.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

“Some commentators, that here both the Turk and the Pope are signified, the former of whom hath fixed his seat between the Mediterranean and Euxine seas at Constantinople, and the latter between the Mediterranean and Adriatic at Rome; both Antichrists, the one without, the other within the temple of God. But such notions are more ingenious than solid, and have rather the semblance of worth than the substance. Between the seas in the glorious holy mountain must denote, as we have shown, some part of the holy land.

“The same times and the same events seem to be presignified in this prophecy, as in that of Ezekiel concerning Gog of the land of Magog, He likewise is a northern power. He is represented as of Scythian extraction. He cometh from his place out of the north parts. His army too is described as consisting chiefly of horses and horsemen. He likewise hath Ethiopia and Libya with him. He shall come up against the people of Israel in the latter days after their return from captivity. He too shall encamp upon the mountains of Israel. He shall also fall upon the mountains of Israel and all the people that is with him. There the divine judgments shall overtake him, and God shall be magnified and sanctified in the eyes of many nations.”<sup>1</sup>

E. B. Elliott informs the reader that the time of the end must mean literally the end, meaning that verses 40, 41 were still future (as was admitted by Bishop Newton, Adam Clarke, etc.). Mede and Sir Isaac Newton identified the king of the south as the Saracen and his attacks on Roman Christendom; and the king of the north was the Turk’s attacks on Roman Christendom. The planting of the tabernacle must in the hill country of Judah, something which must be still a future event.

Elliott continued that some have interpreted the king of the north to remain as the Turk — that the division was between the Seljuk and the Ottoman, and that the tidings from the east were of the Mongols, and of the north, the crusades, after which they attained Constantinople, and making the glorious holy mountain between the seas to mean the mount of Hagia Sophia at Constantinople, — that its coming to an end would be still future.<sup>2</sup>

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<sup>1</sup> Bp Newton (1754), vol. 2, 187–188.

<sup>2</sup> Elliott (1862), vol. 4, 103–108.

Some have thought that the French could have the role of the king of the south, or become the king of the north, having fought both the Turks and the Papacy in 1798. The British had control of Egypt from 1882. During World War One the British then liberated Palestine, and the French took control of Syria.

Both Turkey and Egypt since have had somewhat vacillating histories, with degrees of secularisation in their respective nations. However, the fact remains that Turkey, Syria and Russia have not come to their end, meaning that this prophecy by all measures cannot be fulfilled.

The best indications are that Russia takes on the role of the king of the north, as G. S. Faber recognised: “we can scarcely doubt but that the king of the North is the colossal monarchy of Russia.”<sup>1</sup>

Almost invariably, however, such interpretations by the Historicists are inextricably linked with Armageddon. It is a central tenet of some groups that the Russian leader is the Final Antichrist.<sup>2</sup> The reality is that Gog’s battle — by linking Daniel 11:45 with Ezekiel 38 — precedes the final literal Armageddon campaign by some time. Gog, the Eastern Antichrist, must be the terminus or end of the Historicist exposition of Daniel 11, the focus of which is the trouble which comes on the Jewish people, the fall of Gog, and the Jewish conversion to Christianity (see Ezekiel 39, Daniel 12 and Romans 11).

In the Historicist sense, the passage should be interpreted to apply to the Republic of Turkey, which came into being by the establishment of political authority in 1923. The headquarters for this republic was Constantinople, which in 1930 was officially renamed Istanbul.

The “tabernacles of his palace” indicates that the structures of an Islamic nation would be set up in the place of what had once been a Christian city, thus the symbolic language. “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

The end here would indicate the end of the Turkish Empire, which would be in line with the drying up of the Euphrates as prophesied in Revelation 16. The latter part of the end was:

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<sup>1</sup> Faber (1808–1818), vol. 1, 274.

<sup>2</sup> Various Historicists, Millerites/Seventh Day Adventists, Christadelphians, Armstrongites and British Israelites.

1. The military defeat of the Turks in the second world war by the British Empire and the French.
2. The secularisation of Turkey under Atatürk.

This would then feed onto general weakening of Islam itself, of nations and people groups which were formally under the rule of the Turk:

3. Fragmentation of Islamic nations through nationalist movements (including the alliance of some with Nazism).
4. The proclamation of the State of Israel.
5. The Jewish control over Jerusalem.

The last promise is that “none shall help him”. This could indicate the conclusion of the Turkish control of Istanbul, that it would be taken from them by a Russian invasion. This final point would then link to the Futurist view.

It would also point to the end of Islam where final part of the prophecy states, “yet he shall come to his end, and none shall help him.” (Daniel 11:45).

In the Historicist mode, because this part of the verse comes after a semi-colon, it breaks from specifically referring to the Turks, and refers to demise of Islam itself, particularly as this was already established in the Historicist understanding of the 2300 year period.

Since the fall of the Turkish Empire, there has been a rise in secularist influence in Islamic nations. This has been in the context of the struggle between secularism and Islam generally, and has manifest in the conflict between secularist Islamic movements and traditional/radical Islamic forces specifically.

Any specific movement, such as the demise of the self-proclaimed “caliphate” of the Islamic State, would indicate the growing failure of Islam. Seeing that Russian-backed Syria and Iran, other radicals as well as the West are also against such things, it would mean that truly every hand is against the end of Islam. The destruction of Damascus (see Isaiah 17) could also fit in with this scenario.

Further, the projected invasion by Gog, with some Islamic nations as confederates, against other Islamic nations, would further exacerbate conflict within Islam. The fall of Gog could also be tied with the final fall of Islam, in that there were some briefly triumphing Islamic nations in confederacy with Russia.

## Background to the Futurist view of the Eastern Antichrist

By reading the Bible in Canonical order, the prophecy of Ezekiel 38 and 39 concerning Gog gives the following indicators of events which must be fulfilled. These are helpful in understanding Daniel 11, as a rule of Biblical interpretation may be stated as, using a straightforward passage to help interpret an obscure one.

The following points can be made from Ezekiel as put into chronological order:

1. In the latter days Israel is brought back from the sword (of Islam);
2. Gog has strengthened himself and his confederates;
3. Gog turns back, for a great invasion from Russia;
4. The Jews are dwelling in safety before Gog arrives;
5. Gog is to fall on the mountains of Israel after many days; and
6. The Jews have a spiritual renewal (Christianity).

As world events have unfolded, some have pointed to them as “signs” of the end times, particularly in connecting events associated with Russia. For example, the “ships of Chittim” in Daniel 11:30 indicate that Russian power is limited, and that nothing can happen until the right time.

During the Crimean War, the Russians attempted to wrest control of the Crimea, and ultimately, of Constantinople, from the Turks. However, the Western Powers came against them, being naval forces, and the ships of Chittim indicate the ships of the Mediterranean Sea, most specifically those of Cyprus (which is the modern name of Chittim).

Again, naval forces held in check the attempted war by Russia until the right time. Western powers used Cyprus in 2013 as a staging-post against Russia’s military build-up in Syria. The Russians pulled back from Syria, and thus sought to open up its naval options, by retaking Crimea in 2014, and by pursuing war with Ukraine so as to connect up between Russia and Crimea.

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.” (Daniel 11:33).

The description here is given of persecution of God’s people, especially by spiritual means. The sword of Daniel 11:33, for example, might indicate how the modern versions have been used by Muslims to attack the King James Bible. It might also indicate state sponsored suppression of

Christianity like that which took place in Communist countries and has continued under Islamic regimes. The flame might indicate the burning of the reputation of good Christians, making it difficult for them to operate in an “Ecumenical” environment, and may include the burning of their property in Islamic and Communist countries. The captivity might mean the suppression of Christianity, especially in Islamic and Communist countries. And the spoiling, likewise, both the ideological robbing of Christians of their doctrines, as well as the taking of their goods in Islamic and Communist countries.

Even though real and horrible persecutions have happened, the Western nations have spoken flattering words (see Daniel 11:34), speaking about how wonderful Islam is, and what a good relationship the nations together with Russia can have for a peaceful future. All these kinds of lies, including financial reasons for pretending that these people are good willed, has helped to produce a chorus of “interfaith” where the world has preached that all religions are equal, and can co-exist in harmony and tolerance. Thus, those blinded to the glorious Gospel of Christ (see 2 Corinthians 4:4) have been lulled into a false sense of surety about their future.

The rise of the wilful king (see Daniel 11:36–39) can include the background of the political movements of the 20th century. The word “indignation” refers to that which provokes the anger of God. Just as this has occurred with the Papacy in 1798 by means of the French Revolution (the Papacy now does not emphasise the use of the tiara), and by the limitation onto the Islamic forces by the drying up of Euphrates (Turkey), and by the collapse of communism and limitations on attempted caliphates, and the border wars around Russia, the grounds would be set for the impenitent rise of Gog.

In line with this indignation, the Romanists (through dissident Jesuits) have seeded for the Speculative Freemasons, Bavarian Illuminati and other such movements in Europe. Consequently, the French were full of their Revolutionary fervour and this worked to destroy Protestantism on the Continent through ideological subversion, even to England.<sup>1</sup>

Secular humanistic views and all the devilish doctrines connected with it, such as, evolution, Higher Criticism, psychoanalysis and Communism, all may be found to link in some way to Romanism. The Jesuits have been particularly active in promoting elements of Liberal Theology in the

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<sup>1</sup> Robinson, author of a work which describes the movements behind the French Revolution. See Bibliography for books on the Oxford Movement and the Jesuits.

Protestant world (particularly from the Second Vatican Council on). Communism particularly was one of their bastard children, and the attributes of the French Revolution passed into the Russian Revolution (1917).

Communist Russia (the USSR) and various Islamic nations joined up together in the United Nations. The United Nations itself had Humanism as a basis, and allowed Papal involvement. Under such influences, the United Nations was involved in the division of the land of Israel between Jews and Palestinians: “he shall cause them to rule over many, and shall divide the land for gain.” (Daniel 11:39b).

In this case, the dividing of the land of Palestine had been an ongoing Islamic endeavour. Furthermore, anti-Semitic powers, such as Iran, have been backed up by Russia.

“And at the time of the end shall the king of the south push at him” (Daniel 11:40a). The “time of the end” indicates the Infidel period, which began in 1798. The “him” is referring to the Russian power, which has had nations to its south push against it. There have been various examples of pushes against Russia, such as where France, in control of Egypt, marched into Russia under Napoleon. Again, the British and French, still in control of Egypt, fought against the Russians in the Crimean War.

The time of the end could also signify the last section of Islamic power in history, which means since about 1967 (the time coming after the 1335 days of Daniel 12, the Laodicean period of Revelation 3). In the 1980s, Egypt allied itself with the West against Russia. At the same time Russia was fighting in Afghanistan. The Americans were involved in promoting secular democracy, and eventually the USSR failed, and Communist power deflated. This also could be counted as an ideological push against Russia.

Egypt afterward went through various turmoils (from the Arab Spring). “And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.” (Isaiah 19:2). Prophetically, Egypt itself is destined for languishing: “And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.” (Isaiah 19:4).

The rise and progress of the final form of Eastern Antichrist would be by a Russian invasion, as well as a specific Russian-backed attack on Christianity by the power of Infidelity. Russia would rather build its confederacy with



certain Islamic nations to destroy its enemies and take over particular countries for gain than to compromise with what it sees as the greater enemy of Western Christian or Protestant-influenced nations.

It is also possible to see, in line with the drying up of the Euphrates as prophesied in Revelation 16, that the decline of the Turks and of all belligerent Islamic powers are included in the last end of the Islamic power, and that both the West and Russia will not help him, but rather, all hands will turn against Islam, so that “none shall help him”. In this way Russia is both against the final part of Islam, but also allied with other Islamic groups. The destruction of Damascus (see Isaiah 17) could also fit in with this scenario.

Using the points from Ezekiel 38 and 39, and tying them with Daniel 11 and by approaching known history with inductive reasoning, it would be possible to see that the land of Israel had already been brought back from the sword by the Jewish capture of Jerusalem (1967), and their protection of the “holy places”.



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Figure 55 The Dome of the Rock in Jerusalem during the Second World War.

The Dome of the Rock features prominently in the minds of some Bible prophecy interpreters. However, there is no reason it is to be removed prior to the arrival of Gog in Israel.

From Daniel 10, the prophet Daniel was expressly told that the vision is for his people in the “latter days” and for the time of “many days” (see Daniel 10:14). The same language is used in Ezekiel 38 when Gog comes to Israel. The reference to Daniel’s people would mean first the Jews in the literal sense. The prophecy appears to be showing how God would deal with the Jews in the Christian dispensation, but primarily it is the Christians, which are the focus of the prophecy.

The Jews are dwelling in safety before Gog arrives. This means that in the midst of the trouble with Islam, the Jews must come into a lulled sense of security and relative safety.

It is a fact of history that the Jews have not been forgotten by God since their prophetic destiny is to be converted to Christ (see Romans 11:26), and God has been getting them into a position whereby they will be able to hear the Gospel en masse. Thus, for the Jews to have been enjoying an opportunity for prosperity in their homeland (particularly from 1967 when they were able to occupy their ancient land), it has been to eventually bring them to Christ.

## The Futurist view of the Eastern Antichrist in Daniel 11:30

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” (Daniel 11:30).

According to the prophecy, Russia’s first attempted military movement into the Middle East proper will be thwarted by a naval fleet near or based in Cyprus.

The “holy covenant” may be indicating English-speaking Christianity, because it is they who have been the most prolific preachers of Scripture doctrine and evangelism. Hence, the Russian leader will stand against the Holy Bible, and will gather both military and theological “intelligence” against the Biblical view of Bible understanding, especially of prophecy.

This is possibly because Christians in America have encouraged both the US government and the Jews against Russia, pointing out to them warnings about Russia’s ambitions. Thus, Russia would first need to thwart the “ships of Chittim”, both by a new strategy of gaining naval control of the Black Sea and into the Mediterranean around Cyprus, and secondly, by the

elimination of potential threats in the USA. The first progress toward Crimea for its own naval use in 2014 was therefore important for its future. As for the USA, there are two types of threats that the USA poses against Russia. The first is the strategic threat, which is the military, economic and ideological (democratic) threat. The second threat is that of certain Bible prophecy preachers, and the ultimate backing of Israel as a consequence of their teaching.

One way the Russian leader will try to eliminate the anti-Gog preachers is by deception with the nation pretending to withdraw into itself, and by promoting theology from Orthodox, Muslim, Infidel and especially reprobate “Protestant” sources to refute the proper interpretation of Ezekiel 38 and 39. This might be carried out by somehow eliminating certain American preachers. Another pincer, directly in line with that, is for Russia to seek both the economic collapse and the military weakening of the United States. This could happen in several ways.

From the divine perspective, if a nation like America sins by embracing Infidelity and throwing off Christianity, God will raise up in judgment an agent (i.e. Gog) as a means of chastening them. The specific reference to the Russians having intelligence with those who forsake the holy covenant could mean both Christians who turn apostate and then publicly “expose” the American preachers, as well as Westerners who defect with espionage and other information to Russia.

Prior to the fulfilment of this verse, Gog, the Russian leader, will have politically taken over Russia, and joined to confederate allies. Once this has happened (some years may pass), the actual war against Israel will begin when the Russians turn their attention to focus on the Middle East.

## The Futurist view of the Eastern Antichrist in Daniel 11:31

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

The arms that “stand on his [Gog’s] part” refer to coming into a commanding military position. This would indicate that the Western nations by this time will be in a weakened condition, not disposed for war either through unwillingness or economic reasons, so that they will not be able to make Russia stand down as they have done previously.

In another sense, the reference to “arms” might also indicate how modern versions of the Bible and apostate scholasticism backing them will cause many unbelieving “Christians” and theologians to come out against the proper interpretation of Ezekiel 38 and 39, and claim that the Ezekiel prophecy does not mean Russia.

The “sanctuary of strength” indicates English-speaking Christianity, and to pollute it indicates an effort to malign it. Furthermore, the “daily sacrifice” indicates the prayers made in English by believers, which might then be “take[n] away” through modernistic textual criticism and related studies based on the Greek, Russian or Arabic languages as mandated by the Russian leader. Thus, the prayers of Christians are taken away and to be replaced (in Russia) by the blasphemous chants of Muslims and those of icon-worshipping Eastern Orthodoxy.

## The Futurist view of the Eastern Antichrist in Daniel 11:32

“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.” (Daniel 11:32).

Those who do wickedly against the covenant will be the Muslims, infidels and heretics against English-speaking Christianity. They will think that Gog is for their benefit but they will ultimately be led to their destruction with this ungodly alliance.<sup>1</sup>

In the face of this, those Christians who are truly faithful to their covenant with Christ (encompassing the holding to the true Bible) will be strong, and will do things in word and deed in resistance to Gog. The exploits will, in fact, undermine the actions of Gog and may indeed be of a nature whereby Israel is given a prophetic warning through preaching about Ezekiel 38 and 39. This preaching could be by direct communication within Israel as well as by radio, television and internet. “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18).

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<sup>1</sup> Dugin (2012), chapter 14, “There can be and there really exist people, in the West and even in the United States of America itself, who do not agree with the present state of affairs and do not approve of modernity and postmodernity. They are the defenders of the spiritual traditions of the pre-modern West. They should be with us in our common struggle. They should take part in our revolt against the modern and postmodern worlds. We would fight together against the common enemy.”

## The Futurist view of the Eastern Antichrist in Daniel 11:33

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.” (Daniel 11:33).

Those of understanding among the people may include people who have attempted to preach to the Jews, and also those in free nations who make a stand based on Scripture against Gog. Notwithstanding, they will also recognise that Gog is God’s weapon to punish Western Infidelity but, “Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the LORD will not cast off his people, neither will he forsake his inheritance.” (Psalm 94:12–14).

The instructing of many occurs, as mentioned, by various means of witness with Christians warning against Gog, against Islam and admonishing people to repent of sin. Such Christians will be targeted. It would appear that any Christian coming into Israel to preach to the Jews at that time, before Gog has come to his fulness of rebellion, will be acted against. The same type of persecution will happen in other Muslim countries, and in Eastern Europe. It would be expected that Muslims would come against them in those places.

It also appears that ministries, particularly those in the United States, Canada and Britain, will be targeted. Those that would speak about the Gog prophecy will suffer persecution and some will fall by the sword, by flame, by captivity and by spoil. This does not necessarily indicate persecution from Western governments (in a state of war themselves against Russia), but that Christians might suffer from a theological battle within Christianity itself.

One consideration is that people might try to preach against Russia, only to be defeated by the “sword” because they are using modern versions, and can be refuted on those grounds. Another is that they might have wrong interpretations about the end times, and so be “burnt”. Another is that by the actions of ecumenism and interfaith, they might be constrained into “captivity”. And that by wrong doctrines, and accepting of carnal ideas and errors, they might be “spoiled” by philosophy and vain deceit (i.e. both robbed and corrupted).

The “many days”, in an exclusively Futurist Eastern context are the days of Gog, the Eastern Antichrist, who will come against the Holy Bible and its accurate prophecies.

## The Futurist view of the Eastern Antichrist in Daniel 11:34

“Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.” (Daniel 11:34).

The “fall” referred to indicates both the collapsing of Christianity’s influence in some places, and also the decline (even by direct warfare in North America) of the United States. The “little help” they will receive for a time will be through the actions of the resistance of the United States to its demise but this will not be sustainable.

The flatteries include what will come from Roman Catholic leaders who may say nice things, and may themselves feel as if they must align together with the rest of the world, but in reality provide little meaningful resistance beyond mere claims of solidarity.

While it could be conjectured that wars in India, China or other such regions might be severe at this time, these have little to do with the religious questions, but more to do with the course of warfare.

## The Futurist view of the Eastern Antichrist in Daniel 11:35

“And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.” (Daniel 11:35).

Those “of understanding” who are to fall probably indicates that good Christian ministries in the United States shall by that stage also come to be victims in the war. This is a proof also that there will yet be people willing to stand for the truth, and that will cause true Christians to drive errors out of the Church, and to begin to execute the method of the Laodicean spewing, which is the very action needed to have an uncompromised Church, separated from worldly influences (see James 1:27, etc.).

Those who put Gog’s invasion in some way to be connected to the Great Tribulation (particularly Pretribulation Futurists who would think that

there has been no Rapture as yet) may realise that since there is no destruction of Rome, no mark of the beast, and so on at that time, may therefore come to some perplexity about their own views. In those things, they may be admonished by the Lord in their suffering under a North American invasion, and come by the difficult route to be prepared to accept the true view.

After this war, the move to purify or cleanse the Church indicates that America will no longer be in a leading position in the Church but that now another stand will have arisen. This is likely to be a combination of the Word of Faith and King James Bible doctrines raised as an ensign from the isles of the sea, far out of Gog's reach.

The reference to the end, and the notion that it is appointed, indicates that there is to be knowledge among believers of the timeframe, and an overcoming of fear, knowing that the evil days are limited.

## The Futurist view of the Eastern Antichrist in Daniel 11:36

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” (Daniel 11:36).

Having given a description from verses 30 to verse 35 in relation to the rise of Gog and the existence of English-speaking Christianity, the focus now is upon the political and ideological personhood of Gog himself.

Verse 36 begins by speaking about the “king”, which means Gog. It says that Gog is to do according to his will, meaning that he is not a Pagan (as Antiochus), nor a Muslim (as Mohammad), but an Infidel “against the God of gods”. This is, of course, not to say that he will have no religion. He will be very religious but will define his own brand of religion as a way to exalt and magnify himself. (Not unlike Thomas Paine's statement that his own mind was his own Church.) Thus, his humanistic goals (like others before him) will be to enthrone the god that exalts his own purposes. As Daniel 11:38 states, Gog will “honour the God of forces”, meaning that he will uphold the militaristic, violent god that will empower his conquering of other nations. This may be the idea that the human will can challenge “fate”. “The Fourth Political Theory must draw its ‘dark inspiration’ from

postmodernity, from the liquidation of the program of the Enlightenment, and ... interpreting this as an incentive for battle rather than as a destiny.”<sup>1</sup> It is also likely that he will seek to fulfil Islamic aspirations, and be claimed by certain Muslims to be the hand of Allah. These exact ideas were expressed by the Russian philosopher, Aleksandr Dugin.<sup>2</sup>

Also, his economic, educational and other such policies will be successful, and things may appear for a time to go well for him, until his time is “accomplished”. But the Scripture refers to itself as “that that is determined”, indicating that the Scripture is inescapable for him, even though he will seek to downplay its prophecies relating to his foolish invasion of Israel. The true Scripture will be present at that time, and it will be known that what God has determined, He will do. He will bring down the haughty, and raise up the lowly.

## The Futurist view of the Eastern Antichrist in Daniel 11:37, 38

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” (Daniel 11:37).

The reference to the “God of his fathers” shows that Gog is from Eastern Orthodoxy, and that he disregards that tradition. This means that he

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<sup>1</sup> Dugin (2012), chapter 1.

<sup>2</sup> Dugin (2012), chapter 1, “However, if modernism is exhausted in postmodernity, then at the same time, the period of direct ‘theomachy’ comes to an end along with it. Postmodern people are not inimical towards religion, but rather, indifferent. Moreover, certain aspects of religion, as a rule, such as Satanism, and the ... postmodernist philosophers are quite appealing to many postmodern individuals. In any case, the era of persecuting Tradition is over, although, following the logic of postliberalism, this will likely lead to the creation of a new global pseudo-religion, based on scraps of disparate syncretic cults, rampant chaotic ecumenism, and ‘tolerance’. While this turn of events is, in some ways, even more terrifying than direct and uncomplicated dogmatic atheism and materialism, the decrease in the persecution of faith may offer an opportunity, if the representatives of the Fourth Political Theory act consistently and uncompromisingly in defending the ideals and the values of Tradition.

“It is now safe to institute a political program that was once outlawed by modernity. ... It is not by chance that the heroes of postmodernity are ‘freaks’ and ‘monsters’, ‘transvestites’ and ‘degenerates’ — this is the law of style. Against the backdrop of the world’s clowns, nothing and no one could look ‘too archaic’, not even the people of Tradition who ignore the imperatives of modern life. The fairness of this assertion is not only proven by the significant achievements of Islamic fundamentalism, but also by the growing influence of extremely archaic Protestant sects (Dispensationalists, Mormons, and so on) on American foreign policy. ...

“Thus, the Fourth Political Theory may easily turn toward everything that preceded modernity in order to draw its inspiration. ... This marks the return of theology, and becomes an essential element of the Fourth Political Theory. When it returns, postmodernity (globalisation, postliberalism, and the post-industrial society) is easily recognized as ‘the kingdom of the Antichrist’ (or its counterparts in other religions — ‘Dajjal’ for Muslims ... and so forth). This is not simply a metaphor capable of mobilising the masses, but a religious fact — the fact of the Apocalypse.”



advocates a form of modernism. He will disregard the “desire of [Orthodox] women”, meaning he will not regard their Virgin Mary. Also, he will disregard “any [Orthodox] god”, meaning that he will not regard any of the Eastern Orthodox saints (which have been lauded as “gods”). He will magnify himself above all of this tradition to honour another god, as indicated in verse 38.

It has also been suggested that he is narcissistic, and further, may be a sodomite, “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” (Romans 1:27).

“But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.” (Daniel 11:38).

His estate is where Gog’s power and political position will be established. Because of his alliances with Islamic nations, he will honour a god called the “God of forces”. This is a mechanistic, impersonal view of the forces of the universe, which will match up with the Islamic view of their impersonal god, Allah. This “god whom his fathers knew not” means it is very different from the Early Church view of God, but may be evident in both Eastern Orthodoxy, Islam and Infidel beliefs of a mysterious “God”. He may honour this idea by building education centres and spiritual places (e.g. costly temples or mosques) for his followers’ use.

## The Futurist view of the Eastern Antichrist in Daniel 11:39

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.” (Daniel 11:39).

The “most strong holds” indicates places like Constantinople, and other such ancient cities and strong places of old, which will now have been conquered by Gog. He will put forth wealth for the elevation of a strange god. Some of his followers will think of it as the Islamic god because it is strange to the setting of the Christian God.

The more success Gog has, the more he uphold to this god, a god which will serve his purposes. When it says that he causes them to rule over many, he

means his Islamic followers, who are joined into the same thing. Muslims will see Gog as being the one who fulfils their Islamic dreams.

And when flushed with this success, they are apportioned countries and nations, and even the land of Israel will be divided in favour of those of Islamic nations, for the Jews at this time would be facing the danger of genocide. Of course, according to Ezekiel 38 and 39, the genocide never happens.

## The Futurist view of the Eastern Antichrist in Daniel 11:40

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40).

This is a repetition made in summary of the actual warfare of Gog. The first thing that happens is that the king of the south, the leader of Egypt, or the power behind Egypt, pushes against Gog. Egypt might attempt to gain control of Russian interests in the Middle East, or somehow engage in a surprise attack against any Russian flotilla that may be in the Mediterranean.

This Egyptian attack will be the catalyst of the whole war waged by Gog. This means that this event will occur just after Gog appears on the Russian stage. The first focus of the war is that Russia will want to attack Egypt, but will need to deal also with other barriers, such as Turkey, and also see if they can gather up many allies, which they should easily achieve, according to Ezekiel 38.

The Russian army will engage in a series of offensives, diplomatic, economic and military. Thus, they will gain neighbouring countries and even attack Europe “like a whirlwind” (air force, helicopters), “chariots” (tanks), “horsemen” (motorised infantry) and “many ships” (navy). Overflowing and passing over is a specific reference to Gog to both passing through Turkey, and perhaps also across the Earth to North America.

The direct reference of passing over might mean an amphibious assault onto Egypt (the word “pass over” points to Egypt back in Exodus, with the original “passover” in Exodus 12:23).

Overflowing means that there will be great numbers, and large contingents of ground troops, which will have great success in military campaigns, spreading out from the geo-political epicentre of Russia, which also is the strategic heartland of the earth's landmasses (known as geopolitical strategy). This is one important reason why controlling eastern Russia has been pursued in past wars.

One of the greatest prizes for Russia is the control of the Suez canal. With this advantage, it will be able to dominate world trade.

## The Futurist view of the Eastern Antichrist in Daniel 11:41

“He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” (Daniel 11:41).

The Russians and their allies will enter Israel, and by that stage, have advanced in fighting towards Eastern Asia, Western Europe, North America and many other places. However, the country of Jordan shall be able to escape. It is probable that conquest would be inevitable, so Jordan will decide not to stand and fight but to pursue another option, which the other nations did not do. While a number of other nations in the region are allied with them, some also are conquered, or have ongoing fighting in them.

## The Futurist view of the Eastern Antichrist in Daniel 11:42, 43

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” (Daniel 11:42).

The “hand” of Gog is referred to several times in Scripture, which makes it likely that this is a significant reference. In this case, the pretext of peacekeeping or whatever can turn into a brutal occupation. This seems to be what occurs under Gog, so that Egypt ends up languishing under a puppet king in a famine-ridden nation.

Although Jordan will have escaped, Egypt (which was the whole focus of the exercise) shall not.

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.” (Daniel 11:43).

The land of Egypt, with its strategic Suez Canal, however, will be seized. The Egyptians will suffer sorely punishment. Gog’s allies include the Libyans and the Ethiopians.

Seeing that the Russians will have created an alliance of Eastern Orthodox and Islamic nations, it will follow that economically anti-Semitism would be interwoven in their ideology.

## The Futurist view of the Eastern Antichrist in Daniel 11:44, 45

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” (Daniel 11:44).

His attempt to invade Europe will fail, as to “stretch forth his hand” indicates that he may overextend himself on all fronts (North American, Western European, East Asian).

The east means the area beyond Euphrates, and the north means his home territories in European Russia. It would seem that the ongoing battlefronts in various quarters may become bogged down in Europe, North America and East Asia. Also, there is the possibility that there will be missile fire from nations, such as Britain, France or the United States, which reach Russia and possibly destroy key assets.

The tidings from the east will be twofold, both natural, such as the military and economic prowess of eastern nations, and spiritual, such as the news of religious revival in some countries laying off to the east. These would have to be islands and already have had a great degree of Christian influence among them, which heretofore will not have been mightily stirred by the Holy Ghost, though long prepared for it by divine providence.

Therefore, Gog, the Russian leader, as the final Eastern Antichrist, will enact with fury the plan to move against Jews and true Christians within his realms.<sup>1</sup>

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<sup>1</sup> J. A. Browne (1827), 111.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

Gog will set up his military establishment at Jerusalem but at the same time, just as he is about to carry out the greatest holocaust yet on the Jews, his armies will turn on themselves, divine wrath will be manifest against him, and he and many soldiers will die on the mountains of Israel, and all nations, even his confederates, will turn against him. This Eastern Antichrist “shall come to his end”, as Ezekiel spoke, “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I *am* the LORD their God from that day and forward.” (Ezekiel 39:21, 22).

It is important to reaffirm that this is not the Armageddon campaign, which will occur after the Translation of the Saints. Also, in the Gog campaign, no Western European forces are in Israel at this time, and his war with the nations and invasion of Israel does not take place at any time connected with the Futurist tribulation period, since Gog is prior to the Great Tribulation.

This means that the Futurist (Eastern) interpretation of a final Eastern Antichrist is, in fact, the correct assessment of the Futurist view, which connects precisely at the end of the Historicist view of the Eastern Roman Empire/Islam.

PHRASE	PRETERIST	HISTORICIST	FUTURIST
“ships of Chittim” (verse 30)	Rome	Rome	West
“against him” (verse 30)	Antiochus Ephiphanes	Syria	Russia
“he shall even return” (verse 30)	Antiochus Ephiphanes	Rome	Gog
“the glorious holy mountain” (verse 45)	Antiochus in Armenia	Constantinople	Jerusalem
“he shall come to his end” (verse 45)	Antiochus in Armenia	Turkey	Gog
“none shall help him” (verse 45)	Antiochus in Armenia	Islam	Gog

Table 19 The three views of Daniel 11:30 and verse 45 compared.

# THE SCRIPTURE OF TRUTH PROPHECY — PART THREE (DANIEL 12)

Daniel's open vision of an angel dressed in linen prophesying of the end of the Gog war, as well as of the coming Millennium, and of events in conclusion to the Book of Daniel, including a summary of timeframes, the first relating to the three Western fulfilments, and the second times in relation to the three Eastern fulfilments.

## Tying together into chapter 12

**A**FTER having given an overview of history to the fall of Gog in chapter 11, the angel dressed in linen speaks again to Daniel of Michael about his spiritual fight with various devils in line with the plan of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." (Ephesians 6:12). The warfare that believers are involved in is also a good fight. However, it is in practice the godly angels which are dealing with the devils in the spirit, as based on the confessions of the righteous. (Speaking in agreement with God's words is the method of binding devils and loosing angels.)

This passage is dealing primarily with the Jews, but must be understood in reference to and on the basis of Christianity. Therefore, the prophecy at the beginning of chapter 12 cannot really apply to the Jews in the time of the Maccabees, but only in the sense of looking forward to the time of the Romans coming, and beyond, in the ultimate purpose and destiny of the Jews as linked with the Christian gospel, in the First Coming of Christ, and in the Restitution.

The 19th century prophetic writer, William Llewelyn, identified that there were two main branches of God's dealings — the Jewish and the Christian, "which may also be considered as two successive developments of one and the same system, of which the first had two distinct existences: the one separate and independent, as regards itself, — the other typical, in its relation to the second; and in this latter aspect, the more minutely the details of the Jewish history and economy are examined, the more striking will appear its symbolical connection with the spiritual Church of Christ". Such a degree of connection between these is to be thought absolutely marvellous.<sup>1</sup>

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<sup>1</sup> Llewelyn (1870), 97, 98.

He thought that a “twofold application” or “double meaning”, is attached “to many portions of Scripture relating to them.”<sup>1</sup>

The 12th chapter of Daniel concludes with the bridging of the main interpretations into two interpretations. First, there is the dealing with Russia and the northern confederacy by God, and the consuming against them by the coming of the King James Bible and Church Restitution, with the subsequent effect on Infidelity, Romanism and Islam. Second, there is the beginning of the conversion of the Jews and preparation for the Translation of the Saints, which leads directly to the future Great Tribulation period, the Second Coming and the Millennium.

A holistic view of the Eastern lineage, when integrated together, and in light of the greater Western lineage, shows the outworking of the Medo-Persians into the Greeks and into Roman History, and through the Eastern line, into Islam, and from there to Russia, to the very end of the Eastern power — and relates to the fall of Infidelity.

Referring back to the second chapter of Daniel, which outlines the great image of Nebuchadnezzar’s dream, the preparation of the Western side of Rome in the turning into the future 10-king confederacy can be seen.

The strange irony is that Russia and Islam have been preventing the finality of the end times. As long as they have stood in the way of the Gospel advancing from the East back into Infidel Europe, there can be no re-Christianisation of Europe, which is the essential and necessary environment for a false militaristic pseudo-Jesus to come into (the final Roman Antichrist). There is no “Christian” deception if the final Western Antichrist appears as an atheistic infidel, for how could he be like Christ and pretend to be God in this case (see 2 Thessalonians 2:3, 4)? This means that the very conception of current-day Christianity will have to change, from the false suffering theology of Western nominalism into one of triumphant faith, and for Christianity to assert itself more distinctly through civil authority. This will undoubtedly take place in the upcoming Church Restitution period, after which there will be the appearance of an apostate Romaniser, exhibiting both a military and religious nature, and deceiving Europe in what he will then propose to be the conception of normal Christianity.

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<sup>1</sup> Llewelyn (1870), 100.

Scripture does not back a massive and long deception in regards to the Church's moral decline, prior to the Translation of the Saints, in order to pave the way for the final Western Antichrist. This is because the Church is not subject to Antichrist but rather the opposite is the case: this final Western Antichrist must fit into the mould that the Church leaves for him. That is, the Church, after having now lived in blessing upon Earth, successfully evangelising nations for Christ, and even exhibiting militaristic and civil characteristics (in the current context of present nations), it would, therefore, follow that the Antichrist should likewise act to mirror the powerful and advancing Church before its sudden departure from the planet Earth. He could claim to be the return of Christ, which would now be so famously known and expected among the nations.

The opposite, unbiblical view is far too defeatist and ridiculous, as though deception and unbelief could so overtake Christianity, that the vice of riches could play such a central role, that the fall of Russia's armies in Israel could be of so little consequence, and that the Jews could never come out of their trapped, unconverted state. Yet, even the most pessimistic of Dispensationalists expect Jews to be preaching (some kind of) the Gospel with zeal and power when the rest of the Church has departed!

The fact is that God cannot fail. His Church must be built, the seed must become a mighty tree, and there must truly be a great witnessing of Christ to the nations before the Translation of the Saints (the Rapture).

While Christianity should grow and have great influence, even a militant attitude, this does not mean that Christianity should rise up with a carnal sword to take over the nations. The view has been taken too far by Christian Reconstructionists, Postmillennialists and those who espoused a millenarian Social Gospel.<sup>1</sup> The Bible indicates a moderate period of "present time" Christianisation, being the beginning of the times of restitution, known also as the latter days glory of the saints (see Proverbs 4:18, Isaiah 60:1, Romans 13:12, 2 Peter 1:19, etc.).

## The Literal view of Daniel 12

The proper Futurist view recognises that spiritual Israel has a particular inheritance in the latter times, which is to know the prophetic Word of God. The same spiritual prince over natural Israel, the archangel Michael, is also standing for spiritual Israel in the latter days. Note that Michael is called "prince", not "Prince" (with a capital "P"), so he is not, as some

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<sup>1</sup> not to be confused with "social justice" (Leftism) and the Civil Rights movement.



erroneously say, equivalent to Christ or the Messiah. The meticulous Bible student will know the difference between the Messiah who is identified in Daniel 9:25 and the angel Michael in Daniel 12:1. Jesus Christ is the Son of God Who is eternal, while Michael is a created being.

## Events after the final Eastern Antichrist is destroyed

“AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12:1).

In the proper Futurist view, Daniel 11:45 refers to the defeat of Gog, who is the final Eastern Antichrist. Thus, the phrase “at that time” in Daniel 12:1 refers to this defeat and events following it, such as the beginning of the conversion of natural Israel to Christ. “So the house of Israel shall know that I *am* the LORD their God from that day and forward.” (Ezekiel 39:22).

The angel Michael specifically stands at this time for the “children” of Daniel’s people, which are clearly the natural descendents. A great “time of trouble” that has never been seen before (the Great Tribulation) is to be after the defeat of Gog but before the defeat of the final Western Roman Antichrist in his Armageddon campaign.

The deliverance from the Great Tribulation is promised to those of Daniel’s people who “shall be found written in the book”, which is the Book of Life (see Revelation 20:12–15). This deliverance is, of course, the Translation of the Saints as described in 1 Thessalonians 4:16, 17. “And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.” (1 Thessalonians 1:10).

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.” (Daniel 12:2).

This can be taken as a general statement of the fact of two bodily resurrections. Daniel was writing about the far future (relative to his time), and so those events, which are in fact two separate resurrections, were spoken of side by side.

These resurrections are physically connected to the “dust of the earth”, which is where physical bodies reside. Death is likened to sleep, which is

how the body appears to the living (see Ephesians 5:14). The first is the resurrection of the righteous, which time started from the resurrection of Christ, will be manifest in the Translation of the Saints, and the Second Coming, and will occur through the Millennium. The second resurrection is that of the damned, which occurs at the end of the Millennium. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20:12).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3).

There are rewards attached to the works that Christians do while on the Earth. These rewards are very significant and last "for ever and ever". The wisdom of God is necessary for the righteous to operate in the will of God. "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Proverbs 11:30).

## The Spiritual view of Daniel 12

Daniel had, in chapter 10, set himself to understand the prophecy. The angel clothed with linen met him, and not only spoke words of faith to him, instructing him to "Fear not", but also told him that that he was come for Daniel's words. This includes the idea that the angels were operating in order to get Daniel to write this important section of his book, and that the devils were attempting to block this. The devils were attempting to use the various kingdoms in order to fight against the people of God and against the continuation of true Scripture through history.

"But I will shew thee that which is noted in the scripture of truth: and *there is none* that holdeth with me in these things, but Michael your prince." (Daniel 10:21). The operations of the words with power has come to be most understood in the Word of Faith doctrine from the 20th century. Likewise, this is with the King James Bible Only doctrine, which stresses that the exact meanings of the words have come to the present and that the words are supremely accurate in English.

Therefore, the ultimate spiritual battle taking place is that the angel Michael is fighting for the Word of God to come to the people of God. The angel in linen seems to have the role of causing various factors in time to contribute towards the full understanding of the Word, while Michael is fighting the

devils in order to bring about the conducive situation of one kingdom or another in order for the Scripture to come at the right time. Later, in Revelation, perhaps even the same angel is also the one which came to John to show him the vision of the Book of Revelation.

The history of the vision is for the latter days, and for many days (see Daniel 10:14), which is the same terminology used in Ezekiel 38 and 39 concerning the coming and fall of Gog and Magog.

The purpose of the vision is to explain that while God got His Old Testament to the Jews and the New Testament to the Church, the Bible has been entrusted to spiritual Israel, and that in the future, the Jews will be converted and join in with spiritual Israel. Thus, natural Israel will receive the King James Bible as the very words of God being conveyed by the faithful remnant of the Church and will be obedient to these words (firstly through obeying the Gospel to believe on Christ as Saviour).

The mission of Michael to ensure that natural Israel merges into spiritual Israel is related to the King James Bible and must be from the time of the fall of Gog and the hordes of Magog. This means the preaching of the Gospel should be through the King James Bible to the Jews. Michael is fighting alongside the linen angel for the holding to the exact word that is noted in the Scripture.

According to the Historicist view of the eleventh chapter, the angels were involved in this action from the time of Darius to the fall of Gog. The linen angel strengthened a king, and Michael deposed kings. "And now will I shew thee the truth." (Daniel 11:2a). Since the context is the truth, the Scripture of truth (see John 17:17), it would mean that Gog's actions at the end are in some way related to this.

One major factor in this seems to be the Islamic false scriptures, the Koran. The Koran, which was completed in 632 AD, is a kind of antithesis to both the Old Testament (the Jews) and the New Testament (the Christians). This means that the doctrine of the Koran and its supposed perfection, and the doctrine of the King James Bible and its perfection in teachings and words, are in direct opposition to each other. Although modern biblical scholarship does not uphold a perfect Bible version, the upholding of the standard of the King James Bible does withstand the Koran.

## The Spiritual view of Daniel 12:1

“AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12:1).

Under Gog (the Russian leader) there is a robbing of the Jewish people of Israel, with the threat of great genocide (Islamic leaders mandate the elimination of the Jewish “stain”). Yet the Jews shall be delivered, and this is ultimately because, in the spiritual realm, Michael must move against that evil principality behind Gog, thus disposing of him. Furthermore, God will intervene in history by coming to Earth, and by the sword (spiritual and symbolic) will destroy and discomfort the enemies of the Jews, that is, the armies of Magog and their allies.

The trouble that the Jews then face is not the same as the war upon Jerusalem by the future Western Roman Antichrist, but a separate prior war where Gog (the Eastern Antichrist) occupies Jerusalem, and makes his camp there. (Whereas the future Western Roman Antichrist would likely from Constantinople proclaim himself God, not in a rebuilt temple at Jerusalem — but that event is somewhere future to the time of Gog.) It is also likely that Gog will link himself with the Dome of the Rock at Jerusalem, and plant his encampment in that area. God has a final mission for the people of Israel and it is not in His plan to abandon them but rather that they be transferred into spiritual Israel to do a final work for Him, namely to show the power of the Messiah to change people through the Gospel. Indeed, as will be shown through the Jews’ mass conversion and their subsequent evangelical zeal throughout the Earth, there is a powerful plan to finalise this present evil world.

Another deliverance for the Jews, is not only that Gog falls, but that they begin to turn to the Gospel. They are made ready to respond to it from the time of Gog’s presence there, and certainly are opened up to it mightily by Gog’s dramatic fall.

Reference to the Jews being found written in the book is not only those who are to be saved, in the Lamb’s book of life, which is spiritual, but also that they are able to identify themselves as those who prophetically respond according to the Gospel they can see written in the Christian New Testament, that is, in the King James Bible. Through Bible prophecy

properly shown to them in the pure Bible, the Jews will be able to discern clearly their place in history.

There is, therefore, no need for the Old Testament Levitical practices to be reintroduced, nor for the Jerusalem temple to be rebuilt, nor are there any grounds to think that salvation should be by the law. Rather, the work of the Holy Ghost is about bringing the Jews into the Christian Church, which is spiritual Israel. As many of the Jews as believe the Gospel are saved.

The prophecy of Psalm 40, “Sacrifice and offering thou didst not desire”, would then be fulfilled, which is that the outward ceremonies of the Hebrew Old Testament are not the way, but the new and living way of Christ, as received in the heart by faith, to live according to the New Testament. This means there must be possession of the entire Bible, as written in English.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3). The witness of world evangelism for Christ is by the standard of the Scripture (the ensign) and by the proclamation of the Gospel (the trumpet). And, “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.” (Isaiah 18:7). This means the King James Bible will be brought to the Jews and presented before the heathen for effective worldwide evangelism.

Zion is not only the place of the Jews (Jerusalem in Israel) but also of the Church being cleansed. Thus, error in the Church must be reversed, and Atheism and associated ideologies be seriously stricken.

The promise must ultimately be for the deliverance of spiritual Israel. The Church cannot have people being converted into it if the Church itself has uncleanness, compromise and lukewarmness in it. This would mean that the great fall of Gog would correspond with a great clearing out of error out in the Church, because people will see the truth of the Scripture coming to pass in a most dramatic and visual way.

The deliverance from the message of Islam, that says that the Bible is not reliable, must also be manifested. All the modernist scholarship that upheld the same view on unbelieving principles as what Islam said on their own

principles will be greatly weakened. The King James Bible is to shine to the nations as the standard of truth.

## The Spiritual view of Daniel 12:2

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.” (Daniel 12:2).

The symbolism of sleeping in the dust means spiritual death. The dust may be taken to mean the natural world, the mundane, the secular. To the time of the fall of Gog, the Jews in Israel remain largely secular. This also could be said for much of the West and for many English-speakers.

The awakening should not just be considered synonymous with the future resurrection, especially because of the Law of Multiple Fulfilments. There are plenty of verses in Scripture which speak of being born again, or of living an aware Christian life as waking up. “Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.” (1 Corinthians 15:34). “We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.” (1 John 3:14).

“BUT of the times and the seasons, brethren, ye have no need that I write unto you.” (1 Thessalonians 5:1). Because of multiple fulfilments, there is more than one time and season: the tribulation upon the Jews and the purging of the Church as linked with Gog and corresponding with the coming of the King James Bible by believers and the Church Restitution.

Always, after every persecution or suffering of the Church there is a breakthrough, reprieve or salvation for the Christians.

PERSECUTOR	PURSECUTEES	REPRIEVE
Antiochus Epiphanes	Believing Jews	Maccabean Revolt
Jewish leaders	Christians	Fall of Jerusalem
Pagan Rome	Christians	Conversion of Constantine
Papal Rome	Waldenses, etc.	Reformation
Turks	Armenians	World War One victory
Gog	Christians	Fall of Gog in Israel
Antichrist	Believers	Christ’s return

Table 20 Some persecutions.

“Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Romans 2:9). The Jewish tribulation under Gog is different to the future Tribulation.

Unlike other times for the Church where there is a decline after the victory, there is, instead, to be a vast increase for the Church in the Restitution. But this is not to say that all is well on the planet Earth in this now enlarged Church, for, “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.” (1 Thessalonians 5:5–7).

Spiritual slumber, drunkenness and inter-Christian conflict will be the final problems for some portions of Christianity (see Matthew 24:48–51).

When the times of refreshing comes from the presence of the Lord (see Acts 3:19), as part of the latter days outpouring of the Spirit (see Joel 2:28–32), there are some Jews who believe, and some who do not.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, *This is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:9–13).

Another tongue besides Hebrew, the Jewish language, must be the language which the Jews will know, and in the Scripture in its widely accepted form, that is, English. It is the preaching of Gospel to the Jews just prior to and after the fall of Gog that will have such wonderful impact. Young Jewish children will be able to grow up learning the truth, and people will develop from being spiritual babies to becoming fully grown up in the doctrines of the New Testament.<sup>1</sup> However, there is no guarantee at this time that every Jew will believe, for though some are born again, there will be others who resist the Gospel, bringing upon themselves troubles like those described in Psalm 35.

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<sup>1</sup> Victory Faith Centre has a sermon series on the first principles of the doctrine of Christ.

The destruction of Gog and Magog would effectively silence the atheist and unbeliever, and will also reverse the entire trend of modern versions and its humanistic basis. The rise of the King James Bible in all the Church would then be unhindered.

The most powerful backing for this entire view is found in Romans 11:15, “For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?” This means that the beginning of the conversion of the Jews in the Church Restitution is to be considered as “life from the dead” for the Jews, and for the Church, then to enter into the greatest blessing of the latter days.

## The Spiritual view of Daniel 12:3

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Daniel 12:3).

God is light, and the nature of walking rightly, and showing others the truth, that is, by evangelism and teaching, is as light illuminating the mind, and lighting the nations. “But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18). “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:27). If this be true when Jesus personally comes, it must also be true when the Church goes out to convert the nations, and to bring the lost sheep into the fold.

The righteous are showing forth the light of the truth to others, “But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” (2 Corinthians 4:2–7).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they



shall behold, glorify God in the day of visitation.” (1 Peter 2:12). And, “ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Isaiah 60:1–3). “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

There is no need to wait for the Millennium for such advancement of the light. “And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isaiah 2:2).

That light has been given to Christians is evident. “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matthew 5:14–16).

The immediate context of all this shining and evangelising is that the Scripture itself is exalted. It is therefore a work of the Spirit, a mighty move of the Holy Ghost in the last days, to bring a living knowledge of the Scripture to multitudes among the nations.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.” (2 Peter 1:19–21).

The Gospel light, as being conveyed by the King James Bible, must ultimately be meant, and it must be upheld before the nations.

## The meaning of Daniel 12:4

“But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4).

The man in linen addresses Daniel directly, and tells Daniel to take the words of the prophecy, which are to outwork through the Grecian

kingdoms (Antiochus Epiphanes), eventually through the Eastern Roman Empire (Mohammad) and finally through Gog and the Russian-led northern confederacy.

Furthermore, the rest of time was pointed to in Daniel 12:1–3, either being the literal fulfilment to the final judgment, or being a spiritual fulfilment in the Church Restitution to the time of the Translation of the Saints.

King Nebuchadnezzar had recognised that God revealed secrets (see Daniel 2:46–49), and that has a two-fold meaning, for first, in his day, God revealed secrets through His servant Daniel the prophet, but afterward, God revealed secrets through the Holy Ghost to His Church (i.e. what was written in the Book of Daniel).

The statement at Daniel 12:4 likewise has a kind of two-fold meaning, for first when it says that knowledge shall be increased, it means general knowledge in the world, but secondly, it means that knowledge of the prophecies shall be increased.

Daniel 12:4 is a conclusion to the prophecy of the Eastern Antichrist, which means that it is describing the situation at the end of the Eastern Antichrist.

This verse is very important in seeing how Bible prophecy has been unlocked in understanding throughout history. The Historicists by themselves have not had a full revelation and neither have the Futurists. At “the time of the end”, there has been an unsealing of how to understand the words in the prophetic books, especially Daniel and Revelation. Clearly, the principle of multiple fulfilment of prophecy (which has historically been hidden from many) is now being shown as the fullest and most mature type of prophetic interpretation — such a view sees the other Schools of prophecy as complementary rather than oppositional, thus rejecting the error and accepting the truths uncovered. The time of the end has the unlocking of prophecy, which coincides with enormous increases across the Earth in travel (e.g. aircraft), communication (e.g. internet) and technological knowledge (e.g. electronics).

It is significant to note that the fathers of modern science were not atheists and God-deniers but people who believed the Bible and understood that God had built the universe they were studying. One historical figure that was pivotal in this progressive unsealing was Sir Isaac Newton, who is not only known as the “Father of Modern Science”, but is also known for his *Observations on Bible Prophecy*.

The final part of Daniel is a prophetic conclusion, beginning from Daniel 12:5. However, in order to understand the end, both the end of the Western and the Eastern Antichrists must be understood.

## The literal time of the end of Western Antichrist

“But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4).

This verse states there is a “time of the end”, which indicates that man’s kingdoms and designs come to an end. Jesus Christ specifically referred to the “end of the world” (see Matthew 28:20), which shows that the “world to come” (see Mark 10:30) is yet to be set up but not before this present evil world system is finalised. “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:17).

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?” (Daniel 12:5, 6).

Once again the end is referred to. Specifically, “the end of these wonders” is the end of the time of trouble, the fulness of prophetic interpretation, and the increases necessary for the harvest of the world: “the harvest is the end of the world” (see Matthew 13:39). Note that the wonders are God’s doing. “Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?” (Exodus 15:11). Daniel asks for a time period of how long it should be to this end.

“And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” (Daniel 12:7).

According to the proper Futurist perspective, the wrath of God in the Great Tribulation shall last for seven literal years, which consists of two periods of 1260 days (three and a half years). The length of seven years has been established by the type of the Feast of Tabernacles, which lasted seven days (hence, seven years according to the day-year principle).

In Daniel 12:7, the prophecy clearly shows the two periods by the connecting word “and”. Hence, the first period is taken as “a time, times, and an half” (or three and a half years), then the Scripture shows what is to happen in the last period: “and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”. Thus, the finish of the end of this present evil world and the establishment of the world to come will be after all these things — the wonders and the accomplishment of the scattering.

The “he” referred to in this verse is the Western Antichrist, who is to accomplish the scattering of “the power of the holy people” in the second portion of the Tribulation. This is at the same time there has been a full conversion of natural Israel to Christ, which launches a final evangelical phase of 144,000 Jewish evangelists during the Tribulation (see Revelation 7:4–14). The scattering is the seeding for the harvest of the end of the world, which is the harvest of souls for the Kingdom of God. (The Antichrist’s activities actually aid the spreading of the Gospel, because ultimately God is in control, and God turns it for His purpose, as seen in Isaiah 54:16.)

The power of God’s people is demonstrated in that they are faith believers who are filled with the Holy Ghost. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).

“And I heard, but I understood not” (Daniel 12:8a).

It is study of the Book of Revelation where the whole of the mystery is revealed. In the Great Tribulation, Christ returns, thus ending the Armageddon campaign. After Christ returns, he gathers the nations for judgment (see Matthew 25:32, 33). It should be clear that from the end of the Great Tribulation, there is the imposition of the world to come, which is the start of the Millennial reign of Christ.

“And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” (Daniel 12:9).

Clearly, the proper perspective on how to interpret the prophetic Scriptures, particularly in Daniel, have been sealed until the last days. Now, it is evident that the principle of multiple fulfilment in Bible prophecy correctly fits the prophecies together.

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (Daniel 12:10).

The time of the end is a time of mass conversions, although there will still be many that choose their wicked ways above the ways of God. The wicked are linked to devilish wisdom, which only has blindness or lack of understanding but the righteous are linked to God’s wisdom, which gives understanding of spiritual things, particularly of the words of God. “But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” (James 3:17).

In the middle of the Great Tribulation, being after “a time, times, and an half”, the final Roman Antichrist will sit in the Temple of God and show Himself to be God. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (1 Peter 2:5). Thus, this final Antichrist will ban true Christianity in his European kingdom. He will manifest desolations, not unlike how the Jews persisted in their unbelief, which brought divine wrath (via the Romans) upon them in 70 AD.

The Antichrist is not going to re-install blood sacrifices at Jerusalem as some have supposed, but rather, he is going to set up himself and a false religion where he claims to be God, which he will enforce with a particular mark of “citizenship”. It can be seen that this religion has come out of the Roman beast system and is likely to be a counterfeit “Christianity” that has a counterfeit salvation in it (see Revelation 17:4, 5), but being desolate and without eternal life. Although the false church, as encompassed specifically in the final form of Romanism, will be destroyed by fire (see Revelation 17:16) — since Rome will literally burn to the ground — the final Roman Antichrist will stand (probably at Constantinople) with his own particular brand of abominable heresy, which (like Islam before it) will hearken back to its Romanist origins (with a liberal mix of Judaism).

From the time of the institution of the final Antichrist’s religion until the setting up of the world to come will be the last half of the Tribulation. This means that there will be 1260 days until the Great Tribulation ends at the time Christ stands on the Mount of Olives at His Second Coming (see

Zechariah 14:3, 4), leading to a further time allotment for the judgment of the nations described in Matthew 25.<sup>1</sup>

This is now in the Millennium when Christ rules the Earth from Jerusalem.

“But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.” (Daniel 12:13).

Since Daniel will be one of the saints who will be part of the Translation of the Saints, then he will indeed be present “at the end of the days”, which is a finalisation of the prophetic Scriptures encompassed in the Book of Daniel.

## The spiritual time of the end of Eastern Antichrist

“But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4).

This portion of the Historicist prophecy contains a repetition describing the same period of time as the fall of Gog and Magog. The shutting up of the words means that the Book of Daniel has been preserved. The power of the words is now conveyed by the King James Bible for the nations. (The full meaning is in English, so there need not be any more recourse to the original languages for “opening” the truth.) The world, being turned toward the English language, has now been prepared for when the mighty sweeping of the Spirit and the Gospel power should finally manifest in the face of all nations.

The sealing of the Book means that Daniel’s book was canonised, and that the King James Bible is the “Authorized” version.

The shutting up and the sealing also means that there has not been a full understanding of the meaning of the Book of Daniel for a long time. Those who lived at the time of Alexander the Great had a little understanding. Those who lived at the time of Antiochus Epiphanes had more. Those who awaited the Messiah had still more, as the wise men who came from the East understood. Therefore, the time of Christ’s resurrection may be considered a time of the end, for it was in the end of the weeks, in the 70th week, that this occurred.

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<sup>1</sup> According to Matthew 25:13 only the date of the Translation of the Saints is unknown, once this occurs, other future times can be understood. The Futurist School therefore requires the Rapture to occur before accurate times can be given.

Yet, long past the Reformation, the Book of Daniel has been progressively unlocked. The Infidel period could be considered broadly as the time of the end, which might be counted approximately from the French Revolution (1789), though Infidelity, and knowledge concerning it existed prior to that time. Better understanding has occurred in time (by divine providence) as factors came together to properly identify the full import of the prophecy.

Many running to and fro is indicative of both the increases of transportation technology since the mediæval period, and the fact that a wide amount of ideas are now accessible throughout the world.

1453	the Fall of Constantinople; Eastern learning floods into the West
1517	the Reformation in Germany, then England
1665	England rises as the leading scientific power
1893	Tesla demonstrates radio in USA
1903	flight discovered by the Wright brothers in the USA
1900s	development of television, jet engine, spaceflight, computers, internet, etc.

In the spiritual sense, Christian knowledge has increased by grafting together the King James Bible only view with the Word of Faith doctrine.

Thus, the end will be the period of the rise and fall of Gog, the establishment of the Church Restitution, the conversion of natural Israel, and of Christ's coming for His saints.

## The meaning of Daniel 12:5–7

The last part of Daniel is a prophetic conclusion to the entire Book, and this portion contains integrated references to both the Western and Eastern lines of the Roman world. It is also important to see that portions of the Book of Daniel, while concentrating on the Western and the Eastern respectively, contain other related matter in them: the first part of Daniel also contains a prophecy of the Fall of Babylon to the Medes and Persians, while the second part of Daniel contains a prophecy of the coming of the Messiah.

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he

held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” (Daniel 12:5–7).

The linen-clothed angel, which appeared over the river in Daniel 10, is joined by two more angels. Henry More said that these two angels indicated their roles as “the presidential angels of those kingdoms or Empires that this part of the prophecy reaches to, namely the presidential angels of the *Roman* and *Mahometan* Empire.”<sup>1</sup> This means that these particular angels represent, as overseers of nations, the Eastern and Western lineages respectively.

The question is asked how long, that is, how much time it shall be to the end of these wonders. The wonders referred to are the wonders of the first three verses of Daniel 12.

The literal wonder is the Millennial reign of Christ.

The spiritual wonder is the Church Restitution.

The angel then “sware by him that liveth for ever”, and gives a reference, being “a time, times and an half”. This means multiple things:

1. The three and a half year period of the Church fleeing Jerusalem during the Jewish Wars, to 70 AD.
2. The period of 1260 years of the Papal dominion.
3. The first half of the Great Tribulation, for three and a half years.

Following this specific time period is the time of the scattering of the power of the holy people.

1. In the Pagan period, this was the Roman persecutions of Christianity to 313 AD, at which time Constantine effectively ended the persecution of Christians.
2. After the Papal period, this was the Infidel period.
3. In the Great Tribulation, this is its second half.

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<sup>1</sup> More (1681), *Daniel*, 230.



By understanding these things, this allows the connection of the Western Antichrist lineage to both the Millennium and the Church Restitution.

ERA	TIME, TIMES & HALF	SCATTERING	END OF WONDERS
Preterist	Jewish Wars	Pagan persecutions	Church Restitution
Historicist	Papacy	Infidel period	
Futurist	First half of Tribulation	Second half of Tribulation	Millennium

Table 21 The time, times and an half.

The Preterist view looks far ahead to both the Church Restitution and the Millennium, the Historicist view leads naturally to both, while the Futurist view only leads to the Millennium.

The Historicist view is of great importance for the Church Restitution view. The time, times and an half, which would be three and a half years, and taking each day to mean a year, gives  $(360 \times 3) + (360 \div 2) = 1260$  years. This is the number of years of power of the little horn of the iron kingdom beast, which corresponds exactly to the power of the Papacy from 538 AD to 1798, a period in which there was great persecution by apostates on true Christian believers.

Also, 1260 days is the period which Revelation 11 (in the Historicist interpretation) describes as the time of the witness of the Old and New Testaments. The witness of the Scriptures is the “it” that shall be for the scattering portion, and this aligns directly with the attack on the Bible by means of the infidel rationalistic doctrine, which has doubted the accuracy and perfection of the King James Bible. This was expressed, not merely by enemies of the faith, but by Christians themselves (e.g. Granville Sharp).

“And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” (Daniel 12:7).

The semi-colon in the final part of verse seven marks the new phase of the war. It corresponds to when the people of God, the Church, had the power scattered. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Romans 1:16). The power is the Gospel, which was being preached by the King James Bible. From 1798 there was a scattering of the power of the holy people because Christians had compromised somewhat

with the spirit of Infidelity, and the King James Bible was coming under attack. Therefore, the plan of God was to allow the power of the Church to be scattered, as it were, but not destroyed. It is evident that the Papacy engaged in an ideological war in alliance with the spirit of Infidelity against the King James Bible, which resulted in the making of the modern versions.

However, the faithful remnant of the Church has not been deceived (see the Historicist view of Revelation 11:13 and 12:17).

It is very needful to emphasise that the antichrist power could only scatter, and never actually stop the Gospel. The Pagans never stopped it, the Infidel spirit never stops it, and the final Antichrist's beast system will not be able to actually stop it either.

Thus, the coming Millennium as the ultimate literal fulfilment is inevitable.

## The meaning of Daniel 12:8, 9

“And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” (Daniel 12:8, 9).

Daniel could not understand at his time because the time was not yet right. The New Testament had to be inaugurated (see Daniel chapter nine). The Papacy had to rise and, from 1798, be slowly consumed. Christian doctrines needed to come together. The Word of Faith doctrine needed to be established. The pure King James Bible needed to be understood. Once Christians began to understand that they had the very words of God in English, there could be a preparation for the end.

The scattered separate doctrines of the Word of Faith Movement and King James Bible Only Movement needed to develop. Then, there eventually will come a finalisation, a remarkable turn around of faith, where believers enjoy the benefits — not of any direct thing to do with the modern Papacy, which itself is slowly languishing in a simmering consummation — but associated with the fall of another great foe, the Eastern Antichrist (Gog the Russian leader).

From this, the holy people will be able to come together in power, and to convert the Jews. They are given the power of judgment. This does not mean to establish some Christ-type dictatorship upon the Earth, but it is of almost incomprehensible spiritual advancement and national blessing in a high and majestic Holy Ghost revival.

## The meaning of Daniel 12:10

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (Daniel 12:10).

There is a direct link between the conclusion of the Eastern prophecy at Daniel 12:4, that many would run to and fro (the wicked), and that knowledge shall increase (the wise). This indicates that the focus of Daniel 12:10 is directly relevant to the Eastern Antichrist line, and therefore indicates that the following verses are relevant to it.

Many Christians through the years have been tried, and the doctrines of sanctification and righteousness have come to the last in the Word of Faith doctrine. The trying of the faith of believers has occurred throughout time, but those who would be patiently waiting in the height of the Infidel period were a generation, which may be accounted as the 40 years from 1967 to 2007. From this would arise what properly might be considered a Joshua and Caleb-style generation<sup>1</sup> that the Lord has prepared, the faithful remnant, no matter their background, that they should step forward in the new thing of God, the power of the Word and the Spirit, the preparation of the grand last days revival, the Church Restitution and the great harvest.

Indeed, the carnal brethren, as well as the modernist, the wayward apostates and all Infidelity, have not understood it. Even many true Christians have almost been fully disheartened, thinking that the Lord was barely keeping them to the day of His imminent Translation (the Rapture), when He would take them up to glory. And worse, there have been those who have said that the Lord's people should now go through the Great Tribulation, because their own hearts had been broken, and their faith almost failed.

Almost all miracles — if any are claimed — are false. Almost all work of the Spirit seems dead. The Church, it seems, is now on the verge of extinction and in the very clutches of some super-beast Antichrist.

But, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?” (Amos 3:7, 8).

It has been the Lord's will to show things to His servants, to let them know of the coming rise and fall of Russia, and of the great splendour of the

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<sup>1</sup> proper terminology has often been hijacked by others, who may have different meanings rather than the proper ones.

saints, of their effective witness to the Jews, and the final great ingathering of heathen souls to the cause of Christ.

The English tongue has been established, and the Christian message has been seeded for long ages. Now the King James Bible has come in power, and it is, as it were, an Elijah message, striking at the nations, bringing together into Christ both Jew and Gentile, the former things and new babes, all in the great Restitution of the ages.

## The abomination that maketh desolate

“And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.” (Daniel 12:11).

One of the most contested passages in the Bible is the reference to the “abomination that maketh desolate”. The inquiry on this term must be regarded in three stages:

1. Is it a new reference, or one that already exists in Daniel?
2. Is it a reference to Daniel 8, 9 and/or Daniel 11?
3. What do the references mean in Daniel 8, 9 and 11?

Also, the term “daily sacrifice” should likewise be considered.

Using the King James Bible alone, it is clear that the terminology here is a reference to Daniel 11:31, since it is the linen-clad angel who is speaking. Second, the term “daily sacrifice” is found in the same verse, and also several times in Daniel 8:11–13.

Going to Preterist, Historicist, Futurist and Idealist sources, numerous suggestions can be found, such as that the verse may be referring to Antiochus Epiphanes, to the time of Calvary, to the Roman destruction of Jerusalem, to the rise of the Papacy, to the rise of Islam, to Infidelity, to a future antichrist in a rebuilt temple at Jerusalem, etc. etc.

Before looking at the correct view, it is especially helpful to note that some Historicists have identified that there are multiple historical fulfilments of this verse.

Thus, they have suggested that the meanings may be “perennial”, that is, always generally applicable. To this end, many things have been suggested by commentators.

It is clear that the need for Jewish daily sacrifice was taken away by Jesus Christ in 30 AD. However, the practice of it was not taken away until the Romans destroyed Jerusalem in 70 AD. If the apostasy which led to the Papacy be considered, and the daily sacrifice be considered as prayers of saints in the original Church at Rome (see Romans 1:7, 8), then the taking away of the daily sacrifice would be counted from 476 AD with the fall of the Western Roman Empire. Also, it might be added, that the Islamic imposture began in 612 AD.

In considering that the abomination that maketh desolate would be set up, there is the rebellion of the Jewish priests in persisting with their temple duties after the resurrection of Christ. This meant that the Jews had rejected His atonement, which was sealed especially from 34 AD with their vicious stoning of the Christian martyr Stephen. Again, that the Romans under Emperor Hadrian set up their temple to Jupiter at Ælia Capitolina (the rebuilt city of Jerusalem) in 135 AD. The Papacy was also an abomination, which was set up by Justinian in 538 AD. And the Muslim Koran was finished in 632 AD. Besides this, other commentators might suggest that the abomination of desolation was the setting up of the Dome of the Rock at Jerusalem, or else, that the Turks captured Constantinople in 1453. Of course, not all these suggestions are right.

The Historicist William Girdlestone, in discussing Matthew 24, spoke on the “Abomination of Desolation”, which he thought commentators came very close with: “It is said, that the Roman’s eagles and ensigns and images were an abomination to the Jews: to be sure they were; but if it be urged, that these expressions imply something visible, some standard, ensign, or sign of idolatrous worship, introduced and planted upon the holy ground, though I do not hesitate to assent in their application to the Romans, yet this visible sign no less sets before my eyes the crescent of Mahomet rising over the fallen and desolate church of God, than the Roman eagles advancing to the destruction of the Jewish temple: and be it also observed, that this prophecy is addressed to the disciples in private, and not to the Jews at large, and therefore it should seem, that **it concerns the Gospel more than the Law of Moses, the church of God more than the Jewish polity.** I do not deny the connection of this prophecy with the destruction accomplished by the Romans, but I contend that it more fully relates to the Mahometans”. (Emphasis added.)

Girdlestone then said, “the Romans destroyed the Jewish city and temple, and dispersed the people into all countries; but the Mussulman faith has

supplanted the Christian, and the mosque of Mahomet rears its head in the place of the temple of God.”

“The first abomination, according to Bishop Newton’s interpretation, which I allow, belongs to the Romans; the second, according to mine, which I have given in the first part of this work, must be applied to the Mahometans: to the first desolation Daniel has fixed no period, to the second he has given a period of 1290 years: apply this period to the Roman desolation, and it must have long since past, it must have come to an end in the year 1360. But this is by no means the fact. These desolations then cannot be the same; the prophet must have spoken of two. The question then is, to which of the two does our Saviour refer? We are told, that the Roman standard bearing the idolatrous images of heathenism was an abomination to the Jews; but I conceive the crescent of Mahomet, the ensign of Islamism, was no less an abomination to the disciples of Christ; and though the destruction of the temple, the visible church of the Jews, was the consequence of the success of the one, the Mahometan mosque rising on the ruins of the Christian church was the consequence of the setting up of the other.”<sup>1</sup>

It was likewise said by Bishop Thomas Newton, Adam Clarke and Thomas Scott that there were multiple applications of the “abomination that maketh desolate” at Daniel 12:11, indicating that the Muslims and their actions, especially in regard to Jerusalem, was the focus. The date of 632 AD is thus important, because in that year, the Muslims launched their campaign to capture Jerusalem.

## The proper meaning of Daniel 12:11, 12

“And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.” (Daniel 12:11).

The key to understanding this passage is simply by understanding that the reference is to the same events covered in Daniel 8:11–13 and Daniel 11:31. Therefore, it must apply to the Eastern lineage:

1. Antiochus Epiphanes, who took away the daily sacrifice by banning them, and then erected a statute to Jupiter in the Temple.

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<sup>1</sup> Girdlestone (1820), 218–221.

2. Mohammad and his religion, which took away the Eastern Orthodox places of worship and set up the Koran and Hadith instead of the Bible.

3. Gog, who will disparage the praising of God in the English tongue, and the communicating of prophecy interpretation accordingly. Also, the raising up of the intermingling of religious beliefs, including the attack onto American Christians and Jews.

The question that Daniel had asked was, “O my Lord, what *shall be* the end of these *things?*”

The end of these things meant the end of the specific antichristian works, that is, the desecrations of Antiochus Epiphanes, the Islamic claim on Jerusalem or the “culture war” of Gog’s false ideology (backed up by his military and economic power).

“Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.” (Daniel 12:12).

Just as Daniel chapter eight gives the greater timeframe of 2300 days, now a new timeframe or additional period is being revealed, being a 1335 day period, part of which is a 1290 day period, plus a 45 day period at the end.

## The dates of Antiochus Epiphanes

Gill wrote that, “Many Christian interpreters apply it to the times of Antiochus; and reckon them thus, understanding them of days; and not years; from the time of his taking away the daily sacrifice, to the restoration of it by Judas Maccabaeus, were three years and a half and some days, in all one thousand two hundred and ninety, as in the preceding verse; during which time the temple was profaned by idolatrous worship, the altar demolished, and the daily sacrifice ceased, and was a time of great distress with the Jews; and which, though greatly alleviated by the success of Judas, yet their calamities were not over until the death of Antiochus, which happened forty five days after; and these, added to the above number, make one thousand three hundred and thirty five days; at the close of which it was happy times with them, being delivered from so cruel and powerful an enemy; and therefore blessed were they that waited and came to this time.”

Christopher Wordsworth gave the following historical information, which showed the 2300 days, and the 1290 and 1335 day period terminating with the death of Antiochus.

172 BC. Menelaus supplants his brother Jason in the priesthood, which he buys of Antiochus.

170 BC. The Jews having heard a false rumour of the death of Antiochus, attack his garrison at Jerusalem. Antiochus besieges and takes Jerusalem, puts 40,000 Jews to the sword and sells 40,000; enters the Temple, being conducted into it by the renegade Priest and traitor Menelaus; spoils it of its sacred vessels, sacrifices swine on the altar, and sprinkles the Temple with the broth made of their flesh.

168 BC. Antiochus Epiphanes (two years after he himself had plundered the Temple), sends Apollonius, his Collector of Taxes, to Jerusalem with an army of 22,000 men, and with orders to kill all the adults and to sell into slavery all women and children. Apollonius, on the Sabbath day, plunders and destroys a great part of the city, and kills many of the inhabitants, and carries others into captivity.

Antiochus enforces conformity to the Roman religion; orders the Temple at Jerusalem to be called the Temple of Jupiter Olympius; and commands idolatrous altars to be built, and idolatrous sacrifices to be offered there and in other cities of Judah: forbids circumcision and the observance of the Sabbath and holy days, and makes it criminal to profess the Hebrew religion. Many Jews fell away from the faith, and became worshippers of Dionysus, and carried ivy in processions in his honour. The heathen pollute the Courts of the Temple with the grossest impurities, and burn the copies of the Scriptures.

In 168 BC, the image of Jupiter Olympius was set up on the altar in the Temple, and then idolatrous sacrifices are offered on the idolatrous altar set up on the altar of God.

165 BC. Judas Maccabaeus prays and obtains a great victory with 10,000 men against 65,000 under Lysias the general of Antiochus. Antiochus marches to Armenia. Judas Maccabaeus recovers Jerusalem; overthrows the idol altars, and cleanses the sanctuary on the 25th day of Cisleu, and offers sacrifice there, three years after it had been polluted by the heathen, and keeps the Feast of Dedication with great joy for eight days, after the manner of the Feast of Tabernacles, and restores the worship of the Temple.

164 BC. Antiochus Epiphanes receives the tidings announcing the defeat of his army under Lysias by Judas Maccabaeus, and the recovery of Jerusalem, and the Dedication of the Temple. He is transported with violent rage and orders his charioteer to get ready his horses and chariot that he may march



into Judæa, and boasts that he will make Jerusalem to be the grave of the Jews. Soon afterwards he is seized with a sudden and loathsome disease, and dies miserably, declaring that his death is coming as a penalty for his impiety against the God of the Hebrews.

## The dates of history and Islam

The key to the proper Historicist understanding of this passage is similar to the Historicist understanding of the difference between the two little horns of Daniel chapters seven and eight. One little horn of Daniel chapter seven represented the Papacy leading to the final Western Roman Antichrist, and the other of Daniel chapter eight represented the Eastern antichrist lineage leading to the final Russian leader. Confusion has arisen because the two antichrists are very similar in nature, though not in all their details.

Similarly, there are two different times, relating to the “daily sacrifice” and the “abomination that maketh desolate” (see Daniel 11:31 and Daniel 12:11). The one in Daniel 11:31 predicted the Romans (the Western power) coming against Jerusalem and destroying it in 70 AD whilst the one in Daniel 12:11 predicted the Islamic empire (the Eastern power) coming against Byzantine Christianity.

There is a particular starting time alluded to in Daniel 12:11 where two events occur. The “daily sacrifice ... taken away” referred to the Islamic empire warring against Byzantine Christianity. The setting up of the “abomination that maketh desolate” referred to the setting up of Islam, an abominable ecclesiastical horror that has decimated whole nations and peoples and has persecuted the people of God and the Jews.

The time referred to in this verse is at the death of the Islamic founder, Mohammed, in 632 AD. This time is significant for several reasons. Firstly, prior to this time Islam was confined to Arabia but from 632 AD, it started to spread rapidly when the first Caliph (Islamic head of state), Abu Bakr, set in motion conquests outside of Arabia, conquering by the edge of the sword. Secondly, the false Islamic word, encapsulated in the Koran, was put into a book in this year. Thirdly, the war against the Byzantine empire started in this year and spread, not just against Christianity, but also against the Jews. By 638 AD the Arabs had captured Jerusalem.

The Islamic power has been one of the greatest opponents of the Jews. Thus, it was necessary for the Jews to be freed from its grip in order for circumstances to be in place for the future conversion of natural Israel into spiritual Israel. The time of 1290 days (1290 years prophetically) is the time

God has allowed for the Islamic power to keep back these circumstances. Adding 1290 years to 638 AD comes to 1922 AD, which is the year when the Balfour Declaration of 1917 (at the British victory over the Islamic Ottoman Empire) was issued by obtaining a mandate from the League of Nations in June 1922 AD, stating that the Jews had a right to a homeland in Palestine. Large Jewish migrations began from that time. This led to the nation of Israel being re-formed in 1948 AD after the Jews had been scattered for centuries across the Earth without a homeland. “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” (Isaiah 66:8).

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” (Daniel 12:12).

Adding 1335 years to 638 AD comes to 1967 AD, which was the date when the Jews finally captured Jerusalem during the Six-Day War. On 7 June 1967, Israeli paratroopers captured the Temple Mount and the Western Wall, so that for the first time in 2000 years this site was under Jewish control. Interestingly, the term “Six-Day War” was named in honour of the six days of creation, and this has been suggested to parallel the creation of circumstances necessary for the future conversion of natural Israel to Christ.

## The dates of Gog and his fall

The final end of the Islamic power will be when the northern confederacy of nations under Gog, the final Eastern Antichrist, invades Israel and is defeated by God’s divine intervention. This will trigger the conversion of natural Israel. The reader will note that the times indicated for Israel in Daniel 12:11, 12 were clearly necessary to set the scene for this future conversion of Israel to Christ.

It would seem then that in the last few years leading to some point in 2025, because this is the date the Historicist lineage is thought to conclude at. This would make the end of both Islam and Gog nearly synonymous. Thus, those moments of history would be the high period of Gog’s actions, which are a period of 1290 days, and added to which are the last 45 days of his actions in coming to Israel. His reign will terminate at the 1335 days, being the same point as the end of the 2300 days, and being the same as the end of the historical 2300 years. The 2300 years had started at 275 BC, which then will end at 2025.

## Historicist thoughts on the dates of Daniel 12

In 1820, William Girdlestone pointed to the year 630 AD, when Mohammad captured Mecca, making that town the spiritual centre of Islam.<sup>1</sup> Girdlestone also pointed to the year 335 BC, when Alexander the Great was appointed the general of Grecians fighting the Persians. He then proceeded to add the 2300 years to 335 BC, which he calculated was 1965.<sup>2</sup> Likewise, he added 1290 years to 630 AD, being 1920, and adding the 1335 years came to the date 1965, which he claimed would be the year of the cleansing of the sanctuary.<sup>3</sup>

Although historical facts do not confirm Girdlestone's assertion, they do indicate that he was close with the 1290 and 1335 days.

Adam Clarke suggested beginning from the rise of Mohammad in 612 AD, and adding the 1290 and 1335 years, but his dates are not significant, though his method would have been correct, had he have started from the end of Mohammad's life in 632 AD. Starting from Mohammad's death is important because it is the time when historical factors were in place for Muslim expansion.

Joe Haynes, from [historicism.com](http://historicism.com), wrote in April 2014, that counting the 2300 year period from 334 BC (Alexander the Great) ended in 1967. Alexander won a great victory over the Persians in 333 AD. Further, using lunar years, counting from the Battle of Ipsus in 301 BC also leads to 1967. 1967 is important because that is the year the Jews retook the temple mount in Jerusalem. However, the alignment of the 2300 years to 1967 is not exactly precise, though it appears very close.<sup>4</sup> The Daniel chapter eight prophecy was about the sanctuary being cleansed, which did not take place in 1967, with neither the Dome of the Rock or the Mosque of Omar being taken away, nor with any cleansing of the Church. Rather, things were the opposite with Jewish preservation of Islamic sites and with Protestant compromise with Romanism.

## The meaning of Daniel 12:13

"Blessed is he that waiteth ... But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days." (Daniel 12:12a, 13).

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<sup>1</sup> Girdlestone (1820), 44.

<sup>2</sup> Girdlestone (1820), 47.

<sup>3</sup> Girdlestone (1820), 59.

<sup>4</sup> Haynes (2014), 15, 16.

It had long been predicted that the Jews would return to their land, and so the Christians awaited the fulfilment of Bible prophecy. At the same time, the Word of Faith message was coming forth (e.g. Smith Wigglesworth visited Australia in 1922 and 1927), and the King James Bible only view was being articulated (e.g. Philip Mauro's book from 1924). Both these doctrines rose into prominence throughout the English-speaking Church around 1967 through the rise of various ministries and the dissemination of teachings through various media.

Despite the Roman Catholic Vatican II Council which attempted to bring Protestantism in line with Romanism, and despite the growing apostasy and compromise within Christianity (especially in the Laodicean period from 1968) there has been a faithful continuation of proper believers, as shown by the Historicist interpretation of Revelation 14. There has been a keeping of God's very words in English and an upholding of faith, which has led to the merging of those doctrines in a proper way, the fulness of the Word and Spirit.

As Daniel was told to rest to the end, so John wrote, "And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13).

The beginning of the great last days harvest, including a great wealth transfer, will begin from the fall of Gog and Magog. At that time, a great earthquake is predicted in Ezekiel 38:20, which would surely affect the Dome of the Rock at Jerusalem. This will be the end of days in the Historicist interpretation, which will be the beginning of the Church Restitution, and then come to the Futurist time.

## The relevance of the Book of Daniel

Peter wrote in his first epistle what seems to be directly related to the revelation of things in time as spoken of in Daniel 12. "Receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Peter 1:9–12).

This is exactly what happened in Daniel 12. The angel asked the question about how long the period would be, and Daniel desired to know but did not understand, and he also prophesied about the coming of Christ, though he did not know the details. The same questions of Daniel 12:6, 8 were repeated by the disciples at the beginning of Matthew 24, which are, how long? and, what shall be the end? The promise is that it is revealed to believers. The Book of Revelation is particularly helpful in understanding the Book of Daniel.

The order of the sequence of fulfilment is particularly important, because the Scripture points to the Preterist (as evidence of past fulfilment), the Historicist (as the present) outworking as the most important, and then the Futurist. The Preterist may be taken as a type or prefiguration of things to come. The Futurist is there as a warning for believers in the present time.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Roman 15:4). And again, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:” (Romans 15:25, 26).

Matthew Henry, in his commentary on Daniel 12, wrote, “Those things of God which are now dark and obscure will hereafter be made clear, and easy to be understood. *Truth is the daughter of time*. Scripture prophecies will be expounded by the accomplishment of them; *therefore* they are given, and for that explication they are reserved. *Therefore* they are *told us before*, that, *when they do come to pass*, we may believe.”

## Multiple fulfilments of the Scripture of Truth prophecy

**PRETERIST:** The history of the Persian and Greek Empires leads to Antiochus Epiphanes and his actions, and to the Jews following the law.

**HISTORICIST:** The history moves through Roman times, with an emphasis on the rise of Islam, the Saracens and the Turks.

FUTURIST: The rise of the future Eastern Antichrist, Gog, the Russian leader, and his activities are intended, whose demise gives way to the conversion of the Jews to Christianity.

# PART 3

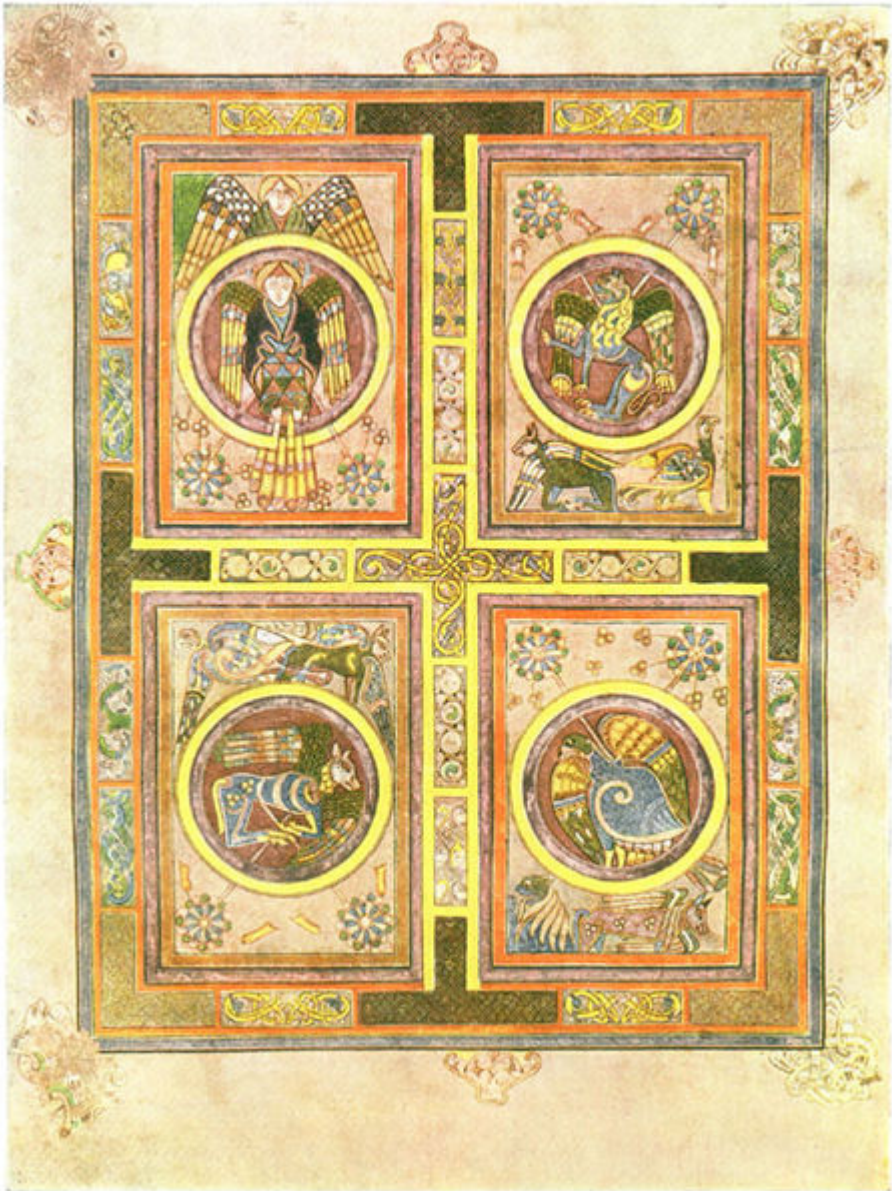


Figure 56 The four Gospels in the Book of Kells.



# THE OLIVET DISCOURSE

Jesus' description of the fall of Jerusalem with the destruction of the temple, and of an overview of history, and of the time leading into the Great Tribulation. He details the doctrine of the Pretribulation Translation of the Saints and warns His followers to beware of deception, and to watch and be ready for His coming.

## Introduction

THE Olivet Discourse describes a sermon that Jesus preached to His disciples a few days before His crucifixion. It is found recorded in Matthew 24 and 25, in Mark 13 and in Luke 21. Usually, these passages are taken and brought together in such a way as to build the “full” sermon from the separate recordings of Matthew, Mark and Luke. Attempts have been made to harmonise them, which allows the extra statements of one Gospel to explain something in another, and to complete the whole picture.

The disciples showed Jesus the buildings of the temple, and the stones there. Jesus told them that the stones would be thrown down. Then, Jesus went to Olivet, and in response to His previous statement, the disciples then asked, “When shall these things be?”

They also asked about what would be the sign of His coming, and of the end of the world. In Matthew this is joined into one question. In Mark they asked about what would be the sign when all these things would be fulfilled. And in Luke, they asked what sign would there be when these things come to pass.

Consequently, the slight different in the questions may account for the differences in the narratives of the three Gospel accounts. This is not to deny that all Gospels generally talk about the same things. By this, it could be said that all Gospels are pointing to the destruction of Jerusalem, but there are different emphases in relation to consequential events. But all can be said to be talking about the end of the world, where Jesus says He shall return in the clouds.

## The focuses of the Olivet Discourse

In the first instance, the disciples were asking about the stones at Jerusalem, when they would be cast down. Jesus' answer and description of the destruction of Jerusalem is the Preterist interpretation.

The disciples were also interested in the end of the world and the Second Coming, which leads to the Futurist interpretation.

It has then been suggested by some commentators that an eclectic view can be formed, which takes the Olivet Discourse to speak about both the early Church and the last days, with a jump or split at some point. That is, some have attempted to split the narrative so that Christ is predicting the destruction of Jerusalem of 70 AD in the first part, and then His Second Coming later on. This raises the controversy concerning the point at which the break or jump forward supposedly takes place.

There Preterists who admit to Futurist elements in the Olivet Discourse (e.g. the literal Second Coming) while there are Futurists who allow that portions deal with the 70 AD destruction of Jerusalem. However, since it is possible to read virtually the entire passage in both modes of fulfilments, it follows that the passage should have multiple fulfilments. Several commentators have accepted that this passage has at least a dual fulfilment.

“To one looking at two distant mountain peaks, the one behind the other, they seem close together, though they may be far apart. So in Jesus’ perspective, these two events, one in some respects typical of the other, stood in close proximity, though there is a long interval between What he said in a sentence may be of an age. What happened in one case may be a ‘begun fulfilment’ of what will happen in the other.”<sup>1</sup>

Further, and more importantly, an overarching historical fulfilment is also possible which begins from the time of Christ and progressively reveals events all the way to the Second Coming. In effect, it would be the correct form that an Eclectic view could take, but without suddenly jumping from the first century to after the 20th century, that is, the proper view would not miss the middle period of Church history where the Papacy and Islam outworked.

Thus, the Olivet Discourse, in the separate accounts of Matthew, Mark and Luke, form a whole, that is, a continuous, holistic, Historicist view. This is besides the separate Jewish and Pagan period-focused interpretation of the Preterist School, and Infidel period and Tribulation-focused interpretation of the Futurist School.

The single question about the coming of Christ and the end of the world are revealed in the Holy Ghost’s inspiration of Scripture that to all intents and

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<sup>1</sup> Halley (1965), 446.

purposes, the Second Coming and the end are one, and it is discernable without needing to resort to foolish conjectures such as Granville Sharp's rules.

## The Olivet Discourse and the seals of Revelation

It has also been noticed by many Bible readers that there are resemblances between the Olivet Discourse and the seals of the Book of Revelation. This has caused some to draw direct interpretive parallels between the two. However, since the Book of Revelation was written after Jesus' Olivet Discourse, it would not be correct to interpret the former by the later. It would be much better to view Revelation as additional and further.

Preterist Olivet Discourse sequence	Preterist Revelation seals sequence	Historicist Olivet Discourse sequence	Historicist Revelation seals sequence	Futurist Olivet Discourse sequence	Futurist Revelation seals sequence
Early Church deceivers	Roman activities and the Jewish revolt	Heretics in Roman times	Roman Empire emperor-gods	Infidel period deceivers	The rise of Antichrist in the Great Tribulation
First century wars affecting Judæa	Roman wars and war on the Jews	Troubles through history	Roman Empire wars	Wars since the French Revolution	Wars of Antichrist in the Great Tribulation
First century famines, pestilences and earthquakes affecting Judæa	The war at Jerusalem	Troubles through history	Roman Empire wars	The report of troubles around the world, particularly after the invention of television	Troubles in the Antichrist's domain in the Great Tribulation
	The war at Jerusalem		Crisis of the third century		Worsening troubles in the Antichrist's domain in the Great Tribulation
Jewish persecution of Christians	Nero's persecution of Christians	Papal persecution of Christians	Diocletian's persecution	General rejection of Christianity in the Infidel period	Antichrist's persecution of Christians in the Great Tribulation
Turmoil of history, particularly from Constantine	The fall of the Jewish nation	Turmoil of history, particularly from Constantine	Constantine's reign	The Great Tribulation	Atmospheric troubles in the Great Tribulation
	Roman victory		Theodosius' victory		The end of the Great Tribulation

Table 22 The Olivet Discourse and the seals of Revelation compared.

A problem also arises where some take the Olivet Discourse of the Gospels as being limited to the destruction of Jerusalem in 70 AD, and they then take that interpretation and likewise limit the entire Book of Revelation as being on the same subject. The problem with this view is because the Olivet Discourse and Revelation speak of the Second Coming of Christ, and that did not occur in the Preterist timeframe (the first century or first few centuries of the Roman Empire).

A similar problem occurs with those who interpret only according to the Futurist view, in making both Jesus' Olivet Discourse and Revelation primarily point to a future Great Tribulation period. This is because Jesus is specifically talking about the destruction of Jerusalem in Matthew 24:2, and that is confirmed to have occurred in 70 AD. Furthermore, Jesus' description of events and admonition to His followers is to watch. Since the Translation of the Saints occurs at the beginning of the Tribulation, it would be impossible that the sequence of events of deceivers and so forth in the Olivet Discourse would match to the sequence of Revelation, since the sequence of events of Revelation (the seals) occur within the Tribulation.

Therefore, the description of events in the Olivet Discourse does not match the seals of Revelation. If the Olivet Discourse began by matching the seals, then it could not apply to the Church, and it would be nonsensical for Jesus to be warning His disciples about such things. But, if the Olivet Discourse does apply to Christians, then it must be relevant to Christians living up to the time of the Translation of the Saints (the Rapture).

Thomas Ice asked, "when will verses 4 through 14 come to pass? There are two major views that futurists, like myself, tend to hold. First, some believe that verses 4–14 refer to the inter-advent age — that is the time between Christ's first coming and the beginning of the tribulation. Second, some hold that verses 4–14, especially verses 4–8, refer to the first part of the tribulation and correspond with the first four seal judgments of Revelation 6:1–8."<sup>1</sup>

What he referred to as an "inter-advent age" in fact lines up with the premise of the Historicist view, and shows how to properly view the Futurist interpretation as including the period of time leading up to the Tribulation, which ties into the fact that the Eastern Futurist view of Daniel is prior to the Tribulation.

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<sup>1</sup> Ice (2004), part 4.

Walvoord viewed this portion of the Olivet Discourse as “describing the general characteristics of the age leading up to the end, while at the same time recognising that the prediction of difficulties, which will characterised the entire period between the first and second coming of Christ, are fulfilled in an intensified form as the age moves on to its conclusion.”<sup>1</sup>

If taken to be continuous and intensifying, this would be called the germinant view. But this could be divided into two, the first being general signs throughout history (the Historicist view), and the second being the intensification of the signs in the latter days (the Futurist view).

The Futurists who have taken the “beginning of sorrows” as being prior to the Tribulation, can be divided into whether they are Eclectics (putting the sorrows with the Preterist view), de facto Historicists (putting the sorrows through history) or proper Futurists (recognising an intensification correlating with the Infidel period).

Then, there is a disagreement among those Futurists as to whether verses 4–8 or whether 4–14 are what Ice called the “inter-advent age”. This is besides those Futurists who denied the fulfilment until the Great Tribulation itself.

“If the inter-advent age view is the correct interpretation, then it would mean that wars, earthquakes, famines, and the appearance of false Christs would be constantly on the increase as we approach the tribulation period. However, if these items are references to the first half of the tribulation, then wars, earthquakes, famines, and false Christs during any part of the church age would not constitute prophetic signs. This explains why some futurists believe that increasing wars, earthquakes, famines, etc. are prophetically significant, while others, like myself, do not think that they are prophetically significant, since these verses refer to global events during the seven-year tribulation.”<sup>2</sup>

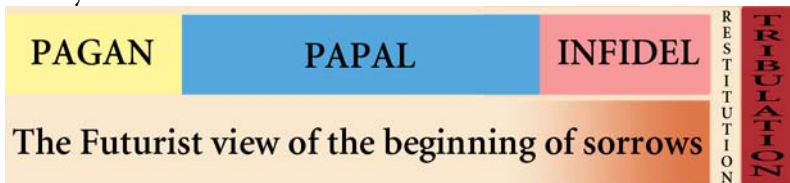


Figure 57 Diagram showing the sorrows correlating with the Infidel period.

<sup>1</sup> Ice (2004), part 4, quoting Walvoord's 1974 *Matthew: Thy Kingdom Come*, Moody Press, Chicago, IL, USA, 183.

<sup>2</sup> Ice (2004), part 4.

# The unity of the Olivet Discourse

Various attempts have been made to both collate the Olivet Discourse, and supply a structure of it.

The following is a structure of Matthew 24.

Matt. 24:1–3	A. General	
Matt. 24:4–8	Ba. 3 Fulfilments	}
Matt. 24:9–13	Bb. 3 Fulfilments	
Matt. 24:14a	Ca. 2 Fulfilments	
Matt. 24:14b	Cb. 2 Fulfilments	
Matt. 24:15–22	Bb'. 3 Fulfilments	
Matt. 24:23–26	Ba'. 3 Fulfilments	}
Matt. 24:27	Cb'. 2 Fulfilments	
Matt. 24:28	Ca'. 2 Fulfilments	
Matt. 24:29, 30a	D. 2 Fulfilments	
Matt. 24:30b, 31	E. General	}
Matt. 24:32–34	D'. 2 Fulfilments	
Matt. 24:35	E'. General	
Matt. 24:36–41	A'. General	
Matt. 24:42–44	F. General	
Matt. 24:45–51	F'. General	
Matt. 25:1–13	G. General	
Matt. 25:14–30	G'. General	
Matt. 25:31, 32	H. General	
Matt. 25:33–40	I. General	
Matt. 25:41–45	I'. General	
Matt. 25:46	H'. General	

The following is the table of the above structure:

MATTHEW	DESCRIPTION		
24:1–3	GENERAL (PRETERIST)		
24:4–8	PRETERIST	HISTORICIST	FUTURIST
24:9–13	PRETERIST	HISTORICIST	FUTURIST
24:14a	LITERAL (FUTURIST)		SPIRITUAL/FIGURATIVE (HISTORICIST)
24:14b	LITERAL (FUTURIST)		SPIRITUAL/FIGURATIVE (HISTORICIST)
24:15–22	PRETERIST	HISTORICIST	FUTURIST
24:23–26	PRETERIST	HISTORICIST	FUTURIST

24:27	LITERAL (FUTURIST)	SPIRITUAL/FIGURATIVE (HISTORICIST)
24:28	LITERAL (FUTURIST)	SPIRITUAL/FIGURATIVE (PRETERIST)
24:29, 30a	LITERAL (FUTURIST)	SPIRITUAL/FIGURATIVE (HISTORICIST)
24:30b, 31	GENERAL (FUTURIST)	
24:32–34	LITERAL (FUTURIST)	SPIRITUAL/FIGURATIVE (PRETERIST)
24:35	GENERAL (FUTURIST)	
24:36–41	GENERAL (FUTURIST)	
24:42–44	GENERAL	
24:45–51	GENERAL	

Table 23 Structure of the Olivet Discourse.

MATTHEW	DESCRIPTION		
24:1–3	The questions by the disciples regarding the destruction of the buildings at Jerusalem		
24:4–8	First century Judæa	World history	The Infidel period troubles
24:9–13	Early Church persecuted, warning of apostasy	Church history	Church languishing, false teachings
24:14a	The Gospel in the Great Tribulation		The progress of the Gospel through history
24:14b	Christ's return ends the world		The Tribulation
24:15–22	Jewish War, Christians to flee the Romans	Christians and Romanism	Jews in the Tribulation to flee
24:23–26	Jewish zealots as false messiahs	The Papacy and Islam	All Christians in the Tribulation warned
24:27	The Second Coming instant, worldwide visible event		The progress of the Gospel pervasive to the Second Coming
24:28	The nations spoil Gog and Islam		Roman armies to Jerusalem
24:29, 30a	The Great Tribulation		Constantine and other revolutions of history
24:30b, 31	Second Coming		
24:32–34	Israel re-formed as a nation		Jews being converted in the Early Church
24:35	The truth of God's words and the end of all things		
24:36–41	The Translation of the Saints (the Rapture)		
24:42–44	Always aware		
24:45–51	Faithful versus unfaithful servants		

Table 24 The structure of the Olivet Discourse explained.

## Prophecies regarding Jerusalem under the Roman Empire

The Roman Emperors at the time of Christ and the Early Church were:  
 Augustus, 27 BC–14 AD, under whom Christ was born.  
 Tiberius, 14–37 AD, under whom Christ was crucified.  
 Caligula, 37–41 AD.  
 Claudius, 41–54 AD, during the missionary work of the Apostle Paul.

Nero, 54–68 AD, who persecuted Christians.

Galba, 68–69 AD.

Otho, 69 AD.

Vitellius, 69 AD.

Vespasian, 69–79 AD, who led an army against Jerusalem, but went to Rome to become Emperor, sending his son, Titus, back to take and destroy Jerusalem in 70 AD, as also recorded by Josephus.

Titus, 79–81 AD.

Domitian, 81–96 AD, when John was at Patmos, and had his Revelation.

Nerva, 96–98 AD, who was the beginning of the five “good” emperors at a time of stability in the Roman Empire.

Jesus gave a number of prophecies about Jerusalem prior to His Olivet Discourse.

**Matthew 23:34–39.** Because the Jews had rejected the prophets, and afterward rejected the apostles and Christians, great troubles were to come upon them. He said that it would occur within that same generation. “All these things shall come upon this generation.” (Matthew 23:36b). That is, one generation would be at maximum 40 years from that time, and since Jesus was speaking in 30 AD, the fulfilment had to be by 70 AD. And the reality is that these troubles were fulfilled by then, ultimately with the Romans destroying the temple and the city. “Behold, your house is left unto you desolate.” (Matthew 23:38). He therefore links the word “desolate” with the destruction of Jerusalem.

Furthermore, he prophesied, “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matthew 23:39).

There is content akin to the Olivet Discourse which was taught by Christ prior to that sermon, and therefore relevant for its background. Some of that content was repeated by Him in the Olivet Discourse. Luke particularly records the earlier narrative.

**Luke 19:41–44.** In these verses, Jesus prophesied of the complete destruction of Jerusalem by the Romans because the Jews had rejected Him as the Messiah. See also Daniel’s Seventy Weeks Prophecy in Daniel chapter nine.

In this prophecy, He directly described the siege of Jerusalem, and states that one stone would not be left on another.



## In the time of the Early Church (Preterist)

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.” (Luke 21:8).

In the time of the Apostles there were several false christs. These included Theudus (Acts 5:36), Judas of Galilee (Acts 5:37), Simon the sorcerer (Acts 8:9), Elymas, or Bar-jesus, the sorcerer (Acts 13:8), an Egyptian rebel (Acts 21:38) and others. “At the siege of Jerusalem ‘false prophets suborned by the Zealots kept the people in a state of feverish excitement, as though the appointed Deliverer would still appear.’”<sup>1</sup>

“But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.” (Luke 21:9).

Rome, under Nero, was set on fire. After Nero committed suicide, a number of generals attempted to rule the Empire, leading to a period of disarray. That 18 period became known as the year of the four emperors. Galba was run down by horsemen and beheaded. Otho stabbed himself. Vitellius was tortured to death.

Tacitus wrote of disturbances in Germany, commotions in Africa, insurrections in Gaul, intrigues amount the Parthians, war in Britain and war in Armenia.<sup>2</sup> Capt wrote, “For many years the Romans were engaged in the conquest of Britain; one battle followed another. During the reign of Nero, Rome engaged in a war with Parthia over Armenia.”<sup>3</sup>

The troubles began in Judæa already in the time of Caligula, with threatening insurrections and bandits ravaging the land. There was an uprising against the Jews in Alexandria Egypt. In Seleucia, 50,000 Jews were slain, in Cæsarea, 20,000 Jews were killed in battle by Syrians. The hostility between the Jews and Syrians divided many towns and villages into armed camps, constant rumours of wars kept the Jews in an unsettled state, some even fearing to plow and seed their ground.<sup>4</sup> The troubles in Judæa came together in 66 AD, during the reign of Nero.

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<sup>1</sup> Carr (1922), 181.

<sup>2</sup> Woodrow (1989), 46.

<sup>3</sup> Capt (2002), 13.

<sup>4</sup> Woodrow (1989), 46.

“And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” (Luke 21:11).

Gregg stated that there were earthquakes in those years, in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Colosse, Campania, Rome, and Judæa, and a great earthquake in Pompeii in February 63 AD.

There were also famines (see Acts 11:28), and several instances of food shortages in Rome.<sup>1</sup> As for pestilences, the most “dreadful ones there were, whilst Jerusalem was besieged, and before its utter ruin, [as] related by Josephus.”<sup>2</sup>

Josephus, in his *Wars of the Jews*, book 6, chapter 5, wrote that the miserable people were persuaded by deceivers, and did not recognise the signs which did so plainly and evidently foretell of their future desolation. They were blinded, as it were, to signs, such as:

1. A star resembling a sword, which stood over the city, and a comet, that continued a whole year.
2. Before the Jews’ rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, ... at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour.
3. A heifer, as she was led by the high priest to be sacrificed, [was reported to have] brought forth a lamb in the midst of the temple.
4. The eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by 20 men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night.
5. A certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of

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<sup>1</sup> Capt (2002), 15.

<sup>2</sup> Gill (1746–1763), Matthew 24:7.

soldiers in their armour were seen running about among the clouds, and surrounding of cities.

6. At that feast of Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, ‘Let us remove hence.’

## The persecution of the Church by the Jews (Preterist)

The prophecy then turns back, with Jesus saying, “But before all these”, meaning, before the war at Jerusalem. He warned them of the coming Jewish persecution:

“But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls.” (Luke 21:12–19).

It is very self-evident from the New Testament, particularly the book of Acts, how that the early Church was persecuted, imprisoned, brought on trials, and before kings and rulers, to the point where Nero was persecuting Christians in the city of Rome. Yet, in all that the Gospel advanced with power.

The Church will never be destroyed or defeated, but instead, despite persecution, be strengthened. And most especially, Christians would be prepared for when the Romans were to come against Jerusalem. The coming of the Romans, then, was a punishment on the Jews, who had rejected Christ and had instigated the early persecution of Christians.

## The Historicist view of the Olivet Discourse

The full Historicist view should be taken as the ultimate meaning of the Olivet Discourse which would begin from Jesus’ statement about the stones,

encompass the fall of Jerusalem, and go all the way to His Second Coming, including events leading up to it.

Christopher Wordsworth's commentary made continual reference to a double reference in the Olivet Discourse, applying it to be both literal with the Fall of Jerusalem and spiritual (or figurative) with the Church.

"Our Lord's prophecy has double reference, —

"To the judgment at Jerusalem, and

"To that of which that judgment was a type, viz., His second coming to judge the world.

"The disciples, indeed, then supposed that the taking of Jerusalem and the end of the world, and Christ's coming to judgment, would be simultaneous. It is to be observed, that several future events, however distant from each other, seem to be represented by Prophets as contemporaneous, till one of them is near and detaches itself from the other.

"Future events in time may be compared to distant objects in place. In a mountainous country, two ridges of hills rising the one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge that he is aware of the chasm between them. So it is with future events.

"The Prophets of the Old Testament rapidly from describing the first Advent of Christ to the Second Advent, so that the two Advents seem to be blended together in one.

"But when the predictions concerning the first Advent had been accomplished by the manifestation of Christ in the world, then the prophecies concerning the Second Advent became more distinct.

"Yet even then the coming of Christ to judge Jerusalem seemed to be blended with His coming to the universal judgement, of which the judgment of Jerusalem was a type, and is so treated by Himself, in the present chapter."<sup>1</sup>

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<sup>1</sup> Wordsworth (1872), Matthew 24:1.

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?” (Matthew 24:3).

The entire passage should then be viewed as a series of parallel repetitions. In this sequence, there is effective reconciliation between the Preterists’ emphasis on the stones of Jerusalem and that generation, and the Futurists’ emphasis on the literal and glorious coming of Christ at the end.

The general view of the Olivet Discourse has been largely unknown because teaching about it has either been presented as dealing with the fall of Jerusalem or else with the future period of the Great Tribulation, but not really with the general experience of Christian history.

John 16:33 states, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

In many ways, the warnings by Jesus are perennial truths, “And Jesus answering them began to say, Take heed lest any *man* deceive you” (Mark 13:5).

But more importantly, they are things experienced or seen through all of time, and relevant to Christians at any time. There have been deceivers and deceptions in every time.

Wars include battles over doctrine with heretics. Nations too have been engaging in wars fuelled by religion and religious differences. The reference to kingdoms could include the fact that the ultimate struggle is between the kingdom of light and the kingdom of darkness.

Famines would include the famine of hearing the words of God. Pestilences would include the rise of heresies. And earthquakes would include splits among churches and other changes and shifts in doctrines.

The foremost sign and warning Jesus gives is that there would be deceivers, and this may generally apply to all deception, including Roman Catholicism.

“For many shall come in my name, saying, I am *Christ*; and shall deceive many.” (Mark 13:6).

Various Popes have claimed to be Christ, or His representative, and the priesthood continually portrays itself as having the power to manifest Christ by means of the mass, saying that the bread and wine turns into the body and blood of Christ. However, this is a general truth, whereas, the prophecy begins from the specific at his time.

“And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*.” (Mark 13:7).

The entire course of history has had many incidents of wars. In the Middle Ages, wars were fought against the Muslims, and there were fears that hordes of Mongols or Turks would come into the West.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.” (Mark 13:8).

The entire history of Europe has been of nations against each other, so that the French, Germans, English Dutch and Spanish have all fought each other.

The earthquakes would include revolutions and political convulsions, such as civil wars, peasant uprisings, the Reformation and the Counter-Reformation.

The French Revolution was symptomatic of the famine of the Word of God itself, because of the rejection of the Scriptures by Catholics in France, and by the elevation of anti-Christian Enlightenment philosophy.

What Jesus describes as the beginning of sorrows seems to be a general reference to the entire scope of history, but His on the words “not yet” and “beginning” indicate that these things must already be seen in the entire sequence of the Early Church leading to the fall of Jerusalem in 70 AD.

## The Historicist view of Church History

“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.” (Mark 13:9).

The emphasis then begins with the Jewish persecution, as seen by the reference to synagogues, and then to the Christians coming into conflict

with the Pagan rulers. Chronologically, after the demise of the Jewish nation at that time, there was then a period of Pagan Roman persecution.

Christians were put on trial by Roman Catholics, through the Inquisition, and through the persecutions against Protestants. The “synagogues” can also be symbolically representative of the bodies of the Roman Catholic institution, which moved with vehemence against those who had true faith.

“And many false prophets shall rise, and shall deceive many.” (Matthew 24:11).

Next, in a grand summary, Jesus shows that false prophets would arise, meaning heretics, many Popes, Mohammad and so on.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” (Matthew 24:12–14).

This next period, that of iniquity abounding, comes out of the French Revolution, where the Church sees great decline, and where there is faithful enduring by a small minority. But out of that small seed, there is a witness that will result in the coming Church Restitution with the final worldwide evangelism leading up to the end.

“And the gospel must first be published among all nations.” (Mark 13:10).

The Gospel went forward by the Orthodox, Celtic Church, Waldenses, Albigenses, Lollards, Hussites, Moravians, Lutherans, Calvinists, Anglicans and Puritans. By these, the Gospel was published among many nations.

“But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.” (Mark 13:11).

People only need to read the records in John Foxe’s *Acts and Monuments* and summarised in any of the editions of *Foxes Book of Martyrs* to see how well the believers spoke and witnessed against their accusers.

“Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.” (Mark 13:12).

In the height of the Inquisition, people would even turn against their own family to denounce them at any whiff of “heresy”. Such was the hatred of Christianity, but such as the spirit of those who rejected it. Many times, a person could falsely denounce a family member for personal gain.

“And ye shall be hated of all *men* for my name’s sake: but he that shall endure unto the end, the same shall be saved.” (Mark 13:13).

In latter times, Infidelity was so pervasive, and Christianity had come into such disrepute, that relatively few remained faithful to the truth. Whole groups had, in Infidel times, become incensed against the truth.

## The Futurist view of the Olivet Discourse

Edwards’ *Family Bible* stated, “In the prophecy of this chapter [Matthew 24], there is a double reference: first, to the destruction of the temple, and as connected with this the overthrow of the Jewish state and nation; secondly, to the end of the world. Both these events are included in the question of the disciples, verse 3, who seem to have connected them as inseparable from each other. The providential coming of the Son of man to destroy the city and temple, which was to be fulfilled before that generation had passed away, shadows forth, therefore, his more awful and majestic personal coming at ‘the end of the world.’” History shows “its nearer fulfilment in the destruction of Jerusalem. Another fulfilment remains for the last days.”<sup>1</sup>

The Futurist view of the Olivet Discourse should not be read as applying strictly to the seven year wrath of God in the Great Tribulation, since the Church by that stage has gone to meet Christ in the air. Instead, the prophecy of the Olivet Discourse relates to the state of affairs concerning the Church leading up to this period as well, what some have termed the “birth pangs”.

This means that the stages described in Matthew 24 and 25 are indeed relevant to the 20th and 21st centuries, just as Futurists have read them. But for all the “newspaper exegesis”, Christianity has not degraded in the West to where it has being actively persecuted with the physical death penalty. This pessimistic view supposes that Christians will be suffering under worse and worse conditions, culminating with a sudden and surprising rescue from on High, and then the plunging of the world into the nightmare of the future Great Tribulation. Although it is true that the Church will be

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<sup>1</sup> Edwards’ *Family Bible* (1851), Matthew 24:1.



translated and the Great Tribulation will occur, prior to these events must occur the victorious manifestation of the Gospel through the preaching by the purified Church. A defeated, penniless, sickly Church could not accomplish this. The Church Restitution will address the anti-faith doctrines of the past that have held the Church back from walking in Christ's purchased victory.

On the other hand, some have mistakenly thought that since Matthew 24 and 25 were talking about the Church, then the conclusion is that the Church should be on Earth in the future Great Tribulation. They have done this by mistakenly making the Olivet Discourse synonymous with the future view of the seals of Revelation. However, the proper Futurist view of the seals makes it clear that the final Roman Antichrist is the white horse rider of the first seal, and this rider does not come into full sway until the beginning of the Great Tribulation and after the Translation of the Saints. Although people will become Christians in the Great Tribulation, these will be late comers and Jews, not the previous entire body of the Church, which will by that time be translated up in the clouds.

If, as some wrongly suppose, the Church is to be caught up after three and a half years, or at the end of the seven years, it would pose a great problem in regard to the fact that people would know when Christ would return. (That is, since Christians prior to the Translation should not know the day nor hour, if the Great Tribulation had begun, they would then be able to predict the day of Christ's return.) Of course, some have presented the idea that the countdown within the Great Tribulation could have already begun unknowingly, especially as they observe Russia's activities and events unfolding in the Middle East and Israel. This has led to an extreme uncertainty among them whether they would "keep the faith" in this period of expected heavy persecution. Such a negative worldview is self-perpetuating and fed by those who thrive on conspiracy theories and insular sources of information (that is, they tend to only quote each other in support of their views).

Those on one extreme who have given up, and are waiting for the catching up to Christ are misguided. Their pessimistic and pacifist view has caused some others to react against it, swinging to the opposite extreme where they think it nearly time to take up arms and carnally set up the Kingdom of God on Earth.

The proper view is that the pessimistic realities are countered by optimistic promises. The Church is not sliding into oblivion, nor is the final Antichrist in the wings ready to strike down the last few faithful believers. Other

Futurists, such as Hilton Sutton and Finis Dake, have been more modest, and have presented a less pervasive Future Antichrist, who is to rule only a European kingdom, not the entire globe.

The pattern set in history has always been that a period of hardship is followed by a period of victory. It is problematic that now many Futurists (because of the popularised views of Hal Lindsey and Tim LaHaye) seem to think that there is no earthly victory, but only an any moment secret Rapture and then, after seven years, earthly victory with the personal return of Christ.

LaHaye, for example, taught that there will be no worldwide revival before the Translation of the Saints (the Rapture), but “a falling away, apostasy, a decline in the moving of the Spirit of God”, as though there is to be virtually no faith in the Earth.

Lahaye justified this by taking Luke 18:8 out of context, “Nevertheless when the Son of man cometh, shall he find faith on the earth?”, missing out the first part of that verse, which says that God will avenge His elect. Further the beginning of that passage states, “that men ought always to pray, and not to faint” (Luke 18:1b), and following it says, “for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” (Luke 18:14b). Thus, in fact, Jesus will find faith, because believers will not faint, but succeed; that God will avenge them; and most importantly that God will exalt them and lift them up.

In LaHaye’s view, the greatest worldwide revival “will not occur during the church age but during the Tribulation Period”.<sup>1</sup> This does not make sense, because he is expecting Jewish believers to have triumph in the Tribulation Period, while the worst things are happening on the Earth.<sup>2</sup> In fact, the real issue is that the evangelism and preparation needs to happen by a mighty revival prior to the Tribulation Period, and that the Church is in such a victory when it is taken up (the Rapture).

If Jewish and Roman persecution of Christians were thwarted in the past, giving a time of peace for the Church; if barbarian influxes and Papal persecution were thwarted, giving a time of Church peace; then the modernistic and ideological persecution of the Infidel period must likewise be thwarted, leading to a time of peace prior to the Translation of the Saints.

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<sup>1</sup> LaHaye (1975), 109.

<sup>2</sup> He wrote that those Jewish believers will preach the same Gospel as today, LaHaye (1975), 197.

If the final Roman Antichrist were an arch-infidel or an atheistic brute, there would be no deception in it, so Antichrist must needs be religious and “Christian” in appearance. Yet, on present trends, there would be no need for the Antichrist to have any veneer of Christianity, because of contemporary Infidelity across the West. Thus, if the final Antichrist were a pretend Messiah, and the world in steadily worsening anti-Christianism, there would be no deception in it since the religiously-void world currently seeks no Christ-like Messiah, and would not be deceived by him. But since the Antichrist must be a deception to Christians, he must appear Christian.

“For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (2 Corinthians 11:13–15).

The world will come into a period where Christianity will be in resurgence and revival, and it will spread powerfully, where great inroads will be made by evangelism, and nations will be converted, after which, at some stage, the Church will be translated away. Then, and only then, would it fit that a deceiving religious ruler arise in Europe, and claim to be the embodiment of real Christianity. He could say that he is God (or God’s incarnation) on Earth. Subsequent to the Translation of the Saints, this will be a very believable scenario.

The proper teaching of Scripture is for an earthly, historical period of blessing for the Church, forming the end of the conclusion to the “Historicist” part of history, and being the first stages of the “Futurist” part of the prophecy. Christ will be coming to take away a victorious, ready, prospering, cleansed, built, perfected and grown-up Church. It is a great indictment on early 21st century Christianity that the Church on every measure has seemed to be in exact and even deliberate opposition to this.

In short, the period of the 20th century (Russian Revolution in the East, 1960s Social Revolution in the West) until the fall of Gog is the negative period, while the consequential latter days glory, refreshing and Restitution period is the next positive period. This will seem to take on a certain millenary flavour, to be ended by the Translation of the Saints, after which there will be a seven year wrath of God in the Great Tribulation period, and then the return of Christ with His army of saints for His Millennial reign.

The fall of Gog must broadly stand for several key factors, the first being effectively the end of the power of Islam, and the second, the end of Christian compromise (the Laodicean spewing, i.e. of Ecumenism, carnality and modernist theology), and the third, the end of atheistic pride (see 2 Timothy 3:9).

This view allows for all the negatives to flourish and come together in some cunning way again, especially after the Translation of the Saints, when all the best and good elements of societies are taken away in one instant. Even if the Church were able to influence the life of every last person on the planet, and convert most, it follows that there must still be a not insignificant population which will live on Earth through the Great Tribulation.

## The Olivet Discourse and Infidelity (Futurist)

The Christian Church has never been in so great deception and demise in all of history as it has suffered from the late 1960s onward as an intensification of what really began to be manifest in the French Revolution. Jesus was correct to point to deception as the biggest problem (see Matthew 24:3–5, 11–13). The deception problem is not just that such a wide variety of ideas and doctrines call themselves Christian, but that the highest and best professions of the faith, such as those who defended the Bible or those who promoted Spirit-filled living, seemed to think it normal and acceptable to even resort to deceptive tactics in order to prove the rightness of their argument to gain followers. This has been a great and ugly blight on almost all sincere “evangelism” from the late 1960s onward. Also, the compromise with Romanism and carnality has put the Church in a futile position with respect to the world and how it is approached.

There has been a proliferation of false Christs since Theosophy and other such movements have arisen with their false messiahs, and this became more and more prevalent through the New Age and counterculture from the 1960s onwards, which popularised Eastern mysticism in Western nations.

Wars have been a real threat with the invention of machine guns, aeroplanes and especially atomic and nuclear bombs. Especially from the end of the Second World War, the rumours of war in regards to the Cold War, and consequential fears of biological, chemical and atomic or nuclear warfare has been prevalent.

Again, these various problems manifested through the dividing of the world between Communism and the free world, and then, the division between the Muslim and the non-Muslim world. Many Futurist writers and teachers have listed and written in response to the various troubles and disasters which have beset nations. Their books are filled with grim statistics and dire warnings about natural and manmade disasters. Often, such works are laced with conspiracy theories and sensationalism. These authors may use current events in order to make it appear as if the return of Jesus may now occur at any moment.

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.” (Matthew 24:9).

While Christians have been killed by Jews, Pagans, Papists, Islamists and are to be executed in the Great Tribulation, in the Infidel period, the killing should not really be read as literal, but predominantly as representative of the slights on reputation, character assassination and general spurning of Christianity. The nations, even commonly in the media of the English-speaking nations, have grown bold in exhibiting no love for the Church, even though once it was greatly esteemed.

“And then shall many be offended, and shall betray one another, and shall hate one another.” (Matthew 24:10).

Movements emphasising false spirituality over proper religion and justifying not attending Church or not adhering to proper traditions is widespread. Furthermore, if people were to genuinely progress in their faith, all kinds of stumblingblocks and division start to present themselves from family and friends. Offence also abounds as evidenced by the culture of offence, the threat of litigation and the laws regarding vilification and other pronouncements of “political correctness”.

“And many false prophets shall rise, and shall deceive many.” (Matthew 24:11).

The false prophets of today take various guises, such as charismatic charlatans, Roman Catholic figures calling for unity, “bible” college teachers slandering the King James Bible, or those pushing various unholy fads in music, books and entertainment into the churches. Significantly, there are counter-movements, where people speak actively against some proper doctrine, often to the point of obsession, by attacking Church fellowship, tithing, prosperity, healing, tongues, a perfect Bible, God’s sovereignty, and the Pretribulation Translation of the Saints.

“And because iniquity shall abound, the love of many shall wax cold.” (Matthew 24:12).

While iniquity and Infidelity are abounding in the world, it is a sad reality that many Christian leaders are doing all kinds of selfish, prideful and evil things. When hypocrites are exposed, it seems to aid the exodus from the Church and from true religion. Many professing “Spirit-filled Christians” are exhibiting carnality, manifesting in their own lives, and how they view others.

“But he that shall endure unto the end, the same shall be saved.” (Matthew 24:13).

The end here is not just the end of the world, but can apply also to the end of the carnal, lukewarm and darkened period of Church history. Since the late 1960s the full manifestation of this compromised period has hung over the Church. In this, most Christians who have exhibited nearness to sound doctrines seem to have been in a spiritual survival mode.

Within the Infidel period (from approximately 1798), it is possible to see how false doctrine has been placed into the Church by the great attack on Christianity, such as by the compromise of Christians through the Ecumenical Movement, and their acceptance of Liberal Theology, Liberation Theology and other such errors. The inroad of modernism and associated modern versions is Rome-backed, especially in the theological field of Bible scholarship, higher criticism and translation methodology. The acceptance of modern versions and the great attack on the King James Bible has a correlation with the acceptance of the Romanist overtures of the Second Vatican Council (Vatican II), which proclaimed that Protestants were now “departed brethren”, and all efforts have been made to bring about “unity”. One product of this unity is the fact that Catholics and Protestants have been using the same modern versions and Catholics are no longer treated as cultish or antichrist in nature. In fact, modernist Christianity treats Catholics as merely another type of Christian, even though there are significant Biblical differences between truly born-again Christians and those adhering to Romanism.

Up to the 1960s, the Gospel was being preached to the nations, and the King James Bible was in common use. As entire denominations and churches have compromised on the King James Bible by accepting the modernist and humanistic philosophy as to how they view Scripture, and consequently have joined with Rome spiritually, it has become necessary for

Bible-believing Christians to move out of unbelieving fellowships and apostatising denominations.

The true Protestant spirit, represented among proper evangelicals and Pentecostals, should therefore be aligned to truth, despite what evils are said against them. The retention of proper and sound Christian doctrines depends on their separation from such institutions as a spiritual necessity to be “nourished up in the words of faith and of good doctrine” (see 1 Timothy 4:6). Reformation from within traditional denominations, including the major Pentecostal denominations, seems to be no longer possible.

## Matthew 24:14

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).

Leading from the Preterist view, and as part of the Historicist view, the Gospel advanced to Rome, it advanced throughout the Empire, through the Celtic Church, through the Reformation, through the Evangelicals, through the English-speaking missionaries, and through Pentecostalism.

Therefore it remains to come to pass, a period where the Church as a whole must shake off the chains of worldliness and stir itself to witness with power to the nations. This would mean the rejection of unbelieving doctrines and the advance into a time of great restitution. This will no doubt be triggered by the fall of Gog, the final Eastern Antichrist. The end, then, is the Great Tribulation and so on.

However, in the literal sense, which is the Futurist sense, the Gospel must be proclaimed throughout the world during the Great Tribulation. This is by means of the 144,000 Jewish evangelists, the two witnessing prophets at Jerusalem and through various converts who do not bow to the Antichrist religion.

Only then will the actual end, the Second Coming of Christ, come.

## The Preterist view of the fall of Jerusalem

Josephus related how that various Jewish factions revolted against Rome from 66 AD, and how that fighting among the Jews was as much a source of trouble as the fighting of the Romans against them to restore order. Emperor Nero appointed General Vespasian to take Jerusalem.

Bishop Newton taught that, “As our Saviour cautioned his disciples to fly, when they should see Jerusalem compassed with armies; so was it very providentially ordered, that Jerusalem should be compassed with armies, and yet that they should have such favourable opportunities of making their escape. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, as Josephus affirms, if he would have assaulted the city, have presently taken it, and thereby have put an end to the war. But without any just reason, and contrary to the expectation of all, he raised the siege, and departed.

“Vespasian was deputed in his room to govern Syria, and to carry on the war against the Jews. This great general, having subdued all the country, prepared to besiege Jerusalem, and invested the city on every side. But the news of Nero’s death, and soon afterwards of Galba’s, and the disturbances which thereupon ensued in the Roman empire, and the civil wars between Otho and Vitellius, held Vespasian and Titus in suspense; and they thought it unseasonable to engage in a foreign war, while they were anxious for the safety of their own country. By these means the expedition against Jerusalem was deferred for some time: and the city was not actually besieged in form, till after Vespasian was confirmed in the empire, and Titus was sent to command the forces in Judæa. These incidental delays were very opportune for the Christians, and for those who had any thoughts of retreating and providing for their own safety. Afterwards there was hardly any possibility of escaping”.<sup>1</sup>

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Luke 21:20).

The desolation was because of the abomination that the Jews were persisting in sacrifices for sin, even though Jesus Christ had dealt with sin once for all (see Hebrews 10:10). There had been, according the Seventy Weeks Prophecy, years of witness that this had been accomplished. The Jewish rebellion and their persecution of Christians brought them into a place to be ripe for judgment.

“Accordingly the Romans having begirt Jerusalem with their forces, and having made several assaults without the desired success, Titus resolved to surround the city with a wall and by the diligence and emulation of the soldiers, animated by the presence, and acting under the continual

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<sup>1</sup> Bp T. Newton (1754), vol. 2, 248, 249.



inspection of the general, this work, which was worthy of months, was with incredible speed completed”.<sup>1</sup>

“Of these adornments we may form some conception, by a single quotation from Josephus, who was an eye-witness of what he describes: ‘The temple had doors also at the entrance, and lintels over them, of the same height with the temple itself. They were adorned with embroidered veils, with their flowers of purple, and pillars interwoven; and over these, but under the crown work, was spread out a golden vine, with its branches hanging down from a great height; the largeness, and fine workmanship of which, was a surprising sight to the spectators, to see what vast material there were, and with what great skill the workmanship was done.’ ... It was not unusual, anciently, for people of all forms and eastern of religion to make gifts to the divinities they worshipped.”<sup>2</sup>

Josephus showed that some of the stones were 13.72 metres long, most were 11.43 metres long, 3.66 metres high, 5.49 metres broad. The future Roman Emperor “Titus himself was amazed at the massive buildings of Jerusalem ... the whole inclosing walls and precincts of the Temple were ‘so thoroughly levelled and dug up that no one visiting the city would believe it had ever been inhabited.’”<sup>3</sup>

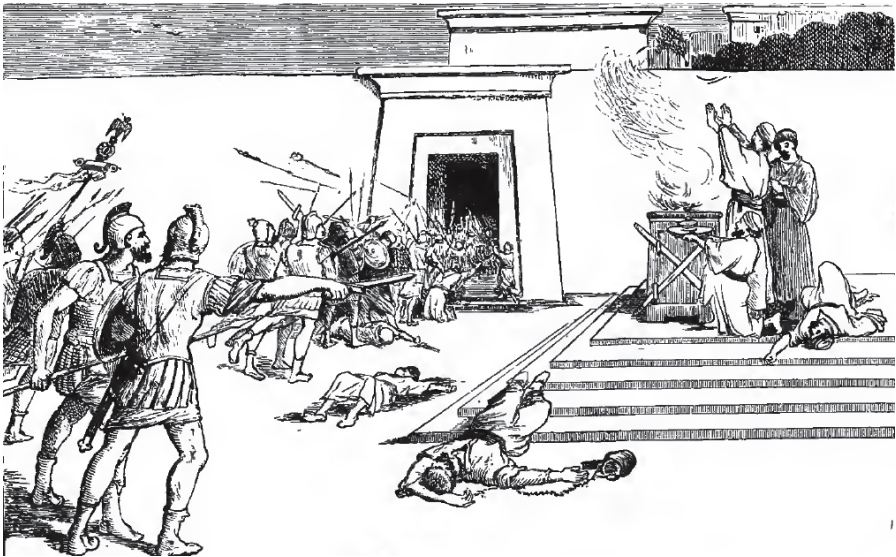


Figure 58 The fall of Jerusalem.

<sup>1</sup> Bp T. Newton (1754), vol. 2, 250.

<sup>2</sup> Buck (1856), 71.

<sup>3</sup> Maclear (1885), 141.

Titus did not design to demolish the city, but desired to preserve it. The Romans therefore attempted to drive out the Jews from the area, and set the outer gates on fire. After a few days of fire, Titus ordered the soldiers to extinguish the flames. The Romans then discussed the problem of the Temple as a symbol of Jewish rebellion. However, Titus wanted to retain the building because of its grandeur. The Jews decided to make their final stand in the temple. The next day, Titus stormed the temple, and he went to rest. In the meantime, the Roman soldiers set the temple of fire. Titus went to his army to stop them, but they were so excited that they ignored him, and on going through the Temple, looted it.<sup>1</sup>

“Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:21–24).

There are Preterist extremists who claim that “all things which are written” were fulfilled with the fall of Jerusalem, including the Second Coming of Christ and judgment. However, this is clearly a misreading of Scripture. The “all things which are written”, in the Preterist sense, clearly mean the things which were written concerning Jerusalem, not meaning every single prophecy. And the fact that Jesus referred to written things would indicate that there were *specific* prophecies by Moses and Daniel that would be fulfilled, not that every single last thing written in the Bible would be fulfilled within the narrow confines of the first century.

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<sup>1</sup> Buck (1856), 72–77.

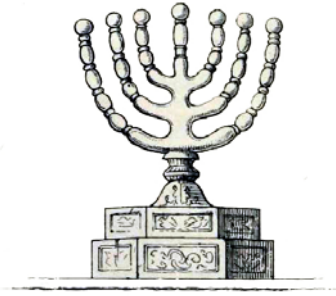


Figure 59 Jewish symbolism.

Christians who knew the prophecies against Jerusalem therefore took heed of the warnings to flee. If Christians were fleeing on the Sabbath, they would have been thwarted by the Jews, since they had strict regulations about how far one could travel and how much one could carry. The Christians took this warning seriously, and got away from Jerusalem when they had a chance. (The Roman general Vespasian returned to Rome, giving a reprieve for the Christians to flee Jerusalem.) The various Jewish factions also turned on each other when they were not fighting against the Romans.

Of such horror was the siege of Jerusalem by the Romans, that the Jews were fighting each other within the city, burning their own food — mothers were forced to eat their own children — “Since most of the corn and grain had been destroyed ... the famine became more intense”.<sup>1</sup>



Figure 60 Roman representation of the conquest of Judaea.

Jerusalem being trodden down was not just a fact in 70 AD, but has been downtrodden over the years since, even into the 20th century.

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<sup>1</sup> Capt (2002), 53.

What is remarkable is that not a single Christian perished in the fall of Jerusalem, though initially many had been living there. This is because they knew of this prophecy, and when they saw that the Romans were going to come against Jerusalem, they made their escape.



Figure 61 Titus' triumphant procession in Rome.

Later, the city was rebuilt by the Emperor Hadrian in 135 AD, who called it *Ælia Capitolina*, and when the Jews revolted again, they were further suppressed. The Jews were consequently banned from the city. The city was further built by Constantine in 335 AD. The Emperor Julian (sole rule 361–363 AD) hated the Christians and made friends with the Jews, and even attempted to rebuild the temple, but the building works were destroyed in earthquakes and fires.

## The Historicist repetition in the Olivet Discourse

“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains” (Mark 13:14).

Jesus then turned back to his time, since after His crucifixion, the Jews persisted in making sacrifices, even though Jesus had finished the need for animal sacrifices once for all. Therefore, it already was manifest, but became more and more apparent, that the Jews were indeed practising the “abomination of desolation”, which then directly led to the Roman destruction of the temple and Jerusalem.

The reference to the abomination links back to Daniel 9:27 where the Jewish sacrifices in rejection of Christ, were called “abominations”. While Daniel has one meaning in that passage, according to the New Testament principle of finding another meaning by the Holy Ghost, Jesus was indicating that there would also be apostasy in the Church.

This apostasy has been very noticeable because it spiritually amounted to doing exactly what the Jews did, namely continue the practice of sacrifices, which is essentially what the Roman Catholic mass does, being a blasphemous ritual that purports to crucify Jesus afresh every time.

The rise of this apostasy was the result of Christian compromise, and has given rise to all kinds of errors and problems in the spiritual temple, the Church. This included the direct rise of the Papacy, as well as other blasphemies, such as Islam, modern versions and Ecumenism.

It would be wrong, however, to ascribe the abomination as being a symbol specifically referring to one thing alone, e.g. the Papacy, as Daniel 9:27b states, “and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” Therefore, there were to be multiple abominations, and ongoing pouring out of God’s judgment upon “it”, the place where the abominations were done, which means errors invading the Church, which led to things like the Papacy.

Therefore the symbolism would be the warning for believers to flee such errors. But the language and interpretation is only figurative, for they specifically were not directly itemised by Daniel, and can only be inferred, just as Jesus did in His warning of deception to Christians. In other words, Jesus must have literally been talking about the 70 AD Jewish rebelliousness accompanied by the fall of Jerusalem, and about the final Antichrist, with the other general meanings in between.

This was not limited to 70 AD, but also to the false Messiah of the 132–135 AD Jewish Revolt, which led the great destruction of the providence of Judæa and of the Jewish people. The Christians were warned to flee, which they did, and were safe.

The example of fleeing to the mountains is most particularly exemplified by the Waldenses, who lived in the mountainous regions of Europe, having separated themselves from Romanist errors. Because of this, they were able to join with the Reformation when it came.

“And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house” (Mark 13:15).

Any believer, on realising the dire religious situation of remaining in the false or counterfeit house of God, namely that aligned with Papal Rome, should cut himself off from fellowship with Romanism.

“And let him that is in the field not turn back again for to take up his garment.” (Mark 13:16).

Those who engaged in ministry should not turn back to their former “ministry” under Romanism.

“But woe to them that are with child, and to them that give suck in those days!” (Mark 13:17).

Indeed, a dire warning is given to those in Romanism, that they should flee it while they could.

“And pray ye that your flight be not in the winter.” (Mark 13:18).

The winter symbolises a time when there is no harvest, when people would be unresponsive. However, it is a fact that missionary activities, such as those of the Lollards, had great impact. So too did those in the Reformation, in that many were willing to hear, and thus, believers did not find a winter of coldness or lack.

“For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.” (Mark 13:19).

Although the Jews were dealt with by the Romans, Christians themselves suffered terrible persecution on and off under Pagan Rome all the way to the time of Constantine. If that time had not ended, humanity would have been destroyed, ending both the Roman Empire and Christianity.

It remains unique in history that for 1260 years a false Christian system (the Papacy) had such a level of tyranny that many troubles were wrought against true believers!

“And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days.” (Mark 13:20).

The shortening of the days refers to the fact that the Reformation occurred from 1517 rather than at the end of the Papal tyranny in 1798. This meant that there was great deliverance for northern Europe and England for years before the end of the Papal period.

“And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.” (Mark 13:22).

Not only did heresies arise under Pagan Rome, but also in the time of Christian Rome. After that came the Papacy, which has had a line of false Christs, and the false prophet Mohammad and his Muslim religion.

The reference to the desert is Christ’s warning against Islam, and His reference to the secret chambers is His warning against Romanism.

It is well known that Islam arose among the desert tribes of Arabia and spread from that land to give its death-dealing religion to other regions about.

It is well known concerning what superstitions have been wrought in the secret chambers by Roman Catholics, such as weeping statues, the mystical miracles of relics and the many supposed powers of the priesthood, all of which could potentially deceive the elect. Popes and cardinals were, therefore, symbolised as false christs and false prophets.

## The Olivet Discourse and the Great Tribulation

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Matthew 24:15).

The term “ye” indicates not the Christian of history, but now the ones who have become believers after the Translation of the Saints.

This refers to the time when the Great Tribulation will have begun, and the final Roman Antichrist is now rising on the world stage. The Jews then, who have been converted to Christianity, are warned about the final evil state of the world.

**Matthew 24:16–20.** This passage is addressed to the Christians in a time when Judaism seems to be in existence. One way to explain this is that the final Roman Antichrist religion will be a new form of Roman Catholicism that caters to a Judaistic mode of expression, with synagogues and sabbath days, in order to lure the Jews of the time into an acceptance of his way.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matthew 24:21). The Great Tribulation encompasses the final years before the visible return of Christ. This means that the final Roman Antichrist will unleash terrible persecution against the true Christians.

“And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (Matthew 24:22).

The destruction unleashed by the final Antichrist will be so great and the potential to destroy so compelling that God will be shorten these days to make sure that not all flesh perishes.

The elect are Christians (whether Jews or Gentiles) who have repented and turned properly to Christ. They are those who live for Christ in the environment of an antichristian leader.

**Matthew 24:23–26.** Even within the Great Tribulation there will be preaching, and just as there will have been great evangelism in the Restitution, so also will there be a final witnessing in the Great Tribulation. This time, the warning is far more dire because the return of Christ is truly at hand.

Since there is to be only one, final Antichrist, then he will have no toleration for other false christs; he alone must be false christ (and it is what Satan plans). The Gospel is to be especially preached to all nations prior to the Great Tribulation, even though there are 144,000 Jewish evangelists and the two living witnesses that operate within this time of the final Roman Antichrist. It is clear that Christ must come for a spotless Church with a love for Him that surpasses the lukewarmness that will have been seen in the Infidel period. “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:27).

Much of the Olivet Discourse could not be in a time where either a third of the world or the whole world is suffering from disasters with people living lives like those of Sodom or Noah’s time of old. This includes all the activities of people when the Translation of the Saints comes, that they are going about daily lives which do not seem to be an apocalyptic, but a peaceful period, that is, just like the lives of those in Sodom or in Noah’s day. It is proper to read the Book of Revelation as having Futurist fulfilments, but while it might be possible to read part of the Olivet Discourse as matching the future Great Tribulation, it is not a primary



meaning, because what Revelation revealed was new and subsequent to what Jesus was teaching in the Olivet Discourse.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (Matthew 24:21, 22).

The final Antichrist will not be resident in Jerusalem, but Rome (at least in the initial part of his reign). He will raise up the world’s “temple” as part of the error of his final Roman Antichristian religion, as if Christ should rule the world from Rome (or Constantinople). He will then travel to Palestine, and encamp in the valley of Megiddo.

## Matthew 24:27, 28

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:27).

This analogy has two meanings, the Preterist/Historicist show that the coming of Christ and His work is as light, unmistakable, which is the progress of the Gospel through history, and ultimately fulfilled in His Second Coming. The emphasis is on the power of the Gospel, and alludes to all victories of Christianity, whether against Paganism, in the Reformation or in the Restitution. The Futurist meaning is that there is a sudden and worldwide observable coming of Christ at the end.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” (2 Corinthians 4:3–7).

“For wheresoever the carcase is, there will the eagles be gathered together.” (Matthew 24:28).

This proverbial statement marks the end of Jerusalem, meaning that the Roman banners, which held aloft eagles, were arrayed against Jerusalem.

And Jerusalem was eventually so destroyed, that it did not appear that even a city had been there.

The second meaning, which is the Futurist and Historicist meaning, is that where evil is (the carcass), the instruments of judgment should come upon it. Beginning with the fall of the Eastern Antichrist, the entire future fulfilment is to follow this trend, but beginning with the literal sign of eagles preying on the bodies of the dead of Gog and Magog.

Because the saying is proverbial, it is possible to include under the heading of “eagles” those who act like the eagles, or have those characteristics. This could be an allusion to the certain nations, the “eagle nations”, who come to prey on the wealth and military equipment of the slain forces of Magog. Further, it could mean the carcass of Islam and Eastern Orthodoxy being preyed upon by Christian believers, together with Jews, who are also literally spoiling the dead.

And even further, that the Church should prey upon Infidelity from that time, as in, “But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.” (Isaiah 40:31).

The gathering of the birds, the words and the fulfilment of the promises by the spirit of God is based on a true form of the Bible, which has stated that Christ’s return is sure. “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.” (Isaiah 34:16).

The allusions to the birds continue, “The Lord gave the word: great *was* the company of those that published *it*. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.” (Psalm 68:11–13).

And again, “WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! ... All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. ... They shall be left together unto the fowls of the mountains, and

to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

“In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.” (Isaiah 18:1, 3, 6, 7).

And, “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.” (Zephaniah 3:8–10).

And again, “Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.” (Isaiah 46:8–11).

From which passages it can be concluded that the King James Bible is to be brought to Israel in spiritual power from a land eastward by sea (other passages reference the isles), all of which leads to a grand conclusion, that at the fall of Gog, there is to be the beginning of a worldwide evangelistic thrust.

“But take ye heed: behold, I have foretold you all things.” (Mark 13:23).

In all this, Jesus can be found to have predicted the entire of Church history. This implies that the very words of Jesus would be present through time, and people read them, and believe them, and see that they are reliable.

## The signs in the sun, moon and stars

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Luke 21:25).

The Scripture uses the term “signs”, and these may also apply in a symbolical way, not merely to astronomical phenomena, but to leaders, religions, rulers and governments.

At this point, the prophecy enters a symbolic mode, where the heavenly bodies stand for rulers (see Joseph’s dream at Genesis 37:9–11), and the sea the unsettled affairs of mankind. These signs coming to pass during the Pagan Roman Empire, correspond to the rise of tyrannical Emperors, and the persecutions of Christians.

The precedent for interpreting the sun, moon and stars as symbolic may be taken from Isaiah 13, where there is a prophecy of the destruction of Chaldean Babylon, “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. ... Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. ... And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.” (Isaiah 13:10, 17, 19).

The sun, moon and stars, therefore, represent the powers and potentates of the ruling Empire, whether Babylon or Rome.

After the fall of Jerusalem, the figurative interpretation points to the fall of Pagan Rome, and to the revolutions of history.

Some interpreters have seen the symbols as compounding from the former fall of Jerusalem. “The reasons for speaking thus in veiled language of political changes in the world in this dispensation, are not hard to discern; ... our Lord Himself would, of course, use the same form of utterance in forecasting the political happenings of these times of the Gentiles. Therefore it may reasonably be taken that when the Lord spake of the sun, moon and stars in terms strikingly similar to those found in Revelation, He meant to say that the darkening of the sun (i.e., the decay of supreme authority in the world), would begin immediately after the destruction of Jerusalem; and putting the two passages together, we would conclude that this figurative

darkening of the sun was to become more and more pronounced until, at the climax of the dispensation, it would become total darkness”.<sup>1</sup>

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” (Luke 21:26).

The persecution and troubles coming on Christians in the Roman Empire was great in the time of the Emperor Diocletian’s persecution of 303–313 AD, but the rise of Constantine effectively thwarted this. Christianity was established throughout the Roman Empire, now with the protection of the state.

These signs were also relevant to the French Revolution and other related events: “In the moon’s not giving her light, we may see the weakening of authority in a narrower sphere, such as national governments, which are all changing from monarchies to democracies. And in the stars’ falling from heaven, we may see the downfall of notable personages, as the German Kaiser, the imperial family of Austria (the Hapsburgs), the Romanoffs for centuries rulers of Russia, the kings of Greece and Bulgaria, and lesser personages in the political sphere (see Revelation 9:1).”<sup>2</sup>

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<sup>1</sup> Mauro (1944), 108.

<sup>2</sup> Mauro (1944), 108.

IN DARKEST ENGLAND, AND THE WAY OUT.

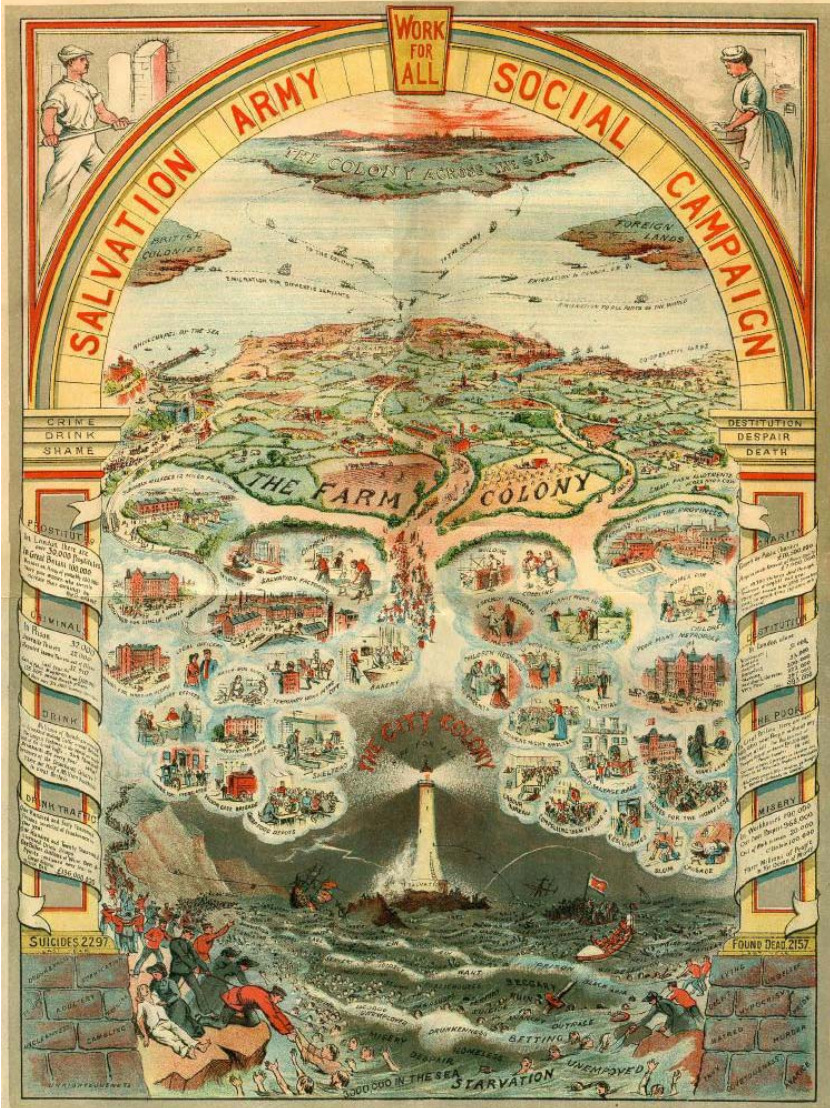


Figure 62 Salvation Army poster.

It is important to reiterate that while ultimately Christ is to return personally and rule for a literal thousand years, there is also the evident power of missionary endeavour and Christian revivals, which came from the English-speaking nations around the time leading to the French

Revolution well into the 20th century. This spiritual campaign from the evangelical revivals and Missionary Movement all the way to the Pentecostal revivals, all working toward the coming of the Son of man with many saved with great power and glory.

After the fall of Gog and the corresponding Jewish tribulation, there will be a great outpouring of the Spirit like a second Pentecost. This is accompanied by signs.

The darkening of the sun symbolically indicates a period where Infidel power is thwarted, not only in fire in the land of Magog (Russia), but also in the spiritual and ideological power of Rome and Europe. It is a time for the advance of the Christian Gospel.

The moon not giving light is a direct symbol of the end of Islam, which has as its symbol a crescent moon.

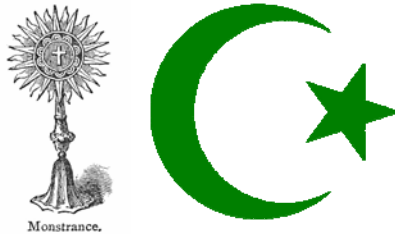


Figure 63 The Roman Catholic sun and Islamic moon.

The stars falling could mean both the exposure of false Christian leaders (including the Papacy) and the great alteration of opinion among the Jewish people, so as to bring down errors, so that truth could spring forth upon the Earth.

The powers of the heavens shaken means a great Restitution, where (among other things) wealth is transferred into the hands of believers (see Proverbs 13:22).

This is the period of the revelation of Christ, “And then shall they see the Son of man coming in a cloud with power and great glory.” (Luke 21:27).

And so, when the signs are being fulfilled (prior to the actual return of Christ), Christians are to enter into the Restitution, “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:28).

This looking up and uplift would be like a trumpeting, a calling to enter into the great harvest, the time of the Church Restitution and great harvest of souls, and ultimately ending with the Translation of the Saints.



Figure 64 Sun, moon and stars.

## The Olivet Discourse and the Second Coming

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matthew 24:29).

Literally, in the Great Tribulation, the sun is to be darkened, and all these things manifest. The Futurist view shows how there is to be great wrath poured out on the world, and great troubles and fearful signs.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Matthew 24:30).

At the Second Coming, there is to be a great conflagration, with Christ destroying whole armies of evil at Armageddon.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” (Matthew 24:31).

The Lord also will gather together all believers, and bring them together in the seventh trumpet, which is to be manifested at the end of the Great Tribulation both as the time of total destruction of evil, and also of the coming together of the saints and believers, including those at the end of the Great Tribulation.



## The fig tree

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.” (Luke 21:29–32).

The generation to which Jesus first referred was that connected to the events of the fall of Jerusalem, which was within 40 years from Jesus’ time.

Thus, the signs of the Church branching out from Jerusalem, and the inroads among the Jewish population as shown in the Book of Acts, were the first fulfilment of this parable.

The second meaning is that the word “generation” can also mean the spiritual generation, “for the children of this world are in their generation wiser than the children of light.” (Luke 16:8b). “But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” (1 Peter 2:9).

In this case, the Jewish nation, which is likened to a fig tree directly or by allusion in Isaiah 34:4, Hosea 9:10, Joel 1:7, Matthew 21:19, Luke 13:6 and Jeremiah 24:5.

There is a clear distinction between the natural generation, the 40 years of natural Jews, and the spiritual generation, the Jews until the Second Coming.

Jesus then says that these things to be fulfilled are linked with the beginning of the conversion of the Jews, with the fig tree bearing fruit being the symbol of the conversion of Israel (see Mark 11:12–26).

Jesus describes the state of the last days of the Church’s earthly mission. At that time the fig tree, the symbol of the Jews, will begin to show the signs of their coming full conversion. He uses symbolic language, and refers to His words, meaning the very presence of the Scripture, pointing to a fulfilment of the prophecy related to the Holy Bible being vindicated and advancing in power.

“So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.” (Matthew 24:33).

The most important signs, then, was the liberation of Palestine by the British in 1917, the re-formation of the nation of Israel in 1948 and their victory in the Six-Day War in 1967.

“When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” (Luke 21:30, 31).

Jesus then points to the reality of the soon coming Translation of the Saints, prior to which would be great advances of the Christian Gospel.

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” (Matthew 24:34).

It is unknown when Christ should return but it should be long enough for some people to give up on their faith, and yet be uncertain enough for it be unexpected when His return happens. Therefore, Christians should be always ready, whether it is a few years or many years.

“Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35).

The Lord ties the certainty of this blessed hope and His imminent coming with His words, indicating that His words, pure and holy, would always be present on the Earth. There is every reason to think that the standard of God’s Word in this is fully the King James Bible.

## Rapture ready

“But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.” (Matthew 24:36).

Among the members of the godhead there is a certain secret that the Father is keeping from the Son, which is when exactly He is to return to Earth. This return is not a secret coming, to gather up the saints in the clouds, and to take them with Him to Heaven for seven years.

“But as the days of Noe *were*, so shall also the coming of the Son of man be.” (Matthew 24:37).

Jesus refers to days of Noah. Noah lived 600 years to the flood. It would have also taken him a while to prepare for and build the ark. The fact that the days of Noah are referred to indicates that Jesus' coming is in a period of time, first, that there is the Church Restitution culminating in the Translation of the Saints. Then, after seven years, Jesus is to come to Earth. This means that His coming is not just narrowly the time when He is actually revealed at the Second Advent, but also encapsulates the Rapture.

Jesus cannot be speaking of the Armageddon campaign since it would be easy to calculate this, especially when the final Antichrist and His armies are defying God and the Earth is experiencing very obvious plagues.

But just as life seems “normal”, as the Christians are prospering in the great Restitution, and as the world seems at peace for a time, then suddenly the Lord shall return in the air and call up His people, to be with Him forever (see 1 Thessalonians 4:17).

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Matthew 24:38, 39).

The days of eating and drinking are the present time, not the Tribulation period. So, then, when the Church Restitution is occurring, after some unknown period, a few years, many years, many decades — no one can tell — the Translation of the Saints will occur.

The Rapture is like Noah entering the ark. The Saints will be caught up and out of the world. Then the troubles will rain on the wicked through the Tribulation period.

“Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.” (Matthew 24:40, 41).

Christians will be engaging in their normal work, their normal business, and suddenly, they will not be there. According to what is inferred by Jesus' statistics here, about half the adult population of the Earth will go. This means that the Gospel must have had great success and effects into the world as compared to the years after the year 2000, when the Gospel was seeming to be in massive decline and loss of power.

## Watch

**Mark 13:32–37.** Being spiritually aware and awake is a common theme in these passages. Although Christians have sown much and have been surrounded by darkness for long years, Jesus spoke of a certain set time when the blessing would come (which also would apply to His return). His message was to be ready for it, at whatever time it would come.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” (Luke 21:34).

The next stage in the prophecy in the Historicist sense warns Christians how to behave once the terror of persecution ceases. The freedom of the Christian religion from Constantine created an environment of ease, and worldliness started to be among Christians.

“For as a snare shall it come on all them that dwell on the face of the whole earth.” (Luke 21:35).

In the Historicist sense great perils were warned to come, one type of which were the barbarian invasions, which contributed to the fall of the Roman Empire. These invasions occurred suddenly and completely, drastically altering the lives of millions within a few short years.

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:36).

As a great premonition of the Papacy, Christ warned them to watch, and to escape those things, as many outlying and insular Christian groups did, so that groups like the Celtic Christians or the Waldenses could uphold true beliefs while apostasy prevailed across Europe. This would lead to the eventual deliverance of the Church.

## The ready servant

**Matthew 24:42–44.** Jesus then warned of Christians to be aware and awake in their prosperity. He told them to be ready, and that “in such an hour as ye think not the Son of man cometh.” (Matthew 24:44).

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” (Matthew 24:45).

This is a literal prophecy, detailing that in the Restitution, there should be believers who are faithful, who are preaching the Word, and who have been called of Christ for greatness.

“Blessed *is* that servant, whom his lord when he cometh shall find so doing.” (Matthew 24:46).

There are rewards for those who serve God throughout this time.

“Verily I say unto you, That he shall make him ruler over all his goods.” (Matthew 24:47).

In the Millennium, the people of God will have great power and authority to rule the Earth.

“But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Matthew 24:48–51).

This is also representative of certain individuals and a class of persons. Those who are initially in Christ, but who forsake His way will be found to have gone out of the faith, and not partake of the Translation of the Saints. Those in the Great Tribulation will suffer the wrath of God, and will not be partakers of His Millennial blessing.

## The wise virgins

**Matthew 25:1–13.** Jesus tells a parable about the Restitution period called the Parable of the Ten Virgins. He said, “THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.” (Matthew 25:1). It is at the time, when Christians must be ready for the Translation of the Saints.

There is a strong element of spiritual progress in the parable of the virgins, for they are told to purchase oil for their lamps, meaning believers must have the internal oil or anointing through the Word’s influence (see Romans 10:17) to bring them through to the Translation.

## The parable of the talents

**Matthew 25:14–30.** Jesus tells another a parable, the Parable of the Talents, this time about the reality that gifts and responsibilities have been bestowed upon believers. The believers are expected to increase in natural wealth through their increase importantly in spiritual progress. The Scripture teaches that gain itself is not godliness (see 1 Tim. 6:5), but the use of things for the Kingdom is. This is why it is more blessed to give than to receive (see Acts 20:35). The prosperity of the saints is both a sign to the world and empowers them to effectively preach the Gospel and disciple nations.

In this parable those who had been given the greatest amounts increased the most, but the one who had little despised the little he had, and lost everything. The proving of believers in this time shows their readiness for the Millennial reign.

## The sheep and the goats

**Matthew 25:31–46.** The final part of the Olivet Discourse describes the beginning of the Millennium, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matthew 25:31). Jesus personally returns to rule the Earth.

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats” (Matthew 25:32).

One feature of the Millennium is not only personal but national judgment. This is likened to a division of the sheep and the goats. The sheep, which are the Christians, enter in to the blessing, whereas the goat nations do not.

Traditionally, the English-speaking nations have been considered sheep nations, whereas some other nations have been goat nations. However, given that after the defeat of Gog’s armies, the Jews will be converted and greatly evangelise even whole nations, then the sheep nations may be ones that are presently not of this nature. It is likely though that those with much seed of the Word of God previously sown into them are going to have a great harvest of souls, even though there may presently be in great compromise. It may also be the case that many will transfer out of the Islamic religion into the Christian fold, especially when they see the final Eastern Antichrist (which some claim will be known as the Twelfth Imam) be destroyed according to the prophecies outlined in the Bible. The knowledge of Bible prophecy will be widespread at this time.

In judging the people, the King (which is obviously Christ Himself) praises those who have done good and have been kind to others: “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.” (Matthew 25:40). This then is the purpose of the Restitution — to do good in serving God to serve all.

Those who are otherwise end up in eternal punishment.

## The coming of Christ’s personal kingdom

In the Gospel of Luke, there is another teaching by Jesus which is similar to the portions of the Olivet Discourse recorded by Matthew and Mark, but which is Restitution-oriented.

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:20, 21).

Jesus described the Kingdom of God as a spiritual kingdom within believers. This would effectively counter those who looked for an external kingdom at the present time, or had motives to build the Kingdom of God by carnal, forceful measures (as seen by Romanist efforts in history, and by Dominionists). Jesus warned against those who were linked into the carnal sight realm, looking here, there and everywhere.

“And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.” (Luke 17:21).

The days to come meant the years to come, the period of time from His ascension until the Translation of the Saints. He said that they would desire to see one of the days of the Son of man, meaning the Millennial reign of Christ, and they would not see them. During the great Pagan persecutions, or during the great Papal persecutions, or during the difficult and dark years of the Infidelity, people would long for the Millennial reign of Christ.

As solutions to the troubles, false hopes would be given, “And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.” (Luke 17:23). In the Infidel period many false prophets have arisen, not just notable obvious leaders of cults, but also men and women who preach false gospels through books and ministries.

“For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.” (Luke 17:24). The truth would prevail in time, and would be undeniable. The witness of the true Church and Christ at His appearing would be unmistakable.

“But first must he suffer many things, and be rejected of this generation.” (Luke 17:25). Jesus predicted His own crucifixion, and that the Jews would reject Him. The limiting to “this generation” would apply to the Jews at that time, and would imply a period of a generation, being 40 years (see Hebrews 3:9, 10), being from the crucifixion (30 AD) and the martyrdom of Stephen (34 AD), would lead to the fall of Jerusalem in 70 AD.

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.” (Luke 17:26–30).

Those days, which had Jewish persecutions, and the persecution from Emperor Nero, can be contrasted with the future time when the light of the glorious Gospel in the course of history would get brighter and brighter, and finally in the Church Restitution, this Gospel would shine everywhere. Just as this has been occurring, so He will personally return in His Second Coming (sometimes called the Second Advent).

Jesus described how life would go on in the world, as had progressed in the days of Noah when people were unaware that a great flood was coming. He points to the coming day of the Son of man.

The days of the Son of man are in contrast to when the righteous people are living in the world and where many are prospering in their activities (like those in the time of Noah and Lot), but there is suddenly a revelation of Jesus to those waiting for Him.

There is a day of His being revealed to the believers, but not to the world. It is in the time when the Church is in its great prosperity that the saints are called up to meet the Lord in the air. This is His revealing to those who look for Him, the Translation of the Saints or rapture.



“In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot’s wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.” (Luke 17:31–33).

The prosperous Christians have houses, stuff, fields and other things. Such Christians are not attached to worldly riches, so they are not kept from going up to meet the Lord in the air.

“I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left.” (Luke 17:34–36).

This day being referred to is a literal point of time, where half the planet is at night, and half in day. According to Jesus, out of the three examples he gives, one out of every two is taken, which constitutes 50% of the world’s adult population.

At that future time, people will be going about their normal activities. Two men in a bed, two women working or two men out in the field also indicate idiosyncratic real people. These may be the poorest Christians on Earth, but they are taken.

“And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.” (Luke 17:37).

This is a separate statement in answer to the disciples’ question of “Where?” They asked him where these calamities are to come. Jesus’ answer pointed to where the sin was, that is where judgment would come, just as the eagle would go to get prey, “From thence she seeketh the prey, *and* her eyes behold afar off. Her young ones also suck up blood: and where the slain *are*, there *is* she.” (Job 39:29, 30).

This meaning Jerusalem, which suffered by the Romans coming against it in 70 AD, and then meaning the fall of Gog. After the fall of Gog, all Christians must be spiritually aware, though eating and drinking and marrying, they must be watchful, for they do not know what day or night suddenly they will be taken. This is the Translation of the Saints, or Rapture.

## Multiple fulfilments of the Olivet Discourse

PRETERIST: Events from the time of Christ's earthly ministry to the fall of Jerusalem, with a looking toward a future personal return of Christ.

HISTORICIST: Events spanning from Christ's earthly ministry to the Translation of the Saints and looking toward the visible Second Coming.

FUTURIST: The beginning of sorrows of the Infidel period leading up to the seven year Great Tribulation, with the focus of warning and preparedness in the time leading up to the Translation of the Saints.

# THE ABOMINATION OF DESOLATION

## Understanding Daniel from a New Testament vantage point

JESUS said, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Matthew 24:15). Again, “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains” (Mark 13:14). He emphasised understanding reading Daniel.

Desmond Ford wrote, “What is the abomination of desolation, spoken of by Daniel? The well-known Bible commentator, William Barkley said, ‘We might as well admit it. We don’t have a clue.’ Vincent Taylor, another great British scholar, said ‘We don’t have an inkling.’ It’s an enigma”.<sup>1</sup> Ironically, Ford compounded the issue by writing, “the mysterious *bdelugma tes eremoseos*”.<sup>2</sup>

There has been a large misunderstanding between the abomination of desolation (a reference to Daniel 9:27 conferred with 9:17) and the abomination that maketh desolate (e.g. Daniel 11:31). In the King James Bible, it is evident that the wording is not the same.

The key is obvious by minute investigation, being, that the reference by Jesus to Daniel is about an abomination which is set up which invokes or invites desolation, that is, the wrath of God. This is very discernable by having a thorough understanding of the Seventy Weeks Prophecy in Daniel chapter nine. Reference is made to the current Jewish situation in Daniel’s day. In Daniel 9:1–20, the entire passage makes it clear that the desolations of Jerusalem were because of their idolatry, sin and iniquity.

Within the strict reading of the Seventy Weeks Prophecy, the sin of the Jews then is referenced, being spoken of in verse 26, that the city and the temple were destroyed by the Romans.

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<sup>1</sup> Ford (2004), 195.

<sup>2</sup> Ford (1979), vii.

Verse 27 then is a repetition, but has a multiple reference application. One would first read that Jesus indeed confirmed the covenant for a week, and that half way through that week, after three and a half years of ministry, he was cut off. This leads to the three and a half years from the end of Christ's earthly ministry to the martyrdom of Stephen. The fact that the Jews persisted in their unbelieving sacrifices, even though the veil in the temple had been rent, and many signs shown, indicated an abomination. The Book of Hebrews makes it clear that Christ's death was once for all, so there was no more need of animal sacrifices. Yet the Jews persisted in rejecting the Messiah, so they invoked the wrath of God.

The abomination was the Jewish unbelief, the desolation was the destruction of Jerusalem and the Jewish nation, and therefore the instrument of God's wrath, the *desolator* so-to-speak, was the Roman legions under General Titus.

Using that principle as a key leads to the fact that there are multiple fulfilments of the end of Daniel chapter nine, and that these correspond with the Olivet Discourse. There is a direct link between the prophecy of Jesus in its applications, and the consistent "Western" view of Daniel.

SCHOOL	BEFORE	ABOMINATION	DESOLATION	AFTER
Preterist	Jews persecute Jewish Christians	Jews persist in sacrifices, a blatant rejection of the Messiah	Romans come and fight with the Jews, Jerusalem is destroyed	Eventually Pagan Rome is converted to Christianity
Historicist	Catholics persecute Christians	Apostasy in the Church, the Papacy	Infidelity uses Secularism to render Romanism impotent	Infidelity is eventually confronted by the Church Restitution
Futurist	The European powers persecute Christians	Union of Religions	Rome destroyed and Antichrist's religion enforced	Christ destroys Antichrist at the Second Coming

Table 25 The Abomination of Desolation.

What is not shown in the table is that the desolating force itself also acted against the believers, that is, that Paganism persecuted Christianity before Paganism was overcome by Christianity; that Infidelity is against Christianity before being overcome by the saints; that Antichrist is to be against Christ before being manifestly overcome by Christ.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4:4). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith." (1 John 5:4).

This entire scheme here is quite different to what may be understood from the “abomination that maketh desolate” of Daniel 11 and 12, which is something abominable which desolates the people of God, but more particularly, has the inadvertent result of being broken by Providence (see Daniel 8:25b). This is not what Jesus was referring to, but what other parts of Daniel refer to, in the Eastern line, what has been called the “Eastern Antichrist”.

SCHOOL	BEFORE	ABOMINATION	DESOLATE	AFTER
Preterist	Jews compromise with Greek culture	Antiochus Epiphanes profanes the temple	Jewish believers are persecuted and killed	Jews fight back and retake the temple, eliminating Jewish compromise with the Greeks. Antiochus died of sickness without carrying out his threatened destruction of the Jews
Historicist	Christians descend into heresy and icon worship in Byzantine	Islam forces Christians and Jews into submission or conversion	Islam overtakes the Eastern Roman Empire and takes Constantinople	The state of Israel restored, Jews retake Jerusalem. Turkey and Egypt weakened. Islam thwarted at the fall of Gog
Futurist	Christians compromise with the world (Infidelity) and Ecumenism	Infidelity wages a major propaganda war against Christianity with Gog as an arch-Infidel	Russia conquers various nations, promotes “God of forces” philosophy	JEHOVAH destroys five sixths of the armies of Magog. Infidelity exposed by God’s intervention. Laodicean compromise spewed out. Christians begin converting the Jews properly.

Table 26 The abomination that maketh desolate from Daniel 12.

The Eastern sphere has a major connection to the Jews, since it brings Christians and Jews on the same side, against enemies on the other side.

## The structure of Daniel connected with New Testament understandings

According to the structure of Daniel, chapters three to six are opposite to chapter nine, in reverse order (i.e. mirror image). By taking the information from the opposites to the important reference of the abomination of desolation (that phrase is not used in the Old Testament), the information may be taken to build a more complete picture.

DANIEL	DESCRIPTION		
3:1	Dura image representing militant Paganism	Dura image representing mammon	Dura image representing Antichrist's religion
3:2–30	The fiery furnace		
4	Nebuchadnezzar's madness	The times of the Gentiles, the Diaspora of the Jews	The world beastlike for a 7 year tribulation
5	The writing on the wall		
6	Daniel in the lion's den		
	MIRROR		
9:1, 2	70 years		
9:3–15	Prayer		
9:16–19	Desolation of Jerusalem by Babylon	Desolation of Jerusalem by Romans	Desolation of Jerusalem by Antichrist
9:20–27a	70 weeks		
9:27b	Abominations of the Christ-rejecting Jews, desolation at the Fall of Jerusalem, consummation of the Jewish temple	Abominations of the spirit of Antichrist, desolation by Infidelity onto Romanism, consummation of the Papacy	Abominations of the final Whore of Babylon, desolation onto the final Whore by the 10 kings headed by the Antichrist in the 7 year Tribulation, consummation of all things not conforming to that Wicked of Antichrist

Table 27 The structure of part of Daniel compared to Daniel chapter nine.

It is possible to find a general prophetic view of Jerusalem, which was literal, and which also looked forward to future desolations of Jerusalem. These are tied together with Daniel's day, e.g. comparing the literal 70 year prophecy of Jeremiah with Daniel's sojourn in the lion's den (a literal event).

Daniel's prayer of intercession of the Jews is likewise contrasted with the judgment pronounced on the last king of Babylon, where the writing appeared on the wall.

And more importantly, three modes of desolations upon Jerusalem can be found to correspond with the three interpretations from the seven times, that is, that the seven times were literally fulfilled with the proud king of Babylon; that the seven times were fulfilled through history (of which the fall of Jerusalem in 70 AD was the highlight), or there is to be a future fulfilment in a seven year tribulation, with Antichrist coming to destroy Jerusalem just before the Second Coming.

JERUSALEM DESOLATIONS	DESCRIPTION		
	Desolation of Jerusalem by Babylon	Desolation of Jerusalem by Romans	Desolation of Jerusalem by Antichrist
DIVINE RULE OVER MAN	Nebuchadnezzar's madness	The times of the Gentiles, the Diaspora of the Jews	The world beastlike for a 7 year tribulation

Table 28 A comparison in chronological order from Daniel 4 and 9:16–19.

And so the comparison of Daniel 3:1 and Daniel 9:27b falls into place, being the pattern followed throughout.

SCHOOL	BEFORE	ABOMINATION OF DESOLATION	DESOLATOR	AFTER
Preterist	Jews persecute Jewish Christians	Abominations of the Christ- rejecting Jews, desolation at the Fall of Jerusalem, consummation of the Jewish temple	Dura image representing militant Paganism	Eventually Pagan Rome is converted to Christianity
Historicist	Catholics persecute Christians	Abominations of the spirit of Antichrist, desolation by Infidelity onto Romanism, consummation of the Papacy	Dura image representing mammon	Infidelity is eventually confronted by the Church Restitution
Futurist	The European powers persecute Christians	Abominations of the final Whore of Babylon, desolation onto the final Whore by the 10 kings headed by the Antichrist in the 7 year Tribulation, consummation of all things not conforming to that Wicked of Antichrist	Dura image representing Antichrist's religion	Christ destroys Antichrist at the Second Coming

Table 29 The Abomination of Desolation as understood by comparing Daniel 3:1 and 9:27b.

The specific errors of Jewish unbelievers, Romanists or of end time apostates would invite judgment.

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.” (Psalm 37:11–14).

“I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.” (Proverbs 1:26, 27).

It is possible to divide between the earlier and latter parts of each of the schools of prophecy fulfilments, and to show a recurring pattern in the fulfilment of the prophecy.

SCHOOL	BEFORE	TIME, TIMES & HALF	ABOMINATION OF DESOLATION	DESOLATOR	SCATTERING	AFTER
Preterist	Jews persecute Jewish Christians	Jewish Wars	Abominations of the Christ-rejecting Jews, desolation at the Fall of Jerusalem, consummation of the Jewish temple	Dura image representing militant Paganism	Pagan persecutions	Eventually Pagan Rome is converted to Christianity
Historicist	Catholics persecute Christians	Papacy	Abominations of the spirit of Antichrist, desolation by Infidelity onto Romanism, consummation of the Papacy	Dura image representing mammon	Infidel period	Infidelity is eventually confronted by the Church Restitution
Futurist	The European powers persecute Christians	First half of Tribulation	Abominations of the final Whore of Babylon, desolation onto the final Whore by the 10 kings headed by the Antichrist in the 7 year Tribulation, consummation of all things not conforming to that Wicked of Antichrist	Dura image representing Antichrist's religion	Second half of Tribulation	Christ destroys Antichrist at the Second Coming

Table 30 An integrated representation of the Western view of Daniel 12 and the Abomination of Desolation.

## Necessary rejection of confusion

The idea of repetition or of different applications in regards to Matthew 24:15 is mentioned in a number of Bible commentaries.<sup>1</sup>

Calvin essentially argued for a two-stage fulfilment, writing on this passage that he thought Antiochus Epiphanes was a prefiguring of the destruction of Jerusalem by the Romans. “For that city having been formerly delivered, when it appeared to be in the midst of destruction, lest believers should expect something of the same kind in future, Christ declares that, as soon as it would be surrounded by armies, it was utterly ruined, because it was wholly deprived of divine assistance. The meaning therefore is, that the issue of the war will not be doubtful, because that city is devoted to

<sup>1</sup> The Abomination of was variously interpreted as Antiochus Epiphanes (e.g. Calvin, Gill, Poole, Ellicott, Burkitt); the spiritual filthiness of the Jews (e.g. Elsner, Hug, Bleek, Pfleiderer, Henry, Ellicott); Jewish self-destruction (e.g. Hengstenberg); Roman Paganism in Jerusalem (e.g. Calvin, Chrysostom, Theophylact, Euthymius Zigabenus, Jerome); Roman standards (e.g. Gill, Poole, Benson, Grotius, Bengel, Wetstein, de Wette, Ebrard, Wieseler, Lange, Barnes, Burkitt); and/or Antichrist (e.g. Origen, Luthardt, Klostermann, Ewald).



destruction, which it will not be able to escape any more than to rescind a decree of heaven.”

Scofield also argued for a two-stage fulfilment, arguing that what the Romans did at the Fall of Jerusalem prefigured the events in the Great Tribulation, “The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, AD 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the abomination. ... As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.”

Riddlebarger wrote, “Understanding the way in which several key prophecies regarding the Antichrist are framed in the New Testament is important to interpreting them correctly. It is my contention that several of the prophecies (especially in Daniel) regarding Antichrist and his predecessors involve *double fulfilment*, which simply refers to the fact that certain prophecies are fulfilled more than once. Such prophecies are usually connected to an immediate or imminent fulfilment in the lifetime of the prophet and again to a more distant fulfilment in the messianic age (at our Lord’s first or second advent). This phenomenon is also known as ‘prophetic perspective.’ The prophet foretells what appears to be a single event in his immediate future, but as redemptive history unfolds, it becomes clear that there are multiple fulfilments of the original prophecy. This is true with the biblical data predicting the coming of an end-times foe of God’s people — the Antichrist.

“Before we discuss what Jesus meant when he predicted an act of sacrilege that would bring about the desolation of the Jerusalem temple — the so called ‘abomination of desolation’ — we need to understand that a number of Old Testament prophecies, along with certain aspects of the prophecy Jesus uttered in the Olivet Discourse, have more than one fulfilment. ...

“A number of commentators believe that this telescoping of imminent and future fulfilment (prophetic perspective or double fulfilment) is found in several of the prophetic books of the Old Testament. It is also found in the Olivet Discourse (Matthew 24; Mark 13; Luke 21), in which our Lord sets forth his most comprehensive teaching regarding future events. Some of these are fulfilled by the events of AD 70, while others remain to be fulfilled at the end of the age. The events associated with the destruction of

Jerusalem and the temple may also serve as a type (a foreshadowing) of a universal and final cataclysm (antitype) at the end of the age.”<sup>1</sup>

A third view is the idea that there have been multiple abominations, having both a spiritual and a physical aspect.<sup>2</sup>

Halley wrote, “Some of his words are so mixed up that it is difficult to know to which event they refer. Perhaps it was intentional.”<sup>3</sup> Having the confessed confusion of some and the diverse and varying interpretations of others (e.g. Meyer’s NT commentary) does not negate that Christians should be able to find out the truth.

Jesus said, “whoso readeth, let him understand” (Matthew 24:15b). He said this meaning that first Christians would have Daniel’s words, as they are present exactly in the King James Bible in the world’s common language today. Also meaning that the ministry of the Holy Ghost would not fail in time to help build up the Church and bring believers into knowledge (see John 16:13). “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35).

Thus, on the authority of Jesus’ pronouncement that believers should understand the Scripture, and that believers should have opened to them the truth of the Holy Ghost, it must be that the meaning and message of Scripture is clear.

In a spiritual application, then, to reject the Word and the Spirit would indeed be an abomination of desolation.

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<sup>1</sup> Riddlebarger (2006), 68, 69.

<sup>2</sup> See Scott T. Brown’s sermon, *The Abomination of Desolation and the Seventy Weeks*, preached 9 December 2012 at Hope Baptist Church, Wake Forest, NC, USA, 30:29 to 33:31.

<sup>3</sup> Halley (1965), 446.

# PART 4



Figure 65 Tower's illustration referring to the prophecies of old and the Revelation.

# INTRODUCTION TO REVELATION

## Revelation

THE Apostle John was in the isle of Patmos, evidently a Roman prison camp, for the Word of God, that is, for His Christian faith. His entire vision and the recording of it was near the end of the reign of Emperor Domitian in 96 AD.

The date of writing has needlessly become a matter of great debate. A large amount has been written on the subject, tabulating the opinions of Church Fathers and other data, which gives great credibility to the traditional and popular position that the Revelation was written at 96 AD, also known as the “late date”.<sup>1</sup>

Those arguing for an earlier date during the reign of Nero tend to do so because they attempt to make the current context of the reading of Revelation the events of those times: the burning of Rome in July 64 AD, and the consequential persecution of Christianity; the Roman civil warfare 68 AD to 70 AD; the Judæan Wars from February 67 AD to the burning of the temple at Jerusalem in August 70 AD.

B. W. Johnson summed up that “the array of testimony to the date of Domitian’s reign is so strong as to leave no doubt, except where persons are compelled by their theories of interpretation to assume that John wrote in the reign of Nero.”<sup>2</sup> The problem is the extreme doubt of some, who wish to limit the scope of the Scripture to within the first century, as though John was only writing for his present day, and that it was fulfilled within his lifetime.

Earnest and good Christians have thought that perhaps Revelation must refer to Nero because they have drawn parallels between the seals of Revelation and the narrative of the Olivet Discourse. They start with the assumption of the immediacy of Jesus’ prophecies about the fall of Jerusalem, and since they read in Revelation that it speaks of things to come

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<sup>1</sup> Convincing arguments have come from the entire Church period for the late date, as recorded by Richard Hayter (1675). A comprehensive view is given in a paper by Mark L. Hitchcock (2005).

<sup>2</sup> Johnson (1881), chapter 1.

to pass, they then require the date of writing to be prior to the fall of Jerusalem. However, this has been a mistake.

“Moreover, the earlier and more obscure prophecies in the New Testament are to be arranged and made plain by these in the latest prophetic book given by the Lord, the God of the spirits of the prophets, to His Church: ‘I Jesus have sent Mine angel to testify unto you these things for the Churches.’ It is an entire mistake to try to use, e.g., the prophecy of Matt. 24 as a key to the Revelation. The reverse is the correct process. The Revelation itself the latest, fullest, most systematic and definite of all is the key to all the rest.”<sup>1</sup>

The Revelation is supposed to reveal something. On the assumption that Jesus already prophesied the fall of Jerusalem, there is no real further “revelation” in Revelation if it were merely limited to those events of the first century. Further, many such proponents claim that somehow Jesus returned in the first century, which is an entirely ludicrous proposition.

This then has led some to attack the authenticity of Revelation, saying that since according to their assumptions Jesus was to return in the first century, yet still had not even returned in the modern period, then it could be concluded that Jesus was a liar or the Scripture false, etc. They then fall away from the faith and deny the Lord Who bought them (see Luke 12:45 and 2 Peter 3:4). Thus, early date full Preterism (i.e. that the Scripture was totally fulfilled in the first century) must be rejected.

Concerning the canonicity of the book, Thomas Scott wrote that “its authenticity was very generally, if not universally acknowledged, during the first two centuries; and yet in the third century, it began to be questioned! This seems to have arisen from some absurd opinions concerning the Millennium, which were grounded on it by those who maintained them: and therefore their opponents injudiciously and presumptuously endeavoured to discredit their tenets, by denying the authority of the book itself.”<sup>2</sup>

There is a modernist myth, which states that John himself wrote the book with symbols because he was encouraging Christians to endure Roman persecution, and would not directly name Rome as the enemy. However, this scenario is borne of unbelief, for it supposes that the origin of the book is human, and that its reason was merely for those times. Whereas, in

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<sup>1</sup> Cachemaille (1918), 4.

<sup>2</sup> Scott (1839), Revelation introduction.

reality, God is the author of the book, and it was designed to speak to all Christians through the ages. Most importantly the symbols are designed to test the readiness of students to believe: if a person stumbles at them, or scorns them, then he has shown himself unworthy to partake of the blessing of this book. But if a person will look, the Holy Ghost is ready to bring truth into that person's heart and mind.

There have also been many who have needlessly made Revelation into a mystery, "whereas God gave all Scripture for our edification to be clearly read and understood, thus unfolding and revealing His power and glory."<sup>1</sup> There are numerous strange commentaries on Revelation which fall outside of the purview of a believing approach, and various fictional literary works which "adapt" aspects of it divorced from its true meaning.

B. W. Johnson wrote, "When we open the Book of Revelation we discover, at once, a marked difference between it and any other portion of the New Testament."<sup>2</sup>

"Imagine the history of the world being pre-written in a language unknown to mankind! Its truth would remain hidden until such time as the words of that language could be deciphered and understood; or until events themselves interpreted the meaning. Just so with the Book of Revelation, written in symbolic language, speaking of seals, trumpets, vials; of suns, moons and stars; of beasts, scorpions, dragons and coloured horses; of thunders, lightnings and great woes; of earthquakes, fires, olive trees and candlesticks. ... All these things certainly sound very wonderful: but what do they really mean? Can we unravel the story? Can we decipher the strange symbols, or find a key to unlock the hidden treasures of this Book?"<sup>3</sup>

"The object for which this prophecy is given to the Christian Church through the beloved disciple is evidently of a consolatory character, and calculated to cheer the prospects and animate the courage of the Church, during those various vicissitudes and persecutions which should attend her footsteps under the brutal oppression of the fourth beast of Daniel, or the Roman Empire, in its Pagan, Papal, and Infidel form of government; and extending through all the history of the Church, until Christ himself should come ..."<sup>4</sup>

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<sup>1</sup> Fox (1958), 2.

<sup>2</sup> Johnson (1891), Revelation introduction.

<sup>3</sup> Fox (1958), 1.

<sup>4</sup> Anonymous (1829), preface.

The *seven seals* (Historicist) “relate to the ecclesiastical state of Christendom. They embrace a period from the promulgation of the Gospel to the Rapture of the saints.”<sup>1</sup>

The *seven trumpets* (Historicist) “lead us onward to the overthrow of the Western Roman Empire by the Goths, Vandals and Huns, and the ruin of the Eastern Empire by the Saracens and Turks.”<sup>2</sup>

The *seven vials* (Historicist) “correspond with the sitting of the judgment upon Antichrist. Their outpouring commenced [with the French Revolution], and will continue unto his final destruction.”<sup>3</sup>

“They present the series of calamities that first weaken and then destroy the power of Papal Rome. I do not venture an idle conjecture when I state that the seven vials are poured out in order to the destruction of the spiritual Babylon.

“Each one of three series of *seven* leads to the completion of a well-defined purpose. The *seven seals* have, a definite object, and lead us to the accomplishment of that object in the overthrow of Roman Paganism. The *seven trumpets* have a definite object, and lead us to the fulfilment of their design in the overthrow of the Roman Empire. Equally definite is the object of the *seven vials*, and equally certain that the last vial will accomplish the utter overthrow of that blasphemous power, which is variously described as a ‘city of fornication,’ ‘the great city Babylon,’ the scarlet adulteress, and the seven-headed and ten-horned beast.”<sup>4</sup>

Note that there are three stages in the Historicist view of the Roman beast(s) during Church history, they are:

1. Pagan (dragon, beast from sea) — In the seals Christianity triumphs.
2. Papal (dragon, beast from the sea’s revived head and little horn) — The trumpets are God’s vengeance against compromise, yet in this the Gospel is to triumph.
3. Infidel (dragon, beast from bottomless pit that Whore rides, lamb-like beast from Earth) — The vials are in relation to this, and ultimately Christ is to triumph.

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<sup>1</sup> H. S. L. (1838), 1.

<sup>2</sup> Johnson (1891), Revelation 15.

<sup>3</sup> H. S. L. (1838), 2.

<sup>4</sup> Johnson (1891), Revelation 15.



It is also important to point out that the various beasts of Revelation and the wild beast of Daniel chapter seven, even for all their similarities, are not identical, though may be describing different aspects or time periods or functions of that one thing, particularly Rome.



Figure 66 The periods of Church history.

## Structure of Revelation

The Futurist E. W. Bullinger attempted to outline a structure of alternations between heavenly and earthly scenes. This structure does have some credibility on a dramatic level, but not in the actual interpreting the Book of Revelation.

- A. 1. Introduction.
- B. 2, 3. The people on Earth.
- C.
  - i. D. 4. 5. In Heaven (The Throne, the Book and the Lamb).  
E. 6 – 7:8. On Earth (The Six Seals and 144,000).
  - ii. D. 7:9 – 8:6. In Heaven (The Great Multitude and the Seventh Seal).  
E. 8:7 – 11:14. On Earth (The Six Trumpets).
  - iii. D. 11:15 – 11:19. In Heaven (The Seventh Trumpet).  
E. 11:19. On Earth (The Earthquake, etc.).
  - iv. D. 12:1 – 12:12. In Heaven (Woman, Child and Dragon).  
E. 12:13 – 12:18. On Earth (The Dragon and Two Beasts).
  - v. D. 14:1 – 14:5. In Heaven (The Lamb and 144,000).  
E. 14:6 – 14:20. On Earth (The Six Angels).
  - vi. D. 15:1 – 15:8. In Heaven (The Seven Vial Angels).  
E. 16:1 – 18:24. On Earth (The Seven Vials).
  - vii. D. 19:1 – 19:16. In Heaven (The Marriage of the Lamb, etc.).  
E. 19:17 – 20:16. On Earth (The Final Five Judgments).
- B. 21:1 – 22:5. The people on the new Earth.
- A. 22:6 – 22:21. Conclusion.

Within the Historicist view itself are several approaches to the structure of the Book of Revelation. One of the major areas of differences in the Historicist view was whether the Book of Revelation was continuous or else a series of parallelisms. These and other views are explained in the following paragraphs.

Joseph Mede seemed to argue for an almost complete parallelism, and Uriah Smith argued for fairly strong parallelism. John Thomas' followers argued for a more continuous view ("the unrolled scroll"), and E. P. Cachemaille argued strongly for the continuous outline.

Oral Collins and others took the continuous view, agreeing with Idealist Steve Gregg and others on the notion that the angel with the little book in Revelation 10 (sometimes called the codicil), essentially pointed to a parenthetical element, which formed the middle portion of the Book of Revelation. They therefore classed the first part of Revelation to the end of chapter nine as the front side of the unsealed book (see Revelation 5:1), the middle part of Revelation as an excursus which they claim was written in the little book (see Revelation 10:2, 4), and the second portion of Revelation being the back side of the scroll that the Lamb unsealed.

"AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." (Revelation 5:1). The correct way to interpret the Book of Revelation in relation to Revelation 5:1 would be to consider the chapters six to 11 as the front part, and starting from 12 to 17 the back part. These two sections are parallel to each other.

There are various ways in which the structure of Revelation is viewed. Some major examples are given from the Historicist perspective.

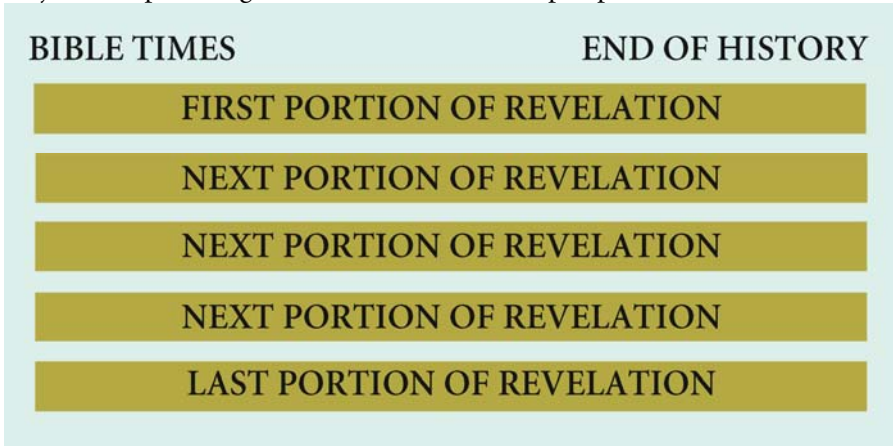


Figure 67 A simplified example of the Parallel view.

**The Synchronic and Parallel-Septenary views.** The seals, trumpets and vial judgments are viewed as all progressing together through time side by side, so that the first seal is connected to the first trumpet, and first vial. This

view takes many of the descriptions of Revelation as parallel from John's time to the consummation, and may view the entire Book of Revelation as split into six or seven repetitions. This structure was popularised by Amillennial Idealist, William Hendriksen, though it was previously held by various writers in Reformation times.

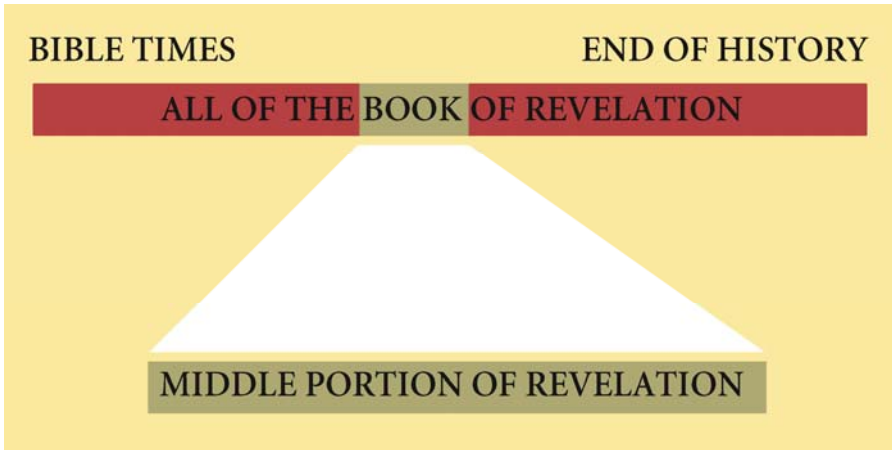


Figure 68 A simplified example of the Continuous view.

**The Continuous view.** The Book of Revelation is viewed as strictly chronological, beginning with John, and ending in the new Heavens and Earth. Although it is chronological, it does have parenthetical elements. Usually, the centre portion of the book, beginning with the angel's little book in Revelation 10 and the following few chapters, are considered to be parenthetical.



Figure 69 A simplified example of the Progressive Recapitulation view.

**The Progressive Recapitulation view.** The Book of Revelation is both chronological and parallel in nature. The structure builds up by a series of repetition. The main split and return back to the past is viewed at the beginning of chapter 12. This is the view of the authors, because it ties in with the multiple fulfillments structure.

The correct Historicist view, from a chronological perspective, would be to partition Revelation into four major sections, Beginning, Continuous Chronology, Progressive Parallelisms and Ending. This view of the structure puts a partition at the beginning of the 12th chapter.

#### CHAPTERS 1–5 BEGINNING

Prologue (past)

Seven Church of History (present)

Saints in Heaven (future)

#### CHAPTERS 6–11 — CONTINUOUS CHRONOLOGY

Seals leading to the conversion of Rome to Christianity

Trumpets (military actions) affect Romanism, rise of Islam

The Reformation, Scripture and its positive fruits

Two witnesses

Seventh trumpet

The ark in Heaven

#### CHAPTERS 12–17 — PROGRESSIVE PARALLELISMS

Satan's war through history, Paganism

Papacy, the Infidel era popes

The Protestant Church into Infidel times

French Revolution, Infidelity and its negative fruits

The Whore and secular Europe

The Lamb prevails

#### CHAPTERS 18–22 ENDING

The fall of Babylon (tribulation)

The Millennium (restoration)

New Jerusalem (eternal state)

Structurally (but not chronologically), there is a clear break in the book at the beginning of chapter 12. The literary sequence of seals and trumpets go together, but vials do not come into them. (Whereas, chronologically, the vials fall before the seventh trumpet.)



Figure 70 The seals, trumpets and vials within the structure of Revelation.

It is often noticed that the trumpets and the vials seem to deal with the same things. But the similarities are superficial, in that, although they do attest to a similar pattern and dramatic structure, the difference is that the trumpets, which deal with a third of the Earth, are much more limited than the worldwide effects of the vials. The similarities do not mean that these events are synchronous.

TRUMPETS		VIALS
a third vegetation burned	1	on Earth, a great sore on men
a third of sea blood	2	sea life killed
a third of rivers bitter	3	fresh water made blood
a third of the stars struck	4	sun scorches men
swarm of pit beasts	5	a great darkness
Euphrates angels loosed	6	Euphrates dried up
great earthquake, hail, etc.	7	on air, great earthquake, etc.

Table 31 The trumpets and vials compared.

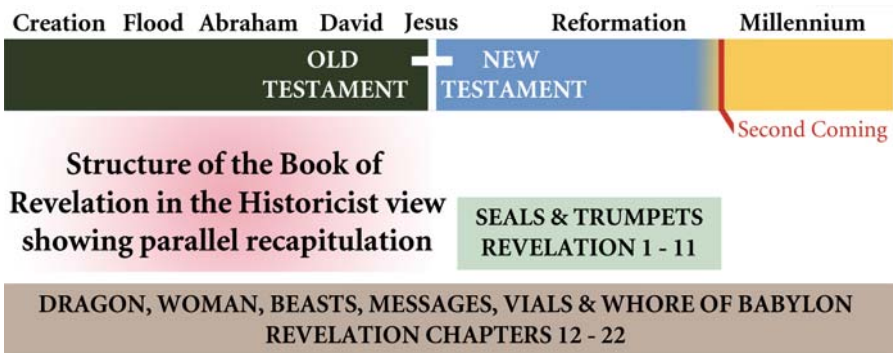


Figure 71 An overview connecting Revelation to history.

## Revelation indicates multiple fulfilments

It can be seen that the Book of Revelation points to the past, present and future. There are several tenses in the following passage indicating the four major Schools.

“THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John [HISTORICIST]: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw [PRETERIST]. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein [SYMBOLIC WORD]: for the time *is* at hand [FUTURIST].” (Revelation 1:1–3).

God is Lord over time as evidenced by His having been in the past, the present, and the future. “JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne” (Revelation 1:4). “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Revelation 1:8). “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” (Revelation 4:8b). “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.” (Revelation 11:17). “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” (Revelation 16:5).

Thus, John’s writings are clearly divisible on four lines, the writing itself (Symbolic Word), the things which have been seen (Preterist), the things which are (Historicist), and the things hereafter (Futurist). “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Revelation 1:19).

Only the central portion of the Book of Revelation (chapters 6–17) is divided into the four views, whereas the first portion (chapters 1–5) and the last portion (chapters 18–22) focus on either a spiritual or a literal view, and that these fit with the division of the Schools appropriately (see the table below). Thus, Preterists, Historicists and Futurists would all agree that John literally had a vision in Revelation chapter one, as much as they might all agree that there is a future blessed state for believers in Revelation 20–22. Therefore, the first few chapters of Revelation (chapters 1–5) and the last

few (chapters 18–22) really only have double fulfilments, a literal and a symbolical or spiritual.

Interestingly, there are four beasts mentioned just before the division into four views, and four horsemen at the beginning of the section of four views. There is a reference to doubling double ( $2 \times 2$ ) at the end of the four views in Revelation 18:6, four quarters in Revelation 20 and a reference to “foursquare” in Revelation 21:16. Moreover, there are references to four angels (this is a negative reference) and four horns of the altar. Thus, the number four is significant in Revelation (just as there are four Gospels).

The idea of two or double fulfilments may also be seen from the reality that there are two Testaments, and various references to double judgment and two witnesses, two wings, two edges of a sword and two horns (this is a negative reference) in the Book of Revelation.

REVELATION	DESCRIPTION			
1	GENERAL			SYMBOLIC WORD
2 & 3	LITERAL (PRETERIST)			SYMBOLIC WORD
4 & 5	LITERAL (PRETERIST)			SYMBOLIC WORD
6–11	PRETERIST	HISTORICIST	FUTURIST	SYMBOLIC WORD
12–17	PRETERIST	HISTORICIST	FUTURIST	SYMBOLIC WORD
18 & 19	LITERAL (FUTURIST)			SYMBOLIC WORD
20–22:5	LITERAL (FUTURIST)			SYMBOLIC WORD
22:6–21	GENERAL			SYMBOLIC WORD

Table 32 The structure of Revelation.

REVELATION	DESCRIPTION			
1	Prologue			The Word to all believers & Jesus as a symbol of the Word to all Church history
2 & 3	7 literal churches			7 periods of Church history symbolised
4 & 5	Heaven described			The Rapture & the Church symbolised
6–11	Jewish Wars	Pagan, Apostate, Islamic & the Bible in history	Great Tribulation	Ideologies v. Word of Faith & KJBO
12–17	Pagan Rome	Pagan, Papal, Infidel & Christian history	Great Tribulation intensified	Ideologies v. sound doctrine
18 & 19	Rome destroyed, Second Coming			Romanism consumed & PCE symbolised
20–22:5	Millennium & Future state			Restitution & the nature of the Church
22:6–21	Epilogue			The Church's role in keeping the Word as Jesus' communication

Table 33 The structure of Revelation explained.

The four views then make a pattern, taking the seven churches as its structure.



Figure 72 The seals, trumpets and vials in the structure of each of the four Schools.

Alexander Fraser taught that the Revelation acted as an index for all other prophecies, allowing them to be put into sequential order.

It is well known in prophecy interpretation circles how bitter the fighting has been between schools of interpretation, which has not been helpful.

“This fault is especially liable to beset systematic interpreters of the Book of Revelation; they apprehend, that, if their particular structure be interfered with in one part, they shall be obliged to give up the whole: while, on the



other hand, those cavillers who attack detached portions, not for the sake of improving defects, but in order to overthrow all, are guilty of the greater error of thinking all systems alike erroneous, because none are hitherto perfect. Let each hold fast all on which he can get clear light. Let him not deny another view, but take it in addition to his own, and try to harmonise them. In this way light will increase. It is in this way that we have ourselves proceeded: we have taken hints from every quarter: we have contradicted no one, unless he endeavoured to destroy by the roots every thing which had hitherto been done. And we have never yet seen the work which did not contain some hint, or some explanation, worth remembering. Let not our readers, therefore, be disturbed at the idea of fresh interpretations: we have no doubt that God will now make fresh revelations by the mouths of his prophets; but these additions will not be substitutes for, or at variance with, what he has already taught his other servants, ‘opening their understanding to understand the Scriptures;’ but will be only more extended, and spiritual applications of the former events, which will then be in the light of types, to the particular days in which we live. for our guidance, support, and consolation.”<sup>1</sup>

## The importance of Revelation

The Book of Revelation in every way fits as the last book of the Bible. In it are found allusions and direct references to previous books of the Bible.

Sir Isaac Newton wrote, in Part Two, Chapter Two, of his book, “*The Apocalypse of John* is written in the same style and language with the Prophecies of *Daniel*, and hath the same relation to them which they have to one another, so that all of them together make but one complete Prophecy; and in like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof.”

It is also noteworthy that the Book of Revelation has a special blessing on it, saying that believers should be blessed by keeping the sayings of the book. This is two-fold, first that believers should keep or obey the words, and second, that Christians should look after the words, neither adding to or taking from them. This is why it is correct to uphold the King James Bible’s presentation of the Book of Revelation, seeing that modern versions change words in places, in contradiction to the injunction of Revelation 22:18, 19.<sup>2</sup>

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<sup>1</sup> Morning Watch (1833), vol. 6, 45.

<sup>2</sup> Examples include Revelation 1:8, 11; 8:13; 16:5 and 22:19.

# JOHN'S REVELATION (REVELATION 1)

The prologue to the Book of Revelation, the literal events and the literal coming of Christ foretold, and the spiritual sense of Jesus Christ representing the Scripture.

## The Literal view of Revelation

“THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.” (Revelation 1:1, 2).

The Book of Revelation begins with a description that it is a revelation of Jesus Christ, given from God in Heaven to John on Earth. John faithfully recorded what he saw.

He addressed it to the seven churches in Asia Minor, which some commentators have taken to also mean that ultimately it is meant for all the Church. John then describes as an overview the Gospel and the Second Coming of Jesus Christ, saying, “Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Revelation 1:7).

Those who “pierced him” refers literally to the Romans. They were the ones who put Him on the cross. And it implies, therefore, that the Roman Empire will come through time to the last days, evidently under a final Roman Antichrist, in order to be able to see Christ at His return. In the broad sense, it also means every sinner because it was for man’s sin Jesus went to the cross. This must include the Jews, who not only effectively crucified Christ, but in their repentant state shall see Him return.

John describes that he was a prisoner at Patmos, which was a Roman prison island off the coast of Asia Minor, and that he was “in the Spirit on the Lord’s day” (see Revelation 1:10), which is Sunday. At this time he had an open vision of Jesus Christ, who indicated that he must give certain messages to the seven churches in Asia.



Figure 73 The seven churches in Asia Minor.

## The spiritual view of Revelation

The spiritual or Symbolic Word interpretation of Revelation points to the security of the words of God to mankind in history and their transmission

to the end of the world by a perfect recovery, or regathering of the Scripture. This means that in the end, the devilish modern versions that have so subjugated the modernist churches shall come under the category of works of wood, hay and stubble to be burnt up with all the perishable filth of the world.

It also means that behind the whole modernistic anti-supernaturalism (and false supernaturalism) is the spirit of error, one which is to be manifestly struck by divine intervention in history (a spirit which can be overcome by the past victory of Christ over sin and death). While God is at work through history, it essentially amounts to God's divine intervention in vindicating the Bible, as the means of revealing Jesus Christ in the written word (by Gospel preaching believers) to the world in the present time by the Holy Ghost.

"THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John" (Revelation 1:1).

The revealing of Jesus Christ refers not only to the reality of His Second Coming, but also to the very way in which Christians see or understand Him. This links back to the very beginning of Genesis, where God said, "Let there be light". In this revealing, not only is there the power to actually manifest physical light, but also, by words is given understanding and enlightenment of the eyes of the inner man. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Psalm 119:130).

The focus of the revealing by words is that it is to be received by God's servants through time, and that the message of the Revelation, filled with God's wonderful symbols, is to be unsealed and opened up. Also, by the very means of letters written, which are signs, it is rightly said to be signified to God's servants.

This means that there is an outworking of the Providence of God to deliver the true Scripture, the very words of John, which, in turn, are from Jesus Christ to the saints.

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." (Revelation 1:2).

John specifically refers to the Revelation as the "word of God" and "testimony of Jesus Christ". This indicates that what is written is to be symbolic about the prevailing of God's words throughout time.

What is actually being revealed in the symbolical sense is that Jesus Christ must be seen and known by His words being accurately, fully and perfectly portrayed to the nations. There is nothing other than the King James Bible itself that can completely fulfil this role. Therefore, it means that Jesus Christ is being revealed by those words, and that the person of Jesus Christ Himself in the vision becomes a symbol of the perfect Bible, which is one reason why He has the title of the Word (see John 1:1).

Obviously, this interpretation is not saying that Jesus is a book, or that a book is Jesus. On the contrary, Jesus is a person (a member of the Godhead), and the book is the written record of God's will. However, symbolically the figure of Jesus represents the advance of His Word (the Scripture), just as the words of the Bible are in fact revealing Jesus, and are His way of preaching to the nations. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48).

"Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand." (Revelation 1:3).

There is a specific blessing attached to reading, hearing and keeping the words of the Book of Revelation, or in the wider symbolic sense, the Bible (as being represented). This supposes that the words themselves should be preserved through time for God's servants, as John 12:48 also states. In other words, God's people before the end, even in these days, must have exactly the words of Jesus available perfectly as written by John. Believers are found to be keepers both in aiding the preservation and in the obeying and doing of the words.

Furthermore, the symbolism within Revelation, that is, the very language of the Scripture, is found to be pointing to the King James Bible and its triumph in time. The King James Bible is specifically pointed to because it is exemplary and supersuccessionary to all forms and copies of the Scripture.

The prophetic elements of this prophecy pointing to the future really find grand fulfilment with the appearance of the King James Bible in history, and more importantly, the King James Bible coming through to the latter days, into what is called the Laodicean period. This is why the King James Bible Only Movement, identifying the soundness and perfection of the King James Bible, has been maturing during the Laodicean period.

The vindication of God's providential preservation through history, and the revealing of Christ to the nations by it (the Gospel), is to be accounted as Christ coming to them. "And came and preached peace to you which were afar off, and to them that were nigh." (Ephesians 2:17).

## The Word

It is very important to distinguish in the Scripture between the person of Jesus Christ and the written Scripture. Jesus Christ has the title of "Word" with a capital "W", while the Scripture is referred to as the "word" with a lower case "w". (This is consistent in the Bible; however, in general Christian usage, a capital "W" is also used as a name for the Bible, as the words "Scripture" or "Bible" receive a capital letter.)

"IN the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." (John 2:22).

Although distinct, there is a connection between the two. J. W. Burgon reported of a sermon titled "The written and the Incarnate Word", where Rev. C. P. Eden taught, "I suppose we all have learned from the language used by the Evangelist St John, always to look on each of these two employments of the expression, (the Word of God,) with reference to the other; and to see in each, the other also. I shall not attempt to express more definitely this connection; I only need to suppose that we all apprehend it as existing. But I shall claim from it thus much to my present purpose; — that as He whom the Evangelist saw riding in the heavenly pomp on high, and who was revealed to him as bearing this title, 'Word of God,' was the same who rode as at this time into Jerusalem; in humiliation here, in glory there; here veiled, there in brightness unveiled: — I would now associate the two, and would regard that sacred volume which the poor cottager knows as the 'Word of God,' as placed under the same dispensation; as veiled here, reserved for Revelation hereafter."<sup>1</sup>

It must be emphasised that the Symbolic Word interpretation of Scripture is not against the literal person of Jesus, nor in any way minimising His Second Coming. In fact, God Himself accounts His words to be extremely important, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." (Psalm 138:2). Jesus likened His words to a

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<sup>1</sup> Burgon (1861), 651, 652.

foundational rock and showed His words are being vital (see Matthew 7:24 and John 6:63).

## Jesus Christ as a symbol of the Scripture

“Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Revelation 1:7).

This coming can be taken another way besides the literal personal return of Christ. It can also represent the coming of His pure and perfect Word in power and recognition in the latter days. This is not a contorted view but rather a preparatory one because without the Word of God in written form, being the power of God (see Romans 1:16), then the Church would be a shell not worthy for the mighty coming of the Master and Head. But the cleansing that comes from the pure “washing of water by the word” (see Ephesians 5:26) must in all necessity prepare the way for the Heavenly Bride to meet the King of glory.

When it says that “he cometh with the clouds”, it can symbolise the cloud of many witnesses (see Hebrews 12:1). And there has been a great cloud of witnesses particularly pointing to the King James Bible, from many Protestant denominations, and even from non-Protestants, such as the praise it has received from Roman Catholics, Mormons, atheists and so on.

The reality is that the King James Bible has prevailed to the point on the Earth to where it may be seen by every eye, through its common use, and through media like the internet.

More importantly, the King James Bible is specifically destined to be viewed by those that pierced him. This means both those that have specifically attacked the King James Bible, such as the modern version scholars, and the literal reference to the Jews who had formerly rejected the Christian message, and have for many generations resisted Jesus Christ, going back to the very crucifixion. The Bible is clear that “He came unto his own, and his own received him not.” (John 1:11), referring to the Jews that had the Messianic prophecies, yet rejected Christ when He came and gave Him over to the Romans to be crucified (see Mark 15:12–14).

The pervasive use of English by the Jews today is certainly no coincidence because it directly correlates to the importance of the English Bible, and means that they too can see the King James Bible and the accurate words of Jesus therein.

## Jesus Christ as Alpha and Omega

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Revelation 1:8).

When Jesus said that He was Alpha and Omega, people interpret this to mean that He is the start and end of the plan of God. That is certainly true. Obviously, Jesus is not literally letters of the Greek alphabet but this is pointing to their position in the alphabet, so also to His position in history.

He is the first and last, meaning that there is a full message communicated about Him encapsulated in words. Further it must be emphasised that the words “Alpha” and “Omega” are English words as much as they might be descriptive of Greek letters. Culturally, the terms “Alpha” and “Omega” are used readily in English, such as, “Alpha” being a leader, or a first form, and “Omega” meaning the last or the end of the line.

The Symbolic Word view presents the end doctrinal result of what is encompassed in all views and approaches to Revelation. It sees the past, present and future fulfilments of the other Schools, and ties them all together in another, spiritualised interpretation. Any Bible prophecy student can now come to the conclusion that God has produced an interpretive edifice of such exquisite unity that, once understood, shall last to the end of the world and suffice to be a platform for proper, correct, prophetic doctrine.

## The Symbolic Word

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” (Revelation 1:9).

John becomes a representation of the believer, who is shown as being persecuted for the word of God. This ties to the idea that believers spiritually have been attacked, not merely because of outward works of faith (such as not bowing to an idol) but also for their attachment to the Word of God itself. In fact, evil spiritual forces may be seen as the predominant adversaries to the people of God, so the attacks start in the spiritual realm and progress to the natural. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).



“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia ...” (Revelation 1:10, 11a).

This directly relates to John writing the words in a book, which have now come to end times believers. The “great voice” is a symbol of inspiration, preservation and reception of the perfect Word of God, which has manifested in these last days in English in the King James Bible. The Alpha or first is the Word of God given by inspiration and recorded as the original manuscripts and the Omega or last is the final Received Text of the Word of God as the King James Bible.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks” (Revelation 1:12).

John turned to see a voice. The candlesticks show the light of God’s words shining through history, across the prophetic landscape. “The entrance of thy words giveth light” (Psalm 119:130a). Those with spiritual insight, by having a Symbolic Word view, can discern the progression of God’s wonderful words in preservation and finally see or discern the King James Bible.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7).

The vision of Jesus then is inextricably linked with the manifestation of the 66 Books of Scripture in an exact, perfect form in the Earth.

## The figure standing among the candlesticks

“And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” (Revelation 1:13).

Although some have pushed for complete literalism in interpretation, and discounted symbolism, this is not sound. Many prophecy interpreters since the French Revolution have promoted a literal hermeneutic only, claiming that “‘Spiritualising’ subverts the authority and power of the Word, and

saps the foundation of every Christian doctrine”<sup>1</sup>, yet this view was redressed by J. A. Seiss, a 19th century non-Dispensational Futurist, who took the description of Jesus in the prophecy as representing His nature and divine attributes too. “Was it not the literal Son of man John saw? Did he not have explained to him what was mystical, leaving this to be taken just as it was seen? ... But everything outward in heaven is in exact correspondence of the inward. ... The garments are real and that which they connect is real.”<sup>2</sup>

The Early Church Father Victorinus equated Him being in the midst of the candlesticks as being in the midst of the churches, “I lead in the way of righteousness, in the midst of the paths of judgment” (Proverbs 7:20). Of the golden girdle around the paps he wrote, “His paps are the two testaments, and the golden girdle is the choir of saints, as gold tried in the fire. Otherwise the golden girdle bound around His breast indicates the enlightened conscience, and the pure and spiritual apprehension that is given to the churches.” Bede the Anglo-Saxon scholar concurred.<sup>3</sup>

“His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire” (Revelation 1:14).

The whiteness is the sign of divinity, though Victorinus probably was too allegorical when he taught that the white hairs are the multitude of ministers like to wool, in respect of simple sheep; to snow, in respect of the innumerable crowd of candidates taught from heaven. Referring to the eyes as fire, Victorinus wrote, “God’s precepts are those which minister light to believers, but to unbelievers burning.”

“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.” (Revelation 1:15).

Victorinus taught, “He calls the apostles His feet, who, being wrought by suffering, preached His word in the whole world; for He rightly named those by whose means the preaching went forth, feet.” The Scripture says, “And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15).

The sound of many waters indicates the progress and victory of the true Word to the nations of the Earth. “But I say, Have they not heard? Yes

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<sup>1</sup> Blackstone (1898), 6.

<sup>2</sup> Seiss (1977), 38–43.

<sup>3</sup> Bede (730 AD), 15.

verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18).



Figure 74 Dürer's illustration of Revelation chapter one.

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.” (Revelation 1:16).

To this, Victorinus wrote, “By the twice sharpened sword going forth out of His mouth is shown, that it is He Himself who has both now declared the word of the Gospel, and previously by Moses declared the knowledge of the law to the whole world. But because from the same word, as well of the New as of the Old Testament, He will assert Himself upon the whole human race, therefore He is spoken of as twoedged. ... He says: ‘I came not to send peace, but a sword.’ And after He had completed His parables, He says to them: ‘Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old’, — the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets: and He testified that these proceeded out of His mouth.

“He says: ‘the word that I have spoken, the same shall judge him in the last day’. And Paul, speaking of Antichrist to the Thessalonians, says: ‘whom the Lord shall consume with the spirit of his mouth’. And Isaiah says: ‘with the breath of his lips shall he slay the wicked.’ This, therefore, is the twoedged sword issuing out of His mouth.”

The shining sun indicates the victory of the Gospel, that is, the preaching of the knowledge of the Word of God, as shining throughout the whole world (see Romans 10:18).

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Revelation 1:17–19).

The true witness was that John wrote what he saw, and that these words have passed to believers through many centuries and is now today in English. Modernistic doubt and unbelief attacks this essential point.

The message of Jesus, that is, the Scripture, was to go to all the seven periods of Church history. This implies that in the seventh period (from 1968 to the Translation of the Saints), the Laodicean, the Word of God must have come even to this time, and not have been lost or damaged. “But

the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25).

As the Lord over time, God is able to ensure His truth comes to the nations right to the end, regardless of modernist scholastic opinion.

## The spirit of antichrist attacks the Scripture

“BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” (1 John 4:1).

It must be recognised that the spiritual powers arrayed against the Scriptures are antichrist in nature. There are many who have attacked the Word of God, whether by destroying written copies of it, as in Pagan Roman times, or by banning it, as in Papal Roman times, or by undermining its authenticity, as in Infidel times. Those who have allied against the Bible have essentially agreed with the enemy of God and are of the spirit of antichrist. This spirit must be tested and it can be seen in its operations of deception and destruction against God’s words.

There is a spirit of antichrist at work (see 1 John 4:3), and its operation is predominantly against the Word of God. “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” (1 John 4:4). However, it also attacks the people of God with its own evil words: “They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:5, 6).

The spirit of antichrist is the spirit of error, and its warfare is against the truth of the Scripture. It has particularly attacked the certainty and soundness of the King James Bible. Thus, when the modernist versions are examined and found to be erroneous and contradictory, the only conclusion that makes sense is that they have originated from the spirit of error.

Higher Criticism, the quest to try to work out what the original Bible writings really stated, arose around the same time as the French Revolution (a key time in Bible prophecy), and has as a basic tenet “the present (what is observed) is the key to the past”. This contradicts the scripture, “For we walk by faith, not by sight” (2 Corinthians 5:7), and to allay the accusation of blind faith and irrationality, the Scripture says, “While we look not at the

things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.” (2 Corinthians 4:18).

Higher Criticism says that looking at the Scripture today is limited to what is seen today, and that what is said about the past (a theoretical construct) is made on the basis of what is seen today. That is, errors in the copying of manuscripts is observed today, and since each old manuscript differs from every other, errors must have occurred in transmission. It is supposed that the only way to minimise this is to go back into the same language in which the original documents were written (the autographs and earliest copies are all lost), and look at the oldest copies available, and perhaps consider what the majority of manuscript copies indicate.

The problem is that many Christians have accepted a view about the Bible which is not based on any Scriptural precepts but is merely based on the human and fallible reasoning. They observe errors in copies of the Scripture, and therefore reject that God could get to them a perfect copy of the Scripture. It really comes down to their regarding God as a liar and as weak, and that their only way to “understand” the Scripture is to use modernistic methodologies to get the “real” meaning of the Scripture. Thus, on this basis they reject the perfection of the King James Bible.

The signs are evident that the King James Bible is right and modernistic criticism wrong when it is observed that the enemies of the truth, such as the Papacy, Islam and atheists, are in agreement against it. The flood of modern versions, which make out as if God cannot get His thoughts straight, does not even need to have the presence of God after inspiration. (Deism itself can say that God inspired, but then allowed natural laws to run their course, supplying what is seen today.) Modern versionists seem to believe that God inspired but then abandoned His Word to the many conflicting modern versions in existence today. The only thing more blasphemous is the teaching that all this confusion is the will of God.

The modern versions themselves exhibit the spirit of antichrist because they deny the very thing the Scripture says the spirit of antichrist would deny. The Scripture says, “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 4:3). But the modern versions merely say, to the effect, that every spirit that does not confess that Jesus Christ has come is not of God, omitting the words “in the flesh”. The denial of the wording “the flesh” at this critical point shows that they are denying the very truth of the test of

how to discern antichrist, which itself must be of antichrist, not merely chance. It is an error, and error is, as 1 John 4:6 states, of the spirit of error. “Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:6b).

It is hardly surprising then that of all books in the Bible, the Book of Revelation is much attacked (particularly in the King James Bible). There is the example of Christopher Wordsworth, who in his introduction to the Book of Revelation in his Greek commentary, stated that, “The ENGLISH AUTHORIZED TRANSLATION of the APOCALYPSE does not rest upon the same sound foundation of MS authority as the Authorized Translation of the other books of the New Testament. It stands in a place by itself, and ought to be regarded accordingly.” He then praised the labours of many modernistic critics, and their collation of numerous manuscripts.

It is as if the Church did not have a sound authority until 1872, and that all commentaries and writings on Revelation might be to some degree belittled or even suspect because that it was only (largely) by the modernists that a modern text of Revelation could be gained. The modern text, however, remains in a state of flux, so cannot be the final authority for mankind.

## King James Bible prophecies

In multiple fulfilments there are certain passages that have one meaning, such as a prophecy of a literal event, which are also spiritual or symbolic, such as in depicting the battle between the King James Bible and the modern versions.

There are various references to the King James Bible in Scripture, and these are not only general (e.g. Proverbs 30:3–6, 1 Peter 1:23, 25, etc.) but can only specifically be fulfilled by the King James Bible rather than any other translation or version of the Bible. References include Psalm 68:11 and Isaiah 34:16.

One of the most pertinent passages is the entirety of Psalm 12. The psalm speaks of a time when people are speaking lies. It also applies to those words which purport to be Scripture but are really corruptions. God states that He will intervene in history on behalf of the people who stand on His pure Word. Even the description of a seven-fold purification process applies to the King James Bible, in both being the seventh major Protestant Reformation English Bible, and then progressing through seven important editorial revisions in order to be presented in word-perfect form today (specifically as the Pure Cambridge Edition).

In Isaiah 28, a time of refreshing is predicted (relating to the Restitution prophecies) when the Jews will be preached to in another language, not Hebrew. This was not fulfilled with Greek, in that the full conversion of the Jews has not been accomplished in the past. Thus, it is evident that there is a future time when this prophecy will be a reality among the Jews. This future preaching is certain to be in English, which is commonly used across the world today and most surely in the present nation of Israel. English has all the markers and signs concerning its future use for Jewish conversions, such as being another language, yet one currently well understood by them. Other passages, like Zephaniah chapter three, indicate the timeframe as being the last days and what specifically in English would be used for preaching to the Jews, which is God's very words in His pure English Bible.

Incidentally, the same passage of Isaiah 28 is also a promise for Pentecostal preachers of the Gospel. Thus, in the refreshing, it must surely be English speaking Pentecostals who come from the uttermost part of the Earth with the perfect Bible in English to present it before the Jews and the world.

## The advancement of the Gospel

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Romans 16:25, 26).

The preaching of Jesus Christ is not just men preaching about Jesus, but that the words of Jesus Himself are used. His words are written in the Scripture, which are given voice by believers and particularly preachers.

Moreover, the words of the prophets also speak. These words are destined for the nations. The response among the people that will hear is that the nations will become obedient to the faith.

Seeing that the nations across the Earth today know English, and the perfect King James Bible is more available and widespread now than at any other time in history, it follows that the method of effective world evangelism from the fall of Gog will be by believers using the King James Bible.

Jesus said He would build His Church (see Matthew 16:18). The Gospel, which is supposed to be made known to all nations, will produce faith (see Romans 10:17) and find obedience (see Romans 16:26). This is how it is



possible for the knowledge of the Gospel to be spread abroad with power (see Habakkuk 2:14). The Great Commission that Jesus Christ gave the Church (see Matthew 28:19, 20) literally expects nations to be converted to the Gospel, that nations should be taught, baptised and observing the very words that He said — and this ultimately requires a perfect Bible!

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:28). The truth is that regardless of the scattering of the power of the people of God by Infidelity (or a rejection of the truth of the Bible), the inevitable course of the Word of God is that the Gentiles will hear the truth, the message of the King James Bible, and that many will respond to it, especially from the fall of Gog (see Ezekiel 38 and 39) to the coming of the Lord Jesus for His people.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3).

## The period of Infidelity

The Symbolic Word view is particularly relevant to the Infidel period, which spans from the rise of modernistic rejection of the truth of the Scripture around the time of the French Revolution, all the way into the Church Restitution, and through to the Translation of the Saints (the Rapture).

Historical aspects relevant to this ideological struggle are:

1. The trend of Rationalism, irreligion, Atheism, Secular Humanism and the separation of Church and State. This has manifested in the French Revolution, in the USSR, the United Nations and so on.
2. The trend of unity of religions, toleration of contradictory ideas, the rise of false philosophies. This has manifested through Ecumenism, the World Council of Churches and the Roman Catholic Second Vatican Council.
3. The trend of emotionalism, revisionism and deception. This has manifested through teachings of false science and false history.

The fruits of all this include promiscuity, crime, mental illness, political correctness, abortion, and every kind of evil and hateful creature, such as, Communism, Socialism, Fascism, Greenism and many others.

While the ultimate form of the struggle in the Infidel period is with real events, the struggle is primarily ideological, and is resolved by God's direct intervention in events. For the Christian and the world, the battle is how man understands things, that is, a mental war. "... the weapons of our warfare *are* not carnal, ... Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:4, 5).

The warfare takes place in the battlefield of the mind, and even with the direct striking down of God's enemies (e.g. Gog). The effect is primarily designed to be a wake up call, a moral victory and a paralysing of the rampant philosophies of all opposition (including Islam, Romanism and Atheism).

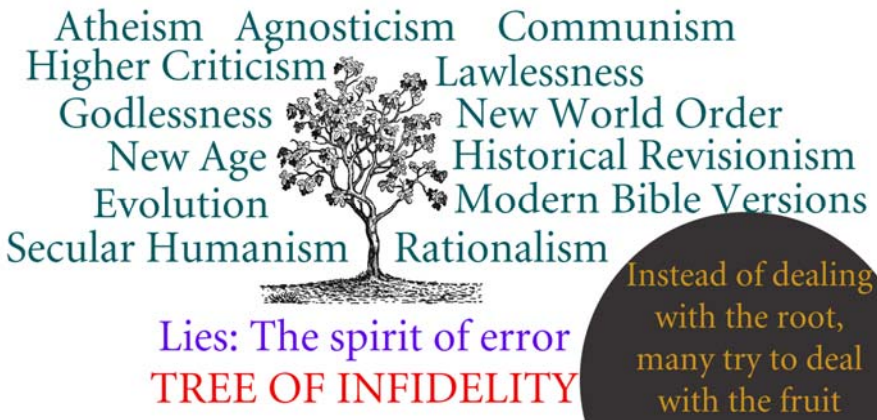


Figure 75 The tree of Infidelity.

The evil-ridden world has no way to deal properly with the coming crisis of Russian Gog, and no true strength in their coming struggle with the northern confederacy. Because the world hates Christ (see John 7:7), then it cannot produce a solution that has godly power against the sinful problems it faces. The only way for victory is by championing the Gospel itself, that is, by a revival of religion: Protestant (Pentecostal), patriotic and permanent. It means the rise of the notion that Christian belief linked with national governance, education and culture is key for the wellbeing of the nation.

The Scripture itself, that is, the exact words of God in the King James Bible, is the power of God when believed (see 1 Corinthians 1:21). This necessitates having very literally the knowledge of the exact words, being perfectly presented in the Pure Cambridge Edition. Many of the churches from about the year 1968 have been undermined because they do not believe they hold the very words of God available to be preached, and so an

individualistic (anti-doctrinal, anti-authoritarian selfish) spirit has mitigated a unified presentation of the Gospel to the whole world — this must change, so that all Bible-believing Christians are “with one mind striving together for the faith of the gospel” (Philippians 1:27b).

The “antichrist” of the Infidel period therefore cannot be specifically one single entity, institution or man, though that spirit is to be upheld by the Eastern Antichrist; it is the spirit of that age that has long prevailed. Many Christians have been caught up fighting against heads of the beast (so to speak) rather than dealing with the body behind it. In this period, then, the Papacy is just one of many manifestations of a whole range of products or heads of the common and central spirit of error.

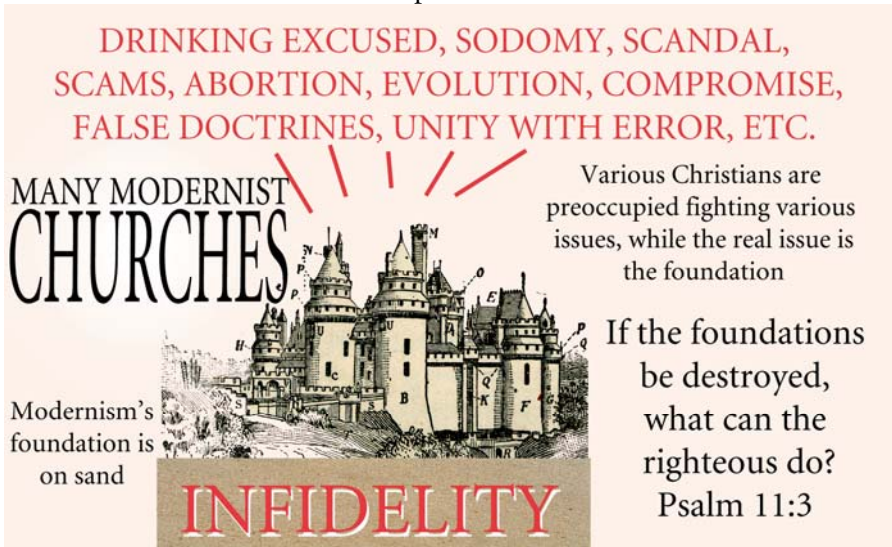


Figure 76 The castle of modernism.

A. A. Bonar pointed out that if the Papacy alone was the beast, and that it is he who all must worship, whose names are not written in the book of the Lamb (see Revelation 13:8), then antichristianism “would simply be limited to those who adhere to the Pope, with the unavoidable conclusion that such professed atheists as Hume, Gibbon, and Thomas Paine, who showed little faith in his as in any other name, were written in the book of that adorable Redeemer whom nevertheless they blasphemed!”<sup>1</sup> Bonar then rejected the Papacy as specifically being antichrist, though he did allow for many antichrists. If the Papacy were one antichrist, and the spirit of error in the Infidel period were another, all such points would be reconciled, and the

<sup>1</sup> A. A. Bonar (1852), 7.

common root of Satan would be found at them all. This is the only way by which infidels as well as Romanists, Mohammedans and all other kinds of error may be brought together, because in the time of Infidelity, they are joined not only by the spirit of error, but come together institutionally in organisations, such as the United Nations and other forms of union.

## Peter's Infidelity prophecy

"THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance" (2 Peter 3:1).

Peter's words were designed to go beyond just writing to one church or congregation to actually persist through time and space to believers in the present day. It was supposed to be known across Church history and, in this present day, across the whole world what his exact words were. The only way this could be possible is by having an exact Bible in a global language.

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Peter 3:2).

The possessing of the entire Bible containing the very words of God must be fulfilled, and this is the plan of God.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation." (2 Peter 3:3, 4).

Before the full worldwide acknowledgement of the perfect form of Scripture in the latter days glory of the Church and great evangelisation, which is what the Church Restitution will consist of, there will be scoffers questioning the Second Coming. From the time of the philosophical sowing of Infidelity in the French Revolution until the Restitution of the Church, there will be a worldwide movement of infidels who try to make it appear intellectually foolish to believe the Bible. The infidels have made popular the utterly vacuous and ungodly doctrine of evolution, which currently infects many of the unbelieving. However, this movement will be forcibly answered by God as foolishness in all it stands for. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:19,20).

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (2 Peter 3:5–7).

The thinking of the infidels is that there is now no more manifestation of God (if ever), that things just continue on in an uniformitarian fashion, and finally that the Second Coming of Christ should be doubted.

Through what can be seen in nature, and by the testimony of preaching, there is no excuse to reject the Bible. The fruits of Atheism and Agnosticism have their roots in the attack of the Scripture itself. It is ironic today that some Christians who claim to be defending the authority of Genesis then proceed to attack the veracity of the King James Bible and place themselves (perhaps unwittingly) in agreement with the infidels. When people claim that the Hebrew “really” means something else other than the plain English reading, then no Bible in their eyes can actually be absolutely and authoritatively correct.

“But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:8, 9).

There is a future judgment, but also God is giving opportunity for people to repent and believe. By the signs of the truth in Scripture, by prophetic signs, such as the fall of Gog, and by the signs accompanying the outpouring of the Spirit, God is showing His victory against Infidelity.

The faithful remnant of believers surrounded by the darkness of Infidelity may be tempted to think that the victory is not so, especially since they have observed many reverses of Christian progress, particularly in the present modernist tendency to conform to worldly standards contradicting the Bible. However, the remnant must have faith, and expect a dawn of the day of God’s visitation (see 2 Peter 1:19, 1 Peter 2:12), not far off removed, but even as it is at hand.

## Paul's Infidelity prophecy

Infidelity was described by the Historicist writer Faber, "The theological system of the infidel is: that all religions, claiming to be revelations from heaven, are alike impostures upon the blind credulity of mankind; that the only religion, worthy of a philosophical deist, is uninspired natural religion; and that, as human reason alone is amply sufficient to guide us into all needful truth, a divine communication is no less unnecessary in the abstract, than all pretensions to such communications are false in the concrete."<sup>1</sup>

The result of holding to Infidelity is relativism, which makes truth subjective, and places personal experience over objective reality. Thus, relativism is built upon no real facts but encompasses a moral relativity.<sup>2</sup>

"THIS know also, that in the last days perilous times shall come." (2 Timothy 3:1). Paul describes the evils of the period of Infidelity, and then describes the religious who compromise with the world as, "Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth." (2 Timothy 3:5–7).

It is evident that within the Infidel period, religion is reduced to empty forms (including those which are very emotional, but devoid of any real substance) and much deception.

The modernistic spirit is essentially the love of darkness and the ongoing quest for information (without actually coming to absolute knowledge). Modern versions themselves are object lessons of this, in that they continually change what the Saviour actually said. Every new version is never any more accurate than any other. The progression is a downward trend into a cesspool of confusion and uncertainty about the words of God. The final modernist "Christian" is thus one who steers away from using the Scriptures (not having confidence in them anyway) and becomes an authority unto himself.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was." (2 Timothy 3:8, 9).

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<sup>1</sup> Faber (1824), vii, viii.

<sup>2</sup> Ham (1999), throughout.

There will be an end to the power of the gross darkness of Infidelity, which has filled the churches with the carnality and compromise. This will be the great exposing in the light of Word by the Spirit in the Church Restitution.

## The Lord's day and seven spiritual outworkings

Some have also seen not only a literal meaning (i.e. Sunday, the first day of the week) but a spiritual one in the statement where John says, "I was in the Spirit on the Lord's day" (Revelation 1:8). The "Lord's day" may be taken to mean the period of the Holy Ghost's work in the New Testament from the day of Pentecost to the Second Coming. (These are the seven Church periods of history.) The Lord's day emphasises the end times, not only when the Lord completes and perfects His work, but also when promised things are brought to their full measure. Just as Pentecost brought in the Holy Ghost baptism, so there are coming days of blessing.

The seven churches of Revelation chapters two and three may, in general, be considered representative of true believers, and the outworking of the Holy Ghost. In particular, there is the manifestation in the Church of seven spiritual attributes: holiness, faith, meekness, wisdom, godly fear, glory and truth/prophecy.

Likewise, there are seven key doctrinal areas listed in Hebrews chapter six, which seem to accord with spiritual advances within the Church during the Infidel period:

1. repentance from dead works (by Evangelicalism/Low Anglicanism, circa 1789)
2. faith toward God (by Holiness/Finney circa 1845–)
3. the doctrine of baptisms (by Pentecostal Revival circa 1904–)
4. laying on of hands (by Healing Revival circa 1948–)
5. resurrection of the dead (by Rapture doctrine circa 1969–)
6. eternal judgment (by Creationism circa 1994–)
7. perfection through the power (by Word of Faith and King James Bible Only [i.e. Pure Cambridge Edition] movements leading to the Word and Spirit Movement circa 2007–)

These are vital, foundational doctrines that must be precisely understood by Christians to be in place for the Church Restitution. With this foundation (rather than the current worldwide differentials from these doctrinal positions), there can be a worldwide evangelical thrust the like of which has never been witnessed. Armed in the spirit and knowledgeable about

worldwide end time communication dissemination, the Church will be able to powerfully preach the Gospel with the result that multitudes will be saved and come into the spotless Church ready for the Translation of the Saints. This is in stark contrast to the current defeatist mentality of many Christians who have a distorted view of the future prophetic horizon.

## Prophecy of the perfect Scripture does not negate Scripture

Some have erroneously accused the view of upholding the perfection of the King James Bible, as though the Scripture is not regarded in any form if not the King James Bible. This is patently false. Every original autograph of Scripture was perfect, and the Scripture itself (its message) was perfect, in the manuscripts, versions and foreign translations, regardless of any imperfections. The reality is that such things were sufficient to be used by God. Even when the King James Bible is ascendant, when and where a person does not know English, they have not sinned because they used a foreign translation. The sin is in deliberately resisting the work of God or the understanding that the King James Bible is the standard.

There is a progressive attainment to higher understanding of proper doctrine in the Church. Such things are not new and strange doctrine if they are based on historical precedent, received tradition and what is actually contained in Scripture.

The Word and Spirit movement really requires the inclusion of the Symbolic Word view as part of the rising corpus of sound doctrine and as a necessary attainment to the highest levels of knowledge permitted and ordained by God for the pre-Translation Church. The spiritual fulfilment of, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Revelation 3:21, 22).

## Facets of the Symbolic Word view

It will be found that the Symbolic Word view concentrates on the Infidel period, which spans from around the French Revolution to the Translation of the Saints. It also will be found that the numbers and times given in the Symbolic Word view are themselves symbolical rather than being necessarily literal.



# THE SEVEN CHURCHES (REVELATION 2 & 3)

Seven literal churches in Asia Minor and seven periods of Church history.

## Seven golden candlesticks

THE first vision in the Book of Revelation begins with John “in the Spirit on the Lord’s day” (Revelation 1:8). That Sunday he heard the Lord Jesus Christ, Who said, “What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” (Revelation 1:11). He turned and saw the Lord Jesus standing among seven candlesticks.

Jesus told him, “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” (Revelation 1:19, 20).

Already, the Scripture itself interprets the seven candlesticks as symbolic of seven churches. The Son of God is able to see these churches through time. The light from the candlesticks clearly represents the light of the Word of God, specifically “the light of the glorious gospel of Christ” (see 2 Corinthians 4:4), being preached by the churches and the Church as a whole. “Thy word is a lamp unto my feet, and a light unto my path.” (Psalm 119:105). Christ, as “the light of the world” (see John 8:12), is responsible for His entire Church, here represented as seven churches, as he taught in the Gospels, “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18).

Jesus showed His apostles that He was building the Church, and that it would not be defeated. The promise is that the continuing existence of the Church is God’s responsibility. The true Church is made up of true believers, all of whom have some part and function. It is also evident according to Jesus’ words that the Church should be built, which means that it is to become greater in quantity and quality, and to come to a position of world-reaching impact.

There is, therefore, a link and continuation in the Church all the way from Peter to the last days Church that would be reaching the world before the coming of Christ to gather to Himself the Church.

The Holy Ghost has been given for the very purpose of empowering the Church. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).

Already, the missionary endeavours of the Church, particularly by the Apostle Paul, had reached into the Roman provinces in Asia Minor. The seven churches that he listed were seven towns in that province which had Christian groups in them.

The Book of Revelation is prophetic, and its words are designed to have a blessing for all that read them (see Revelation 1:3). In order for this to be true in a practical sense, it would need to have a bearing on the reader who lived long after the book was written. Not only would the truth of the letters contained within the Book of Revelation to the seven churches be of doctrinal value, they could also relate to periods of Church history in progression from the time of the Apostle John.

## The Literal view of the seven churches

The literal, plain reading of Revelation shows that there were seven churches in seven towns at the time of the Apostle John’s ministry. In about 55 AD the Apostle Paul was preaching in Ephesus, which was one of the seven churches, “And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” (Acts 19:10). (Asia was the name of an area in the Roman Empire which is also known as Anatolia, a part of modern Turkey.)

John was writing in about 96 AD, which means that these churches were known and well established, being the collective assemblies or congregations of each of these towns under its bishop. These were the churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

There is no need in this work for the authors to go into great historical detail of the founding and situation of each of these towns, that they spoke Greek, how long they had existed, what the Romans were doing there, and what the character of their culture was like, all of which may be easily learned from a wealth of historical sources. What is important, however, is

that spiritually there were good and bad aspects to each of these churches, and although some seem better than others, there were true believers to be found in all of them.

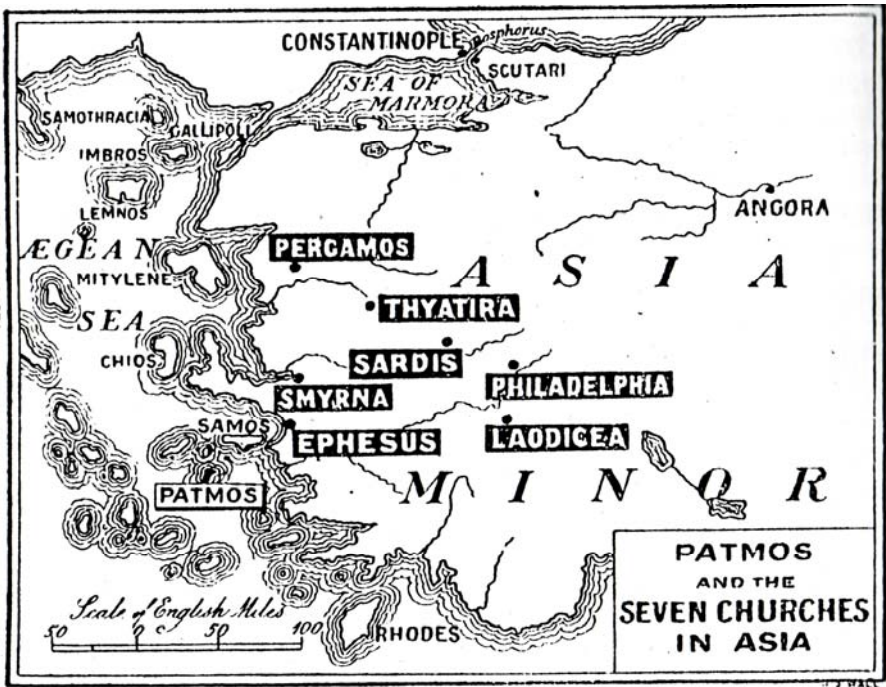


Figure 77 Map of the seven churches.

The Lord's desire was to purge and chasten the churches to ensure that they were all correct, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:27).

**Revelation 2:1–7.** The Ephesian church was praised for its labours, patience, stand against evil and false prophets, not fainting and hating Nicolaitans. Evidently, this was a heresy, perhaps as led by an apostate leader, Nicolas, or worse, from heretics pretending that there was a leader (a false apostle) by that name, whose teachings differed to that of the apostles. That church, however, was commanded to repent because it had left its first love of the Lord, and was threatened by the Lord saying that he would remove its candlestick.

**Revelation 2:8–11.** The church at Smyrna was encouraged, even though it had to contend with persecution, blasphemers, false Jews, weakness and

poverty. The Lord showed how that there would be deadly persecution against them for 10 days (here literal days), but promised them eternal rewards even if they were faithful to death.

**Revelation 2:12–17.** The church at Pergamos was encouraged for its stand, even though evils — such as the presence of Satan’s seat — were there. One of their members, Antipas, had been martyred, and this had been a great witness. However, the Lord rebuked them for getting into the error of Balaam, which involved prophesying and using spiritual gifts for personal gain, and even for allowing sins, such as connecting with idol worship and adultery. The Lord told those in the church to repent for tolerating the Nicolaitans, and warned that He would come and fight against those heretics.

**Revelation 2:18–29.** The church at Thyatira was praised for its works, charity, service, faith and patience. However, they were tolerating a rebellious woman leader named Jezebel, a self-appointed prophetess, who was teaching the people to sin. He then warned her and her followers, saying that because she did not repent, great tribulation was coming upon her. To the rest of the people there, the Lord commended them, and told them to hold fast, promising great spiritual rewards.

**Revelation 3:1–6.** The church at Sardis was warned about its weakness and imperfection, showing that they were in a spiritually dying state. He told them to repent, and to stay with what they had received. He said that there were only a few which had kept clean, and pointed to them as being worthy.

**Revelation 3:7–13.** The church at Philadelphia was commended for keeping His Word and His name. He showed how He was in control, and that they would be kept through tribulation, though they themselves should hold fast. Also, He showed how that the synagogue of Satan, and false Jews, would be humbled before them, which was a promise of great victory.

**Revelation 3:14–22.** The Laodicean church was lukewarm, not hot nor cold for God. The Lord could not tolerate this indifference, threatening to spew them out of His mouth. They were content in their abundance, but were spiritually poor. The Lord therefore instructed them to anoint their eyes with a special medicine, which meant that that they should become spiritually aware. He told them to be zealous and to repent. It was as if He was on the outside, attempting to get in. He promised that if they let Him into their lives, that He would bring in great blessing.

# The Symbolic Word view of the seven churches

Nothing is written in the Bible just for the original audience alone. The letters that Paul wrote, for example, are taken by Christians to apply to their personal lives and their churches today. So, likewise, should the seven epistles to the seven churches of Revelation chapters two and three be appropriated to Christians throughout time. It may be that any church may be found to match into one of the categories, or perhaps, an individual Christian may personally be suffering persecution, or be in weakness, or be carnal or be indifferent, all of which are addressed by any particular of the seven churches as different categories or classifications. This would be considered the normal exercise of the application of Scripture.

However, the most predominant view, which is also accepted by the correct Futurist and Historicist view, is the continuous symbolic approach which takes each of the seven churches as being a certain period of Church history. The proper approach is to start from the day of Pentecost and proceed sequentially to the Translation of the Saints.

The true New Testament Church has gone through various periods or dispensations in its history, and these are prophesied of in Revelation chapters two and three. Throughout its history, the Church has come through all types of events and circumstances, and has not failed. The providence of God has been evident, in that the Lord has not failed in preserving, keeping and saving His people (see Isaiah 50:2). Christians, therefore, would take heart from this because the Lord is establishing them in righteousness (see Isaiah 54:14).

History is not random, but is the outworking of God's purposes. The truth is that Satan and evil are not in control over the Church, but that through time, truth is shown to have the glorious victory. Believers should not fear, but see that there is a time of great blessing ahead for the Church. After all, the Book of Revelation says, "Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand." (Revelation 1:3).

Today, believers should see that God has preserved a remnant of the Church from falsehoods. One great command, which is coming to Christians today, is the warning to separate from all false Christianity. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4b). This is a step which the true Church Remnant must make, so that they may be blessed, and that the world may hear the old Gospel in a new level of power.

## Ephesus

The first New Testament Church period, the church of Ephesus, started with Pentecost in about 30 AD, and went to the time of the Book of Revelation in about 96 AD. It may be described as the apostolic period because it was the time when the original apostles were alive and ministering.

The first letter was written to the “church of Ephesus” rather than “in Ephesus” because the city of Ephesus itself had been, to all intents and purposes, converted to Christianity at the time of John’s writing. This was a sign of the heights which Christianity reached from about 30 AD to 96 AD.

“I know thy works, and thy labour, and thy patience” (Revelation 2:2a).

On the day of Pentecost, the followers of Christ were praying, and were filled with the Holy Ghost. When Peter, full of the Holy Ghost, preached to the crowd at Jerusalem, it was not tongues or signs which converted the people. “Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.” (Acts 2:41). The Word had a massive effect, and three thousand were converted in one day. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:23). The Holy Ghost came to make the believers great speakers of the Word.

The Church grew powerfully with great unity of doctrine, “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.” (Acts 2:42, 43). In fact, the number of the disciples was being multiplied because the Word was top priority. “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.” (Acts 6:7). Jerusalem was fast becoming a Christian city.

A great persecution occurred that scattered the believers, greatly aiding the spread of Christianity. One of the chief persecutors, Saul of Tarsus, was struck down on the road to Damascus, and was converted. He became the Apostle Paul, and was instrumental in converting the Gentile world. Paul said, “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it” (Galatians 1:13). Paul now had a new commission, “But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make

thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” (Acts 26:16–18).

Paul went through many hardships and perils to bring the Gospel to the Roman world. The Roman Emperor Nero especially hated the Christians, and persecuted and martyred many believers. Despite this, the Gospel reached further and further.

Furthermore, Jesus said, “and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars” (Revelation 2:2b).

The spirit of error was already at work in the time of the apostles. The true believers discerned it and rejected it. The apostles themselves prophesied by the Spirit what this would become. One aspect of this was the doctrine of the Nicolaitans, which put a priesthood between the ordinary people and God’s Word. This was manifest in later centuries through Roman Catholicism. If the fathers of the false “church” were to be found anywhere, it would have been in the Jewish religious council in Jerusalem, where they were trying to destroy the Christian faith. Nevertheless, one of the Pharisees stood up and prophetically told them that if Christianity was the work of God, they would not be able to stop it (see Acts 5:34–39).

As the preaching to the Gentiles began, the first doctrinal problem was manifested when certain false brethren from Judæa went to Antioch and told the Gentiles that they must keep the law of Moses. This is not to say that the Gentile Christians did not obey the Word of God, but that the heretics wanted them to follow the rabbis’ interpretations. Judaism had been developed into a perverted doctrine, which did not, in reality, reflect the Old Testament. Thus, the attempt to force Christians to follow “Moses” was really to bring them under the doctrines and teachings of the rabbis, which are known to be full of superstitions and arbitrary rules. The Christians were not, on the other hand, to live lawlessly. The apostles taught the doctrine of Christian Perfection, which the Christians at that time believed, whether at Jerusalem, Syria, Asia Minor or Rome. This stated that by Christ, it was possible to keep the law, and therefore, it was expected that a believer should not live under the rule of sin. “And ye know that he was manifested to take away our sins; and in him is no sin. ... He that committeth sin is of the devil; for the devil sinneth from the beginning. For

this purpose the Son of God was manifested, that he might destroy the works of the devil.” (1 John 3:5, 8).

This period was blessed with Scripture given by the Holy Ghost to form the New Testament. “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:16, 17). However, during this period there was a problem, as Peter wrote, “And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:15, 16). There were people twisting the Scriptures, and worse, there were even false books being written.

False sects also appeared at this time, but did not undermine the true unity of the multitude of the Christian churches across the Roman Empire. “For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews” (1 Thessalonians 2:14). These churches were instructed to separate themselves from heretics. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (2 Thessalonians 3:6). John agreed: “If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed” (2 John v10). On the other hand, false leaders appeared, attempting to draw people after them. “I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.” (3 John v9, 10).

The Corinthians had people who held to carnal doctrines among them. The Galatians had been swayed into a works-based salvation. The Colossians had got caught up in mystery teachings. The Thessalonians had been convinced by false prophets that the day of salvation had passed, and that it was now too late. Titus had to rebuke false prophets in Crete who were preaching a racist doctrine.



Paul forewarned the Ephesians, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:29, 30). Yet, despite the rise of false doctrines, the true Church and the Word prevailed.

“Nevertheless I have *somewhat* against thee, because thou hast left thy first love.” (Revelation 2:4).

Some in the early Church forsook their first love. Ananias and Sapphira made a fatal decision to lie about the money they were donating to the Church, and they suffered instant death for their sin. When John received his revelation on the isle of Patmos, he was living in a time when great signs had been done, and when the Gospel had gone as far as Britain. The Cæsars had become the great persecutors of the Church, though this did not stop the Gospel. Thousands of Christians were crucified or killed in arenas. Yet, in this time, there was a “love” problem. The Apostle Paul had written, “And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.” (1 Corinthians 13:3). The people were becoming good labourers and good martyrs, but without full love, their works were in danger. Jesus warned them, through John’s letter to the church at Ephesus, to keep themselves in the true love. “Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.” (Jeremiah 5:14). Therefore, Christ commanded them to repent and do the proper works. He even threatened them with removal if they did not repent. This threat was very serious, but historically, these people recovered their position. The book of Jude addressed this problem, which was a clear wakeup call as well as a promise of preservation and blamelessness. It is clear that God upheld the Church through this period.

The city of Ephesus was also prominently linked with the early church. Both Paul and Apollos had visited the port city of Ephesus, in Asia Minor, on their missionary journeys. Initially, they had not established any discernable foothold there. Paul returned and found 12 disciples of John the Baptist. He immediately brought them into the Pentecostal experience (which was not limited to the apostles, nor to Jerusalem, nor to the first few years of Christianity). He preached to the Jews in the city for three months. The 19th chapter of Acts then described how Paul preached and disputed for two years in Ephesus. The Word of God prevailed, and many signs and wonders were done. “And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and

Greeks.” (Acts 19:10). The whole province heard the message which began from Ephesus. This was the magnitude of the revival taking place, and eventually, it appears that the whole of the city of Ephesus was converted to Christ. This was consistent with God’s plan: Jerusalem and Antioch were heavily Christianised, and now Ephesus became another Christian centre. The position of these cities was strategic, in that the apostles used them as bases for their missionary campaigns.

Ephesus had been a Gentile city, and by becoming almost fully converted, it showed that God was moving graciously to save not only the Jews, but also the Gentiles. Although the Gospel first came to the Jews, it was not restricted to them. In fact, if there had not been a revival at Jerusalem from the time of Pentecost, there is no way there could have been the great spiritual work in Ephesus and Asia. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Romans 1:16).

## Smyrna

The second Church period, the church in Smyrna, started with the time when the Book of Revelation was written by the Apostle John in about 96 AD, and went to the enactment of Constantine’s Edict of Milan in 313 AD. It is described as the ante-Nicene patristic period, named this for all the Church Fathers who lived and wrote before the Emperor Constantine’s great Church council at Nicæa (325 AD).

“I know thy works, and tribulation, and poverty, (but thou art rich)” (Revelation 2:9a).

The period began at the city of Smyrna itself. The bishop of Smyrna, named Polycarp, was a man who had been a disciple of the Apostle John. The entire Bible was complete, so Polycarp was able to use Paul’s writings as Scripture. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (2 Thessalonians 3:6).

While the bishops of Rome at this time may generally have been godly men, it is evident that their bishoprick was already elevating itself over others. Polycarp, for example, travelled to Rome to discuss the differences in the dating of Easter. The churches of Asia Minor and Rome did not come to a final agreement on this issue.

Polycarp himself is a famous martyr, one who was killed for his faith in Christ. The Pagan Emperors were responsible for 10 distinct persecutions of Christians by Roman Emperors through this period, resulting in the death of millions. These are dated by William Whiston, historian and mathematician who followed in the steps of Sir Isaac Newton, as follows:

Nero	64 AD
Domitian	95 AD
Trajan	114 AD
Antonius Pius	138 AD
Lucius Verus	167 AD
Septimius Severus	197 AD
Maximinus	235 AD
Decius	249 AD
Valerian	257 AD
Diocletian	303 AD



Figure 78 Image of Diocletian in the time of the Tetrarchy.

In 249 AD, under the Roman Emperor Decius' persecution, "The Christians were in all places driven from their habitations, spoiled in their estates, and tormented in their bodies; racks and prisons, axes and halters, fire and wild beasts, scalding pitch and melted wax, sharp stakes and burning pincers, were but some of the methods of their treatment; and when the former were run over, new were daily invented and executed. ... Accusations were infinite ... friend betrayed his friend, brother his brother, and children their parents; every man was afraid of his nearest relations. ... And what was another terrible calamity to the church, many of the weaker Christians unprepared for so terrible a conflict, apostatised, or compounded with their persecutors."<sup>1</sup>

Jesus went on to say, "*I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan." (Revelation 2:9b).

At the same time the Christians were being persecuted, arrested and martyred, the Christian leaders were combating various heresies that threatened good doctrine. The major heresy that arose in that period was the esoteric doctrine of Gnosticism. This took Judaism and other heathen ideas and mixed them with Christianity. Gnosticism taught that there was a hidden, secret knowledge, claiming that God was some kind of force, that the physical world was corrupt and evil and that denied that Jesus Christ came in the flesh.

The Bible calls true Christians the true "Jews", "*We who are* Jews by nature, and not sinners of the Gentiles" (Galatians 2:15). Therefore, in relation to the false Jews, these must have been literal Jews (merely in the flesh only) or Judaisers, and they were stirring up persecution of believers, including being responsible for the martyrdom of Polycarp in about 167 AD.<sup>2</sup>

Furthermore, other heresies arose, and it is evident that there was an attack on the Trinity also. It is known that certain corruptions were deliberately made in Bible manuscripts by heretics to support their doctrines. The 19th century Anglican scholar, J. W. Burgon, argued that these corruptions survive and are now those readings presented in modern versions.

There were also those who were giving heed to the erroneous doctrine that suffering and martyrdom would lead one to understand the sufferings of Christ. These represented the earliest steps toward the false humility taught

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<sup>1</sup> Whiston (1745), vol. 6, 521.

<sup>2</sup> Fox (1958), 27.

by Roman Catholicism, a doctrine which was a corruption of true Christianity.

Jesus said, “ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” (Revelation 2:10b).

As far as the ordinary Christian was concerned, he was prepared to die for his faith. In the time of the Roman emperor Diocletian, there was a vicious 10 year persecution of Christians from 303 to 313 AD, prophetically spoken of as “ten days” in Revelation 2:10, where each day represents a year. The persecution was so widespread, that true Christians were being persecuted all over the Roman world, including in Britain. For further information, the reader is admonished to consult *Foxe’s Book of Martyrs*.<sup>1</sup>

## Pergamos

The third Church period, the church in Pergamos, started with the enactment of Constantine’s Edict of Milan in 313 AD, and went to Belisarius’ defeat of the Ostrogoths at Rome in 538 AD. It is described as the latter patristic period because it was a time of the latter Church Fathers and barbarian invasions, the beginning of the Dark Ages.

“I know thy works, and where thou dwellest, *even* where Satan’s seat *is*” (Revelation 2:13a).

When Constantine was declared emperor in York, Britain in 306 AD, Christianity was already well known (and heavily persecuted) throughout the Empire. Constantine, on his way to Rome, proclaimed his conversion to Christianity, and captured the city on the promise associated with a heavenly sign. In 313 AD, he secured freedom for Christians by the Edict of Milan. Also, it solidified Rome as the centre of Western Christianity (despite the capital being relocated to Ravenna in 402 AD), and while in general Roman Christians were genuine, already apostasy was at work, and after many years it was to become a tyrannical Church. Thus, Satan’s seat would apply both to Pagan Rome, and then eventually, to Papal Rome.

Over the coming years, Constantine was forced to fight against his co-Emperor in the East, and eventually, he ruled the entire Empire. In 325 AD, he called the council of Nicaea, which upheld the Trinitarian doctrine. Although presented as an ideal Christian Emperor, Gibbon showed that

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<sup>1</sup> Various editions as drawn from the authoritative Elizabethan and Jacobean *Acts and Monuments* by John Foxe.

later in life, the “old age of Constantine was disgraced by the opposite yet reconcilable vices of rapaciousness and prodigality.”<sup>1</sup> It would be unfair and unjust, however, to slander him as ardent anti-clerical people do, a position that has been taken by certain Protestants, who are offended at such things as Easter eggs or hot cross buns.



Figure 79 Image of Constantine.

Constantine was a compromised Christian (a product of his times) but, nevertheless, displayed certain righteous acts, such as ending persecution of Christians, even though he later degenerated (as did the rest of the Roman Church). Constantine was used of God in a providential way, when in 324 AD he transferred his capital to Byzantium, which became known as Constantinople or “New Rome”. This meant that in later years, after the fall

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<sup>1</sup> Gibbon, chapter 18.

of the West, a purer form of Christian doctrine and superior copies of the Scripture could be maintained and preserved in the East for over one thousand years (324–1453).

Jesus said, “thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.” (Revelation 2:13b).

The name “Antipas” in Revelation 2:13 is a type of those who were slain for their anti-Roman stand. Gill wrote in his commentary on this verse, “for Antipas is the contraction of Antipater, and is the same with Antipapas, or Antipappas, which signifies one that is against the pope, an opposer of that holy father; and so intends all those that made head against him, upon his rising and revelation, and when he assumed the power he did to himself”. True believers could not accept the Popes. The patriarchs (or fathers) of Rome began to exerted themselves, which caused friction with the Eastern Patriarchs.

The doctrines that were foundational to the Roman Catholic system were introduced in this period, including the sign of the cross, prayers for the dead, candles, veneration of saints, daily mass, Mariology, clerical garb and extreme unction.

Augustine of Hippo (354–430 AD) championed the idea that the Church on Earth should be Rome, which should rule the world and control governments. In his eyes, this meant that there was a justifiable reason to persecute Christians who did not recognise the primacy of Rome. Besides the many true converts to Christianity at the time, there were also many nominal converts.

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” (Revelation 2:14).

Balaam prophesied for reward. The Christian factions, in receiving the favour of Constantine, with the gifts and gold and estates that were so widely granted to them, began to focus on the world rather than on the things of God. Money and power were therefore a great temptation.

John Bunyan wrote, “Religion, such as it is, is the thing pretended to: But the great things of this world, are the things really intended by her in all her seeming self-denials and devotions. And for this covetousness also it is that

this destruction is to fall upon her: ‘Woe to him that coveteth an evil covetousness to his house, (to his church) that he may set his nest on high’ (Hab. 2:9); (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had so inveigled Constantine, that he bestowed upon them much riches and honour; and then it was cried by an angel, and the cry was heard in the city, Constantinople! ‘Woe! woe! woe! this day is venom poured into the church of God!’ (as both my Lord Cobham and Mr Fox witness in the book of *Acts and Monuments*).<sup>1</sup>

Some of the Germanic tribes had converted to Arianism, a heretical form of Christianity, which said that Christ was created and denied the Trinity. Revelation 2:14 and 15 detail some of the specific doctrines which were rising at this time, such as the use of idols, merchandising, venerating of saints, clerical celibacy and the elevation of the priesthood. The Lord warned these people to repent. For the barbarians in the north, the weakening of Rome and its abundance was ready for the taking. The result was the fall of the Western Roman Empire and its capital to the Germanic tribes, with the end of the Western Roman Empire in 476 AD. The Gothic tribes then became the main power in Europe.

“So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.” (Revelation 2:15).

Within the ecclesiastical hierarchy, there was increasingly a difference between the laity and the power of the priesthood. It was said that no man could come to God except through the hierarchy, and people were kept down with all kinds of superstitions and fears. Eventually, this developed into the full blown Roman Catholic system of the Middle Ages.

“Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.” (Revelation 2:16).

The Word of God is described as a sword — “the sword of the Spirit, which is the word of God” (Ephesians 6:17b). The Word of God was preserved through this period, not only in the Greek texts of the East, but also through certain readings of the Latin texts. There were several witnesses for this: the Old Latin or Italic, which was preserved by those Christians living in northern Italy, who eventually became the Waldenses, the Old Latin in Britain, and the original Vulgate, that is, Jerome’s Latin translation. Jerome (347–420 AD) did his service for Rome when he complained about the

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<sup>1</sup> Bunyan, *Of Antichrist*, sixth cause.



many bad translations and copies of the Bible, and attempted to make a standard Latin translation from Hebrew and Greek. This new translation, while it maintained the Word to some extent, also contained corruptions and additions. The Romanists would later claim the Vulgate to be the standard of the Word of God.

## Thyatira

The fourth Church period, the church in Thyatira, started with Justinian's defeat of the Goths at Rome in 538 AD, and went to the Reformation in 1517. This is described as the wilderness period, because during this time, the true Church was under the suppression of Romanism.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication" (Revelation 2:20a).

In the Old Testament, Jezebel was a manipulating, witch-like queen who controlled her husband. She also set up Baal worship as the state religion in Israel. In the New Testament, the true Church is likened to a woman, and the symbol of the false Church (as given in Revelation 17) is of an evil woman. Like Jezebel in the Old Testament, this spiritual "Jezebel" was responsible for the slaughter of the prophets. Clearly, this woman was a type of the Roman Catholic institution, which usurped the position of the true Church. The Bible symbolically shows the difference between the false and true Church. The true Church was in the wilderness from 538 AD, and were told to remain faithful. The wilderness included locations within the Catholic Roman Europe.

True Christianity seemed to be headed for extinction at the time when Italy was being ruled by the Ostrogoths, and Rome was going headlong into the corruptions, which became known as Roman Catholicism. In 533 AD Justinian, the emperor of the Eastern Roman Empire, decreed that the Bishop of Rome (the Pope) was the leader of all churches. Bringing this into effect required his armies and General Belisarius to actually hold Rome against the Ostrogoths. The Ostrogoths abandoned their siege of Rome in 538 AD, and allowed Belisarius' chosen Pope, Pope Vigilius, to retain power. The Popes already had properties around Rome, and over time they were able to collect these by donations, which were called the Patrimony of St Peter. Throughout the Middle Ages, the Popes increased their temporal holdings, which eventually became a domain called the Papal States. The height of Roman Catholic rule in Europe was the darkest time for the true Christian Church. It is estimated that over 50 million Christians have been

killed by the Roman Catholics. Nevertheless, God was preserving His people and truth, despite these terrible persecutions.

It is very important to note that the woman Jezebel does not represent the true Christians at that time, but the organisation which was attempting to stand in the place of Christianity at the time. The Thyatira Church was that of the true Christians.

It is very important to emphasis that the Thyatira Church is not the Roman Catholic Church, but represented the true Christians at that time, some of which may have been in the Romanist institution. It has been justly pointed out that some commentators have erred in applying the Thyatira Church to Rome. But that error should not be used to discount that there are legitimately seven periods of Church history.

Jesus went on to say concerning Jezebel, “and to eat things sacrificed unto idols.” (Revelation 2:20b).

The Roman Catholic system brought in all kinds of unbiblical practices, including prayers to idols. Roman Catholic buildings often contain various statues. Not only was this literally true but symbolical of the wayward nature of Roman Catholicism and its practices.

Some of their doctrines were surprisingly late in development:

Veneration of angels and dead saints — 375 AD

Worship of Mary — 471 AD

Extreme unction — 526 AD

Purgatory first established in 593 AD

Invocation of saints — 600/700 AD

Kissing the pope's feet — 707 AD

Image worship — 787/788 AD

Canonisation — 995 AD

Infallibility — 1086

Indulgences — 1190/1563

Confession — 1215

Transubstantiation — 1215

Supremacy — 1215

Half communion — 1415

Purgatory — 1438/1439

Seven sacraments — 1439/1547

Apocryphal books — 1547

Priestly intention — 1547

Venial sins — 1563

Sacrifice of the mass — 1563

Immaculate conception — 1834

Papal infallibility — 1870

Assumption of the Virgin Mary — 1950

“And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.” (Revelation 2:21–23).

The Roman Catholics did not at all repent, and grave disasters befell them. Their crusades failed. The plague of the black death spread across Europe, especially destroying the cloistered communities in monasteries and convents. There was schism between two sets of Popes, and various wars throughout Europe. Reform movements sprang up, under Waldo, Huss, Jerome of Prague and John Wycliffe, which also began a spiritual blow against Romanism which would lead to the Reformation.

The Eastern Orthodox retained traditions and teachings which had been altered in Rome. The East finally fully separated from Rome in 1054, by which time it had been significantly corrupted, though it still retained more correct doctrines, Scripture manuscripts and traditions. Ironically, the East split from the West over the doctrine of whether the Holy Ghost proceeded from the Father alone, or from the Son as well. The proper view, as also taken by the Romanists, was that the Spirit was in full unity with the Trinity, whereas the Eastern Orthodox began to assert otherwise.

The Crusades could not stop the spread of Mohammedanism, and the East began to lose its power. Constantinople finally fell in 1453, and much of those things which they had preserved became available to the West in time for the Protestant Reformation.

The Albigenses in the south of France were anti-Roman Catholic. They arose to the attention of Rome in the twelfth century, and were destroyed by a crusade and the inquisition. Related with them was the equally old movement in the north of Italy, known as the Waldenses. This movement existed for many years, but came to prominence under the leadership of Waldo in the 1170s.

The Celtic Church was partially destroyed by the Romanists themselves, and ended when the Vikings destroyed their centres in Ireland and

Scotland. In England, John Wycliffe (1330–1384) started the Lollards, which preached that the bread and wine did not become the very body of Christ, that the Pope was not the head of the Church, that ecclesiastical laws were nothing compared to the Gospel, that people ought to be able to read the Bible in their own language, and that Church leaders did not have the power to imprison people.

Others, such as John Huss (1370–1415), also tried to reform Roman Catholicism from the inside, not taking the necessary steps to completely remove themselves. Christ rebuked the true Church for allowing the Popes to continue, in the use of superstition and false authority. Christ considered Romanism an enemy, and not only commanded them to repent, but foretold their demise. This demise already became evident in the relocating of the Papacy to France, and then, in the dual sets of Popes of their great schism. And there were great conflicts between the various Catholic orders.

Through time, there was more and more opposition against Rome, internally, externally and by true Christians. There were Christian movements which had retained or restored something of the apostolic doctrines, but these did not come to a breaking point until the time of the complete Reformation of the Christian Church.

Jesus said, “and I will give unto every one of you according to your works. ... And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations” (Revelation 2:23b, 26).

The people of God were involved in works. Genuine people did indeed do many works but the doctrine of working for salvation seemed to be a major motivator for many. In contrast, good works through faith were abundant with the Celtic Church, which particularly had a missionary focus, and brought the Gospel into many parts of Western Europe.

## Sardis

The fifth Church period, the church in Sardis, started with the Reformation in 1517, and went to the end of the Papal Roman Empire in 1798 and is described as the Protestant period, because by the end of this period, Protestantism had taken over whole countries.

“Remember therefore how thou hast received and heard, and hold fast, and repent.” (Revelation 3:3a).



Figure 80 Martin Luther.

Martin Luther (1483–1586) had already discovered the correct doctrine, that salvation was received by faith, not works. He became a leader in the Augustinians, and preached to and administered several congregations. He adjusted the whole program of the University at Wittenberg to reflect Biblical rather than philosophical teachings. In 1517, there was a grand relic display at the Wittenberg, which was designed as a Roman Catholic money raising enterprise. Luther used this time as an opportunity to post his chief objections against Romanism in public. The reaction was like lightning. His Ninety-Five Theses were quickly copied down, printed, and sent all over Saxony. The effect of Luther's teaching and message was not merely to justify a German revolt against the Papacy. It was actually an evangelical revival movement. Northern Germany and Scandinavia were fully converted within a few years.

The French Protestants were called Huguenots, of whom John Calvin (1509–1564) was the most famous. Calvin fled to Geneva, and Calvinism became predominant in the Netherlands and Switzerland. Erasmus (1469–1536) had provided the Reformers with the vital key, he had edited and corrected the Bible, using manuscripts from the East. Luther used Erasmus' text to translate the Bible into German. The Calvinists in Geneva had contact with the Waldenses, who were converted to Calvinism. Newly edited versions of the Greek and the Waldensian manuscripts were used to make Bibles at Geneva, including the English Version named after that city.

The result of the Reformation was that entire nations were freed from the tyranny of Rome, and that true Christianity could be established, often with national backing. The Reformation was a great wound to the Romanists, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." (Revelation 13:3). Nevertheless, Romanism worked to recover itself with the Counter-Reformation. There were great inquisitions in Spain and France. Protestants were martyred in Ireland, England, Holland, France, Spain and Italy. Everywhere, Rome was working to destroy Protestants, killing millions.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." (Revelation 3:4).

By the providence of God, Protestantism grew greater and greater, and nowhere was this so apparent, than in England. It was no coincidence that the Reformation occurred just when England was beginning on its journey of becoming a great world power. With this would come the English Protestant religion and the Holy Bible in English. This would be the main vehicle which God would use to bring forward true Christianity to the last days. It was as though Christianity had been wasted until the Reformation, but there was no better place on Earth where a true remnant was raised up, than in England, more than in any other nation.

Erasmus had studied in England and affected the scholars there. When William Tyndale (1494–1536) went to university, he knew he must translate the Bible into English. He had to do so in Europe, and was eventually caught and martyred. His prayer was for the king, that the Lord would open his eyes. "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1, 2). King Henry the Eighth was already suppressing monasteries, before Protestants were put into key

leadership positions. When King Henry wanted to get rid of Catherine of Aragon he used the same opportunity to get rid of Papal power over the land.

Under Queen Elizabeth I the Puritans or Precisionists wanted to go further in reforms. Some of these were influenced by Calvin's republicanism, which Elizabeth wisely disallowed. The division remained, and it was not until the time of King James, when the moderate Puritans were able to do much to aid the establishment of truth over empty ritual. King James ordered that a new translation of the Bible be made, which was the Authorized King James Version. This version was the seventh Protestant English version in succession, based on the pure line of manuscripts, and fulfilling the Scripture, "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7).

"But then it speedily becomes evident that, at the bottom of all this, there existed in the minds of the Revisionists of 1611 a profound (shall we not rather say a *prophetic?*) consciousness, that the fate of the English Language itself was bound up with the fate of their Translation."<sup>1</sup>

The Church enjoyed extraordinary success in England because of the King James Bible. The Puritans won the civil war, and were able to propagate the Gospel at home and abroad. Later, a new revival began with John Wesley (1703–1791), who had a desire for holiness, preaching, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:9).

It seemed that the Gospel was being preached everywhere in English, as the British discovered and colonised new lands across the sea, including Australia. In the meantime, in France, there was a horrible revolution, and a French army took the Pope prisoner, degrading Rome's power for a season.

"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." (Revelation 3:1b, 2).

There was, however, a great problem in the Protestant camp. Many retained, to some degree, Roman Catholic doctrines or rituals. Jesus revealed that their position was quite precarious. There were doctrinal

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<sup>1</sup> Burgon (1883), 188.

differences and arguments, and overall, an acceptance of the weakness and fallibility of man.



Figure 81 John Wesley.

It was one thing to become Protestant, but there was a need to come into fulness of the Spirit. Instead, many of the Protestants, especially the Lutherans and Calvinists eventually were nothing but empty forms. In England, the Christians divided into several factions, bickering among themselves. In the main, the more progressive forms found their way into America. In Europe, Rationalism arose, effectively halting religious



progress, but in England, the evangelical revival put them in a position ready to resist the doctrines of the French Revolution.

## Philadelphia

The sixth Church period, the church in Philadelphia, started with the end of the Papal “Roman Empire” in 1798, and went to the Second Vatican Council which was accepted by Protestants in 1968. It is described as the missionary period, and was a time when the Bible went all over the world.

“I know thy works: behold, I have set before thee an open door, and no man can shut it” (Revelation 3:8a).

Paul experienced a time where he had massive impact. “For a great door and effectual is opened unto me, and *there are* many adversaries.” (1 Corinthians 16:9). This is exactly what began to build in late 1700s onwards when British Protestants began to evangelise the world in earnest. The door opened, the Catholic institution was on its knees, the true Church came out of the wilderness, and began to print King James Bible cheaply, and evangelise the nations.

Bible Societies and Missionary Societies formed in England and in America, with people giving subscriptions and support, so that Bibles could be sent into many places. This also required foreign translations be made.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie” (Revelation 3:9a).

The French Revolution had brought about a great scourge onto Romanism, with its strong anti-clerical overtones, and the eventual capture of Rome and arresting of the Pope in 1798. Napoleon Bonaparte realised, however, that the Church could be the instrument of his regime, so he negotiated a concordat with Pope Pius VII in 1801, which recognised the Roman Catholic faith in France, and consequential agreements increased the state’s hold over the Catholic “Church”. Historians have recognised that this event was as decisive for modern church history as the conversion of Constantine had been for ancient church history. Romanism and modern Secularism were united, though, after a century, France then proclaimed a separation between church and state.

France, which championed Infidelity, had been an influence onto the other European nations, and they too were infected with these doctrines to some degree. The Papacy itself, although finding its powers curtailed, continued

to enjoy a spiritual advisor role, as a “false prophet”, for this new state of affairs, which developed into the modern, secular society with all its institutions and conventions.

Jesus said, “behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” (Revelation 3:9b).

Rationalism was creeping into England, as did the Oxford Movement, which attempted to convert Protestantism back to Romanism. There was also a move to displace the King James Bible. A false form of the Scripture was raised up in the Church; nevertheless, God raised up John William Burgon to counter this.

In 1882, Burgon wrote an article criticising the Revision of the King James Bible, saying, “Whatever may be urged in favour of Biblical Revision, it is at least undeniable that the undertaking involves a tremendous risk. Our Authorized Version is the one religious link which at present binds together ninety millions of English-speaking men scattered over the earth’s surface. Is it reasonable that so unutterably precious, so sacred a bond should be endangered, for the sake of representing certain words more accurately, — here and there translating a sense with greater precision, — getting rid of a few archaisms? It may be confidently assumed that no ‘Revision’ of our Authorized Version, however judiciously executed, will ever occupy the place in public esteem which is actually enjoyed by the work of the Translators of 1611, — the noblest literary work in the Anglo-Saxon language. We shall in fact never have *another* ‘Authorized Version.’ ... As something *intended to supersede* our present English Bible, we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves, we deprecate it entirely.”<sup>1</sup> This effectively stopped the Revised Version from being adopted by true believers. From that time, more modern versions appeared, but true Christians were able to use the correct King James Bible texts as being printed by Cambridge University Press.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” (Revelation 3:10).

Compromise was threatening the Church. At the same time, Romanism was losing its power to Secularism and Modernism. It was certainly a temptation for Christians to join with Rome at that time, but many did not.

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<sup>1</sup> Burgon (1883), 113, 114.

Burton spoke of the temptation of the English Church in 1882, “It would ill become such an one as myself to pretend to skill in forecasting the future. But of *this* at least I feel certain: — that if, in an evil hour [that is, from 1882], (*quod absit!*), the Church of England shall ever be induced to commit herself to the adoption of the present Revision, she will by so doing expose herself to the ridicule of the rest of Christendom, as well as incur irreparable harm and loss. And such a proceeding on her part will be inexcusable, for she has been at least faithfully forewarned. Moreover, in the end, she will most certainly have to retrace her steps with sorrow and confusion.”<sup>1</sup>

Jesus said, “for thou hast a little strength, and hast kept my word, and hast not denied my name.” (Revelation 3:8b).

Fundamentalists tried to resist Higher Criticism, evolution and other attacks on sound doctrine. In Britain and America there was a progression among the Christians toward Pentecostalism. It began as something relatively small, though had far reaching impact. Pentecostalism grew in Australia too, so that in the 1950s, there was a witness of it and ministers were using the King James Bible. But things began to change dramatically: Israel was re-established as a nation, Social revolution gripped the Western nations, and the Roman Catholics called a great council to change the face of their institution. Christians everywhere were compromising with Ecumenism and so forth, and it appeared as if Christ’s return was imminent.

## Laodicea

The seventh Church period, the church of the Laodiceans, started with the Second Vatican Council which was accepted by Protestants in 1968, and will terminate at the future Translation of the Saints. It is described as the lukewarm or modernist period, but really it should be known as the period of Church Restitution that directly answers the apostasy of the day.

“And unto the angel of the church of the Laodiceans write” (Revelation 3:14a).

Unlike the other six churches, the church of the Laodiceans is not addressed as the church of Laodicea, but the Laodiceans. There is a great significance in this. It means that not all of those at Laodicea, that is to say, those called “the Church” were really the Church at all. Since 1968, it has been customary for people to group together all “Christians” including Catholics,

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<sup>1</sup> Burton (1883), 508.

and to consider Catholicism as the true or most visible Church. This false view has subjugated many and led them onto the path of compromise and lukewarmness.

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” (Revelation 3:15, 16).

The Roman Catholic’s Second Vatican Council declared that all Protestants and Catholics were really the same. The problem has been that many Protestants were ready to believe this. Everywhere the old doctrines were scorned; nevertheless, God was preserving two important areas. One was true Pentecostalism, especially for a time by the Word of Faith Movement; and the other was the King James Bible, especially for a time by King James Bible Only groups.

The Laodicean period is one of much worldliness and attack on the Gospel: “And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.” (Mark 4:18, 19). It has seemed as though Christians have no influence, and those with influence seem to have done more harm than good.

“I will spue thee out of my mouth.” (Revelation 3:16b).

The Church is the body of Christ. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.” (Colossians 1:18). Christ cannot abide error and falsehood in his own body. The Bible indicates that there is a split between those who are on the trend of growing hotter, and those who are on the trend of growing colder.

The trend of the Laodicean period is different to most other Church history periods, in that it begins with the much of the Church being deceived by Infidelity. From 1968 it was as if all Christians were gathered into Babylon (e.g. the World Council of Churches, Ecumenism, worldliness, carnality), so that the command could be acted on, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you” (2 Corinthians 6:17), “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:4).

Christians must sunder from Romanist-linked and Modernist thinking. There must be a true body of Christians in the world who come together in complete Bible-oriented unity, and reject the false unity based on Rome and diverse doctrines. On the other side, those who are not of Christ's Church must be (spiritually and literally) expelled from the Church altogether. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us." (1 John 2:18, 19). The spewing out by Christ is the same as the manifest going out into heresies and perdition of false brethren. Thus, those who are lukewarm need to repent or go out. In the end, it is only going to be true believers who triumph.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Revelation 3:17, 18).

There has never been so much compromise, so many diverse doctrines, so few genuine Christians, and so many false brethren, as the time since 1968. Christ himself warned of great deception in the last days, "And Jesus answered and said unto them, Take heed that no man deceive you." (Matthew 24:4). There are many warnings about false prophets and false brethren throughout the entire Bible. In fact, most of Pentecostalism is subject to error, because it has now become worldly and carnal. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2).

These so called "Christians" proclaim that they have affluent lives, yet they confess that they have great problems. They speak of stress, sickness, depression and the ineffectiveness of the Church. They can hardly keep the converts they make, and tend to be growing weaker and weaker. They say that man's knowledge is increased and they are all the time blaming Secularism and spiritual opposition. "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:4). The blame for their problems must be put onto their own sins since they have accepted false

doctrines, false prophets and false Bibles. “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.” (Amos 8:11, 12).

The reason why there is so much weakness, deception and troubles for so called “Christians” is because they are not of the Church at all, but the Whore of Babylon (see Revelation 17:3–5). Most so called “Christians” and much of what is called “the Church” — including most so called “Spirit-filled” places — are actually being resisted by God, and are the free range for Satan. It is God’s Spirit, not some mysterious devilish power that is bringing the troubles to most of what is called “Christianity” in the world today.

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.” (Revelation 3:19).

God loves the people of the world, but God does not put up with sin. In fact, the visible lukewarm Christianity is going to be destroyed by God’s wrath. These are the continuation of the false Jews, that is to say, false Christians, of Church history.

“For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?” (1 Peter 4:17). Most so called “Christians” are not ready to hate sin and love God. If rebuked, they would rather run to a “pastor” who uses psychiatry than to humble themselves before the Lord. But for those who do repent, there is also blessing now in this time. Jesus said, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich” (Revelation 3:18a), and “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30).

## Gold, white raiment and eyesalve

Christ identifies Himself as the Amen, faithful and true witness and the beginning of the creation of God (see Revelation 3:14). These attributes also apply the written Scripture, from Revelation to Genesis.

He identifies much of Christianity as being “lukewarm”. This is because they have taken on worldly thinking, such as, taking some of the

assumptions of the Rationalists and Higher Critics when making their modern versions.

Yet they think they are rich and have need of nothing (see Revelation 3:17). The self-deception of people who say such things is that they think, in the first instance, that they have spiritual riches, which would be good works, genuine religion and sound doctrine, and, in the second instance, that they have prosperous lives. Christ counsels them to come properly to Him — “buy of me” — to obtain true riches. Clearly, their spiritual eyes need to be healed with eyesalve from Christ, which is obtained through partaking of His words. Once they are able to see, then they would acknowledge that nothing they have comes from them or their own efforts but through the sacrifice of Christ. They would be clothed with the “white raiment” of Christ’s righteousness and walk in His prosperous ways.

“And for this cause God shall send them strong delusion, that they should believe a lie” (2 Thessalonians 2:11).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:21–23).

Such people are in dire need. Jesus spoke of the need of people to heed His words and do them. Paul defined this as building precious things on the foundation of Christ (see 1 Corinthians 3:12).

He commanded, “buy of me gold tried in the fire” (see Revelation 3:18). The Bible identifies several precious things: wisdom in Christ (see Colossians 2:3), good works of lives unto honour (2 Timothy 2:21) and faith (2 Peter 1:1). The apostle Peter even used similar language, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:7).

It follows then that the source and foundation of Christian living is the Spirit of God and the Word of God. Since believers are to purchase and obtain “gold” of Christ, it would require living after the Spirit (see Romans 8:6), and living after the Word of God (see Psalm 119:127, 140). Faith in the Word of God, the Scripture, is a precious thing.

Gillingham wrote, “but there was a false estimate of their state—self-satisfaction and self-deception. Therefore, the Saviour says, ‘I counsel thee to buy of me gold’—genuine saving faith, — ‘white raiment’ — true holiness, without which no one can be admitted to the marriage of the Lamb, — ‘and anoint thy eyes with eyesalve’ —use means whereby thy real condition may be discerned. ... The above description is applicable to the professing church in the present day, and ought, therefore, to be most solemnly regarded. This Laodicean state is the last state of the so called Christian church, and the doom of the nominal church”.<sup>1</sup>

Time leading to the Church Restitution calls for three things: gold, white raiment and eyesalve. These are symbols. Gold is a symbol for the works based on the Word and Spirit, that is, the Spirit-led knowledge of the pure Word of God (see Psalm 19:7–11, cf. Proverbs 25:11, 12). The white raiment is a symbol for righteousness, that is, of sanctification (see Revelation 19:8, cf. Ephesians 5:26). The eyesalve is a symbol for clarity of vision, that is, properly interpreting the Scripture, having correct doctrine and understanding Bible prophecy (Mark 13:5, 37, cf. Ephesians 1:18).

These are the processes of Christianity. With regard to the Word, it means to believe, love and continue in it, and to know that it has been purified and delivered to believers. With regard to holiness, it means to believe that Christ has delivered from sin, to walk in Christian Perfection. With regard to being aware, it means to be able to discern and practise right judgment of the Scripture, to attain proper doctrine and the full counsel of God.

The will of Jesus is for believers to be rich, both spiritually and materially. The will of Jesus is for believers to be clothed, in knowledge and in manifestation of righteousness. The will of Jesus is for believers to be seeing, in spiritual understanding and Bible interpretation.

These things may therefore be seen as vital ingredients for the Church Restitution. The first, which is foundational, is the belief in the purity and perfection of the King James Bible as directly connected, the Word of Faith doctrine (i.e. “that thou mayest be rich”). These two, joined together, in confluence (complete agreement), are the Word and Spirit Movement.

Secondly, there must be an excelling in the doctrine of Christian Perfection, to walk in entire sanctification and full holiness, including that the Church must as a whole grow up into perfection of proper unity and charity.

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<sup>1</sup> Gillingham (1869), 40.



Thirdly, the doctrine of the Church collectively attaining the full counsel of God, in proper interpretation, sound judgment and true discernment, to know and understand the meaning of Bible prophecy, to walk in the wisdom of God and to excel forward into glorification by the Translation of the Saints. This means that the Rapture is not just based on the unknown will of God (the fact that believers cannot know when it is), but is also based on the Christian faith of believers, in believing and enforcing their victory over death.

## The supper

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Revelation 3:20).

Jesus knocking from the outside of the door of the churches is a sad thing. It is saying that the Word of God is not welcome in their midst. Those who hear are those whose hearts are receptive, good ground for the seed of the Word of God (see Mark 4:20).

The supper is a symbol of blessing for the believer. It is a symbol of the latter days Church Restitution. The Church is to prevail whilst on Earth, and this must happen in the Laodicean period, when Satan and evildoers are in the world, “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm 23:5).

There must be a true Church in the last days which shall enter into the eternal blessing. This means that the Church should not only survive to the return of Christ, but prevail. “But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Corinthians 15:57, 58).

There are many who have spoken of a coming world revival. However, some have had absurd notions about this, like expecting a “feeling” revival, and some have had a doctrine that Christ is to manifest upon the Earth among the Church, which is nothing other than an Antichrist deception.

The return of Christ for the true Church — the Translation of the Saints — is not to rescue them from impending and imminent subjection to the Antichrist. It seems that since 1968 there has been but a meagre remnant of

the Church in Earth. But this was to fulfil the prophecies about the last days apostasy, “And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:12–14). There actually must be a turnaround of the true Church for world evangelism before the coming of Christ!

Christ’s promise to build His Church would not be fulfilled properly as the Church is in a Laodicean state. Believers must walk in all the promises of God before the Antichrist’s final apostasy. “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:27).

The true Church of Christ is supposed to be doing works greater than Christ: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.” (John 14:12). The Church must actually become overcomers: “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.” (Hebrews 2:8). This specifically means that the Church must bring Satan underneath it. “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.” (Ephesians 1:21–23).

“Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Revelation 12:12). Satan’s operations are limited, and one limitation upon him is the rising up of the Church Restitution.

Christ is coming for a triumphant Church, walking in great riches, blessing and power. In fact, the Church must be walking in perfection and great power. It must be preaching the pure Word and be filled with the true Spirit.

Peter said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since

the world began.” (Acts 3:19–21). The Church Restitution must come before the return of Christ! This is consistent with many other Scriptures. The fact that there are times of restitution shows that the blessing of the Church is not limited to being in Heaven during the Great Tribulation and the Millennium, when Christ with the Church rules the Earth for a thousand years.

There is an enormous responsibility on true Christians today. This is why true Christians should be in preparation, because of the coming worldwide Christian revival. The remnant of true believers who are to be moving towards Church Restitution must have correct doctrine and believe:

1. The true Gospel, not in an emotional Gospel. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).
2. The Word of God is found in the King James Bible, not properly in modern versions. “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7).
3. The complete freedom from sin is mandatory. “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” (1 John 3:9).
4. The Pentecostal power and tongues are present reality. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).
5. The complete and utter blessing, including healing and prosperity, are available today. “For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Revelation 3:20, 21).

The symbolical overcoming and the symbolical throne are symbols for the authority and power of the believers in the Church Restitution. It shows the Word and Spirit position, having a perfect Bible, and full access to the leading of the Holy Ghost.

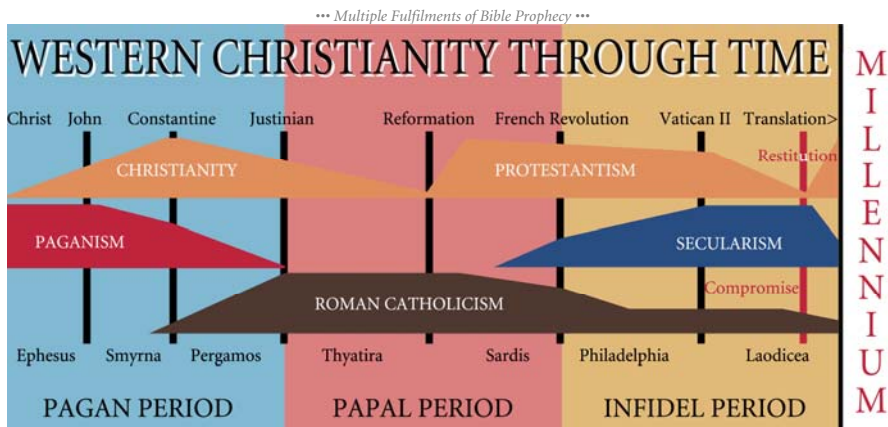


Figure 82 Three periods of Church history connected with the seven churches.

## Multiple fulfilments of the seven churches

**LITERAL:** The seven churches in Asia minor.

**SYMBOLIC WORD:** Jesus as a symbol of the Scripture, specifically, the King James Bible, especially the Pure Cambridge Edition. The seven churches are seven eras of Church history.

# JOHN'S VISION OF HEAVEN (REVELATION 4, 5)

John sees the throne of God in Heaven. The four and twenty elders. The four beasts full of eyes before and behind. The spiritual meaning of what John saw there as related to God's work in time.

## John caught up

“**A**FTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.” (Revelation 4:1).

**Revelation 4:2, 3.** John was given a glimpse into the workings of Heaven. He saw God's throne, and its beauty.

“And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.” (Revelation 4:4).

These four and twenty elders are the twelve apostles and the twelve tribes.

**Revelation 4:5–11.** Around the throne of God flies these angelic beasts, who cry continuously of the holiness of God.

## John sees the Lamb and the sealed book

**Revelation 5:1–14.** John saw God holding a sealed book, and the book was sealed. This is the title deed for planet Earth, which had been sold over to the devil through Adam's sin. John wept because it seemed as though there was no one who could open the sealed book and take back the title deed. However, Christ has prevailed. “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” (Revelation 5:5). Christ has redeemed mankind from sin and bought back what was lost.

Jesus Christ has the power of judgment, and so He is able to unseal the book. He also receives worship from His people, and it is an everlasting worship.

It must be noticed that “the judgment shall sit”. There is a special judgment for this Roman beast to take its control over the Earth away from it, and

this beast is powerless to stop it. The seven seals of Revelation address this special judgment. They have a Preterist, Historicist and Futurist application, which shows God's control over history.

The seven-seal prophecy has a specific judgment on the Roman beast and in particular upon the antichrist lineage in history. The horses signify conquest and warfare (see Zechariah 9:10).



Figure 83 Dürer's illustration of Heaven.

## The Symbolic Word view of Revelation 4 & 5

If the seven churches are taken as symbolic of seven ages of Church history, then the next point in the Laodicean age is exactly like what happened to John.

“AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.” (Revelation 4:1, 2).

John here represents, as the Pre-Tribulational Futurists rightly embrace as of their own view, the catching up into the air and taking away of the Church into Heaven. This is symbolised first by the door, which means

Jesus, who calls Himself the Door of the sheepfold and the way to the Father (see John 10:7–9).

This event is described by Paul, when he wrote, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:16, 17).

Like John hearing the voice of the trumpet, so is the literal trump of the archangel symbolised. And what is to come is the believers’ judgment, the marriage supper of the lamb, and the preparation of the invasion of Earth for the Millennial reign of Christ.

## The Holy Ghost and the state of sin in the Earth

As soon as the Church departs, evil will be rampant for a time, because the Church has been salt and light in the world. Even though people will be getting converted during this Great Tribulation period, it will be a time where there is a lifting up of the hand of God from the world as far as protection from the rise of the curse and disasters being multiplied upon rebellious men.

Some have argued that the Holy Ghost is also to depart from Earth; however, this view cannot be sound, because God’s operation in the Church is still the same in the Great Tribulation period (such as people being born of the Spirit), and has set bounds on sin with judgment.

“The Holy Spirit is not removed from the earth. As God the Holy Ghost, He is always present in heaven and on the earth. His earthly assignment will continue throughout the seven years of Tribulation.”<sup>1</sup>

## God’s throne of glory

**Revelation 4:2, 3.** God’s throne is in Heaven, which indicates that the whole of creation and indeed history is guided ultimately by God’s will. Although sin seems rampant on Earth, it is contained and there are judgments that are made to determine what shall be. The Kingdom of God is over all, despite devils, sinful man and rebellion. The fact that sin has a certain

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<sup>1</sup> Sutton (2010), 79.

season upon the Earth in no way detracts from God's power but shows that He can work and restrict its manifestations through His plans.

Heaven is wondrously beautiful and has workings beyond what man currently understands. The whole of time, for instance, is viewed more as a machine that has inputs and corresponding outputs. The input of God's words into the Earth at particular times and seasons has meant that the output is His will played out in history.

The righteous are represented by these elders who are in rulership. Their rulership, of course, is subject to God, so the righteous are in line with God's will. Thus, it is not the righteous who seek sin but it is the sinners who do so, so incurring in history the righteous outworking of God's judgment. "Shall not the Judge of all the earth do right?" (Genesis 18:25b).

Everything was created for God's pleasure. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:11). Thus, all that is against God in His creation must be judged and destroyed.

The judgment of God is the final solution to sin. Without this judgment, there would be no end of sin or those propagating sin. Only God is able to righteously judge sin and deal with it comprehensively and finally. Events in Heaven are reflected in activities on the Earth. Earth is not independent of Heaven!

## The crystal sea

Historicists have recognised the crystal sea before God's throne to represent the Church in a state of holiness and peace. Even Futurists have recognised this as both literal and symbolic. In the symbolic sense, the following may be taken: "This is not a body of water ... in Scripture a description of a mass of people accompanies the word sea whenever it is used without reference to the name or location of an existing body of water.

"The crystal sea is a great company of people standing before the throne of God. They are referred to as a sea because of their vast numbers and as crystal because of their right standing before God. Since the 24 elders are representatives, the Church whom they represent must also be in heaven. Thus the crystal sea before the throne is the symbol of the whole Church company in heaven.



“Crystal is the only earthly substance in which flaws cannot be hidden: in fact ... The Lord will present to Himself a glorious church, not having spot, or wrinkle, or any such thing, but ... be holy and without blemish (Eph. 5:27).”<sup>1</sup>

## The meaning of the seven-sealed book

**Revelation 5:1–5.** The scene now shows that God the Father has a scroll or book, which is sealed.<sup>2</sup> It was “in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.” (see Revelation 5:1). This is representative of God’s power over time and space. John’s weeping represented mankind’s desire for freedom from the curse, and for judgment for sin. Only Christ could prevail over sin and death, and could bring the judgment. Thus, the opening of this book is the progression of the transfer of the world to Christ’s rule throughout history.

The major oppressor of the people of God has been the Roman beast — the fourth kingdom from the time of Daniel. “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” (Daniel 7:23). However, there is an end to this dominion and its influence over the whole Earth must be broken. “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.” (Daniel 7:26, 27).

The Spiritual application also shows that the workings of the Roman antichrist system and how its influence is to be thwarted. Christ, as the Lamb, was slain under the Roman beast’s rule. Only He is worthy to judge and rule.

**Revelation 5:6–14.** The dramatic appearance of “a Lamb as it had been slain, having seven horns and seven eyes” shows both the title of the Redeemer as the spotless Lamb and the way spiritual things are integrated into what is seen in reality. In Heaven, all is seen in its real and eternal state. Thus, the Lamb has perfect Kingship (the seven horns) and perfect understanding (the seven eyes) to rule in the perfection of the truth, which is the Word of God (see John 17:17). Later, it is seen of Christ that “out of

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<sup>1</sup> Sutton (2010), 80.

<sup>2</sup> Seals on scrolls were usually of clay, which in this case speaks of the Earth and what the scroll contains.

his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15). The true comes to judge the false and the false is found wanting — “he doth judge and make war” (see Revelation 19:11).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.” (Revelation 5:9, 10).

It is the righteous under Christ who are the proper rulers of Earth. This has been accomplished through the blood of the Lamb who has redeemed mankind. Those who believe on Him are made righteous and reign with Him. “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” (Romans 5:17).

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.” (Revelation 5:13, 14).

Once the seals are broken and Earth has been handed back to the righteous, there is no end of the Lamb’s rulership. His Kingdom lasts forever. All prophecy ultimately points to God’s pre-eminence in history.

## Multiple fulfilments of John’s heavenly vision

LITERAL: John went to Heaven in a vision and saw things as he described.

SYMBOLIC WORD: John’s vision is a symbol of the translation of the saints, and everything he saw in Heaven is symbolic of the nature of God, and His work with the Church.

# THE SEVEN SEALS

## (REVELATION 6–8:5)

Seven seals, a sequence of events leading toward the destruction of Jerusalem by the Romans, a sequence covering the Pagan Roman Empire, the rise of Antichrist in the future Tribulation, and the rise of modernist doctrine in the Church.

### The structure of Revelation branches into four heads

While there is really only the option of taking Revelation chapters one to five either literally or spiritually, the next portion of the Book of Revelation is rightly divided as four separate views. These views are the Preterist, Historicist, Futurist and Symbolic Word.



Figure 84 The four horsemen by Lucas Cranach the Younger.

The Preterist view prophetically outlines the Jewish wars, the Historicist (with the trumpets) goes through Church history, the Futurist focuses on the Great Tribulation period, and the Symbolic Word describes the Infidel times.

The Preterist deals with the Roman conflict with the Jews in the Eastern part of the Roman Empire, while the Symbolic Word reciprocally deals with

the troubles arising from the compromise with the Scripture primarily in the English-speaking Protestant world.

## The Preterist view of the seven seals

The Preterist view shows the application of the seven seals as dealing with the judgment of God upon Israel after the death of Christ and culminating with the fall of Jerusalem in 70 AD, after which Israel ceased to be a nation for a time.

Since Revelation was written after this event (the fall of Jerusalem), it was providing a backwards view, which ultimately would prefigure future events. The reason for this is because the Lamb, who is unsealing the book, is a reference back to what Jesus revealed in the Olivet Discourse. Seeing that the first fulfilment of the Olivet Discourse (the fall of Jerusalem with one stone no longer upon another) was now past, the contents of what it was pointing to could be confirmed, and in this way, the Lamb could be shown as unsealing something which came to pass. The events described in the Olivet Discourse (see Matthew 24) do not necessarily align with the sequence described in the seals. Rather, they are more focused on the enemies of God, rather than just the persecution of believers.

With the first seal, “behold a white horse: and he that sat on him had a bow” (see Revelation 6:2). This is symbolic of the rise of false prophets and the errors among the Jews, and the continuing rejection of the message of Christ. This then led to their insurrection against Rome. Their rebellion caused General Vespasian to come into Israel in 66 AD who initially tried to form a truce in the name of Emperor Nero who had given him authority. However, in that same year Nero died and Vespasian returned to Rome and was made Emperor. His son Titus then went to wreak destruction upon the Jews in his stead.

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:3, 4). (F. F. Bruce linked this to the chaos in Rome of the Year of Four Emperors.)<sup>1</sup>

The Jews rebelled against Roman rule in 66 AD, which started the Jewish–Roman War. Even whilst fighting with the Romans, the Jews also fought

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<sup>1</sup> Bruce on Revelation 6.

among themselves. The Romans won through their military might and because the Jews lacked a unified front. "It was then common to see cities filled with dead bodies, still lying unburied, and those of old men, mixed with infants, all dead, and scattered about together; women also lay amongst them, without any covering for their nakedness: you might then see the whole province full of inexpressible calamities, while the dread of still more barbarous practices which were threatened was every where greater than what had been already perpetrated."<sup>1</sup>

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." (Revelation 6:5).

The siege that the Romans placed on Jerusalem caused a massive shortage of food. This maddened the trapped Jews to such an extent that they started to eat their children. Titus had surrounded Jerusalem with three legions of soldiers. He allowed pilgrims to go into the city to celebrate the Passover but did not allow them to come out, which put great pressures on the food supply.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Revelation 6:7, 8).

The fourth seal represents the total destruction of Jerusalem by the Romans in 70 AD. Josephus recorded that hundreds of thousands of Jews were killed.<sup>2</sup>

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (Revelation 6:9).

It is clear that the persecution of Christians by both the Jews and the Romans needed to be avenged. Certainly, under the Roman Cæsars alone many were put to death; nevertheless, the avenging of this had to be delayed "until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled" (Revelation 6:11b). The season involved the

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<sup>1</sup> Josephus, *Wars of the Jews*, book 2, chapter 18.

<sup>2</sup> see Josephus' *Wars of the Jews*, book 5, chapter 13.

Romans being used as judgment against the unbelieving Jews. Later, in Roman history, the persecution of the Christians halted when Constantine was converted in 312 AD, accompanied by great wealth transfer from unbelievers to Christians.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:12, 13).

These signs shown in the sixth seal was to bring the dispersion of the Jews from 70 AD. The earthquake shows that there was a great shift in where the Jews could now be safe. Certainly, their own land had become unsafe with Roman occupation completely secure. For many centuries the Jews had no homeland until their nation re-formed in 1948 as had been prophesied in many Scriptures. According to Preterist interpreters, figs are used as a symbol of Israel, so the falling of the figs indicated the scattering of the Jews.<sup>1</sup>

“AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1).

The finality of the Jews is that they will be saved. Even though they were dispersed among the nations in 70 AD, the power of God has brought them into their land again since 1948 to fulfil last day Scriptures and for them to be a final witness in the Earth. In other words, God has not forgotten the natural seed of Abraham. “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:26). The silence in Heaven means that there is no more argument to be heard against the plans of God with respect to natural Israel.

## The sealing of the 144,000

“And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.” (Revelation 7:4).

The seals placed upon the children of Israel are both to ensure that natural and spiritual Israel have their proper part in history. The 144,000 signifies

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<sup>1</sup> Bruce on Revelation 6.

the particular ones called to preach and teach the truth of God's Word already from the time of Pentecost, and especially the Jewish Christians who escaped in 70 AD. This means that the martyrs throughout history have seeded the way ahead for God's will to finally be accomplished at the end of the world.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.” (Revelation 7:13–15).

The Word of God has been perfectly preserved throughout history to ensure that sin does not alter what God wants to accomplish, being that many sons and daughters of God are made “white in the blood of the Lamb”.



Figure 85 Tower's illustration of the four horsemen.



Figure 86 More's illustration of the seven sealed book.



Figure 87 Dürer's illustration of the four horsemen.



## Resolving the variations in the Historicist view

There are two main Historicist views on the seals but only one is acceptable. One view attempts to identify the seals as being fulfilled through history, while the other has correctly (in the Historicist School) limited the seals to being fulfilled from the time of the Apostle John to the fourth century.

Without a proper understanding of the multiple fulfilments, the fourth century sixth seal might be incorrectly rejected because some in the Historicist School have given it an end of the world meaning. “Many (MEDE, FLEMING, NEWTON, &c.) hold that all these seals have been fulfilled, the sixth having been so by the overthrow of Paganism and establishment of Christianity under Constantine’s edict, 312 AD. There can, however, be no doubt that at least the sixth seal is future, and is to be at the coming again of Christ. The great objection to supposing the seals to be finally and exhaustively fulfilled (though, probably, particular events may be partial fulfilments typical of the final and fullest one), is that, if so, they ought to furnish (as the destruction of Jerusalem, according to Christ’s prophecy, does) a strong external evidence of Revelation. But it is clear they cannot be used for this, as hardly any two interpreters of this school are agreed on what events constitute the fulfilment of each seal.”<sup>1</sup>

The correct view has been to show the seals as applying to the advancement of the Christian Gospel under the Pagan Roman Empire. “Such major judgments would occur also at the time of the Roman Empire’s first Christian Emperor Constantine. Thus Brightman, Mede, More, Jurieu, Cressener, Whiston, Daubuz, Lowman, Bishop Thomas Newton, John Brown of Haddington, and Bishop Elliott.”<sup>2</sup> There have been many others who have similarly understood this following E. B. Elliott.<sup>3</sup>

There has been some difference in how the later part of sixth seal has been viewed. Some have limited the fulfilment to Constantine’s time, and some have allowed the fulfilments to extend to about 395 AD. Therefore, some account the end of the seal as the “fall of Paganism”, but others, “the division of the Empire”. A view which includes both is correct, but it seems that Constantine is one of the most hated figures in history, and therefore, some may have pointed to the division of the Roman Empire (at 395 AD) over and above concentrating on Constantine.<sup>4</sup>

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<sup>1</sup> Jamieson-Fausset-Brown Commentary (1871), Revelation 6.

<sup>2</sup> F. N. Lee (2000), *Revelation*, 51.

<sup>3</sup> include J. Conder, Anon. (1851), W. Hutcheson, B. W. Johnson, A. J. Ferris, J. S. Fox, L. G. Tomlinson, F. W. C. Neser, T. Foster, R. Caringola, C. Jennings, H. Hemenway and M. Jarvis.

<sup>4</sup> (This may also be a motive among some who have made the seals last to some degree or other the entire Church age, as Miller etc., in line with those like Cuninghame, Drummond, Croly, Habershon,



Figure 88 Tower's illustration of the effects of the seals.

etc.). G. S. Faber attempted to match the four horses to the four major empires, Babylon, Medo-Persia, Grecia and Rome. While Alexander Keith attempted to match the horsemen to Christianity, Mohammedanism, Popery and Infidelity. Jack T. Chick indicated Popery, Communism (with Islam?), Jesuitism and End Time Persecution, indicating that the bent cross in the hands of the white-clad Pope appeared to be like a bow.

## Why the white horse rider is not Christ

Quite a number of Historicist interpreters have read that the first white horse of the first seal in Revelation chapter six was a symbol for Christ and the Gospel. However, Bishop Thomas Newton had a different view, applying the symbol to the Roman Emperors Vespasian and Titus, “The bow, the white horse, and the crown are proper emblems of victory, triumph, and royalty; and the proclamation for conquest is fitly made by a creature like a lion. This period continued during the reigns of the Flavian family and the short reign of Nerva, about 28 years.”<sup>1</sup> This view was not new, as it was already held by Samuel Craddock.<sup>2</sup>

“It is not said, that the Apostle beheld a horseman, but, a horse which had a rider; and the difference between the two modes of expression is significant. Had the horse alone been exhibited, it would at once have been interpreted as the emblem of some nation or empire; like the Macedonian goat ... A horse is, in Scripture, emblematic of military power; and it was particularly adapted to signify the Roman nation, inasmuch as the war-horse was sacred to Mars, and was one of the ancient Roman standards. It appears also as an emblem upon some of the ancient Roman coins; and in Imperial times, a horse with a crowned rider occurs upon some medals.”<sup>3</sup>

The first seal’s rider on the white horse cannot be Christ since the attempt to draw parallels between this passage and the description of Revelation 19 produces only superficial similarities. In fact, every indication is that the first horse and rider is antichristian, a counterfeit of Christ. The “peace” and “prosperity” under the Roman Emperors was not lasting, nor was it genuine, for the Empire slipped into civil wars and troubles through its later history.

“Another argument which conclusively proves that the rider on the white horse depicted in the first seal, cannot mean Christ the Lord, is derived from the group of which that delineation forms the commencement. He is one of a series of riders on horses of various hues, which must all have a unity of application. ... Now as the riders in the second, third, and fourth seals, cannot possibly be descriptive of Him who is ‘faithful and true,’ neither can the first, if anything like certainty is to be given to interpretation. Indeed the application of the first seal to Christ, would

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<sup>1</sup> Bp T. Newton (1754), vol. 3, 38.

<sup>2</sup> Craddock (1696), 54.

<sup>3</sup> Conder (1849), 71.

destroy the homogeneity of the seals, and is not, therefore, to be entertained.”<sup>1</sup>

The only thing in common between the white horse and its rider and the picture of Christ as the Word in Revelation 19 is that they both have white horses, other than that, the symbols are quite unlike.

The rider is just one seal	Christ the Lamb opens the seals
The rider has one crown	Christ has many crowns
The rider has a bow (and no arrows)	Christ has a sword from his mouth
The rider is given power	Christ has taken His power
Destruction follows the rider	The angels and saints follow Christ

Table 34 The first seal and Christ juxtaposed.

In every respect, the white horse rider represents the spirit of Antichrist, that is, a counterfeit of Christ, not Christ Himself. This has been recognised by various interpreters, including many Futurists.

## The first seal

In the correct Historicist view the seals represented the coming temporal prosperity and then the decline of the Roman Empire, including the fall of Paganism to Christianity from the time of Constantine (313 AD).

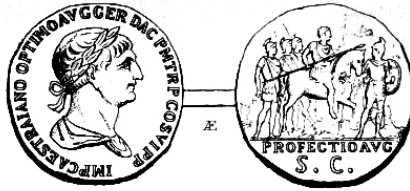
“AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:1, 2).

This symbolised the triumphs and gains of Rome from 96 AD to 180 AD. The horse is a symbol of warfare (see Exodus 15:1 and Job 39:19–25). The colour white is also significant, being related to the areas of victory and prosperity. The white horse rider must therefore be a symbol of triumphant victory. When a Roman general returned from victorious campaigns, he would have a triumphant entry where he was brought through Rome with a chariot and white horses, followed by a line of captives and spoils.

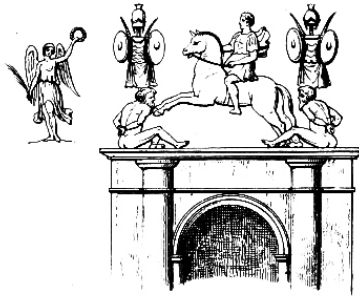
This rider is a military figure because he holds a bow, and the crown indicates rulership. Historians have been able to point to the Roman Emperor Trajan as the great conqueror.

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<sup>1</sup> Hutcheson (1857), 79, 80.



CLAUDIUS DRUSUS' TRIUMPHANT PROGRESS IN WAR.  
AS DEPICTED AFTER HIS RETURN FROM VICTORY.



THE EMPEROR M. AURELIUS GOING FORTH TO WAR.



Figure 89 Roman Empire in the time of the five "good" Emperors.

"If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws."<sup>1</sup>

<sup>1</sup> Gibbon, chapter 3.

The bow was the military weapon of the island of Crete. “So the bow, the weapon carried by this first rider, must signify some one whose ancestry was rooted in Crete. How amazingly accurate this symbol is to history! If a Roman had been symbolised in this rider, he would not be represented armed with a bow. The bow points us to some one of another nation rather than that of Rome. And history supplies us with the answer. ... Domitian, the one who exiled John to Patmos, was the last of the twelve Cæsars. He was followed on the throne by Nerva, the founder of a line that supplied five Cæsars in succession.”<sup>1</sup> The five “good emperors”, as they came to be known, were Nerva, Trajan, Hadrian and the two Antonines — Aurelius Antoninus and Marcus Aurelius. They reigned from 96 AD to 180 AD. Nerva, the first of this new line of emperors was not of Roman blood. Cassius, a historian of that day declared that Nerva was a Greek and Aurelius Victor, another Roman Historian wrote that Nerva’s family came from the Grecian island of Crete.

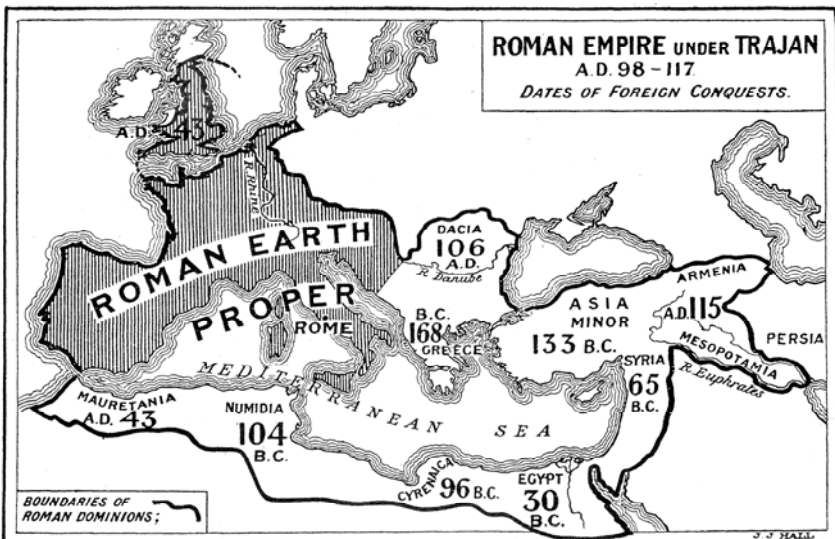


Figure 90 Expansion of the Roman Empire.

## The second seal

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:3, 4).

<sup>1</sup> Tomlinson (1963), 88.

This seal indicated the period of civil warfare in the Roman Empire from 185 AD to 284 AD. The colour of the horse now red indicated a change from expanding the empire to internal bloody warfare. “During this period of time, there were no less than 32 emperors, who in turn were opposed by 27 pretenders, who used the ‘great sword’.”<sup>1</sup>

The blame for these wars could be associated with the Prætorian Guard, the elite military unit at Rome, which began to interfere in politics. E. B. Elliott and others have detailed their various intrigues, elevating and demolishing Roman Emperors during that period.

## The third seal

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.” (Revelation 6:5, 6).

The black horse seal represented taxation, depression, famine and mourning in the Roman Empire from 200 AD to 250 AD.

“In 212 AD the Emperor Caracalla issued his famous decree extending the privilege of Roman citizenship to all free men within the Empire. Such a ‘favour’ was actually a curse since it carried with it more taxes. This taxation to maintain the armies and the extravagant administration of the Empire proved to be so burdensome that agriculture was ruined, and fertile provinces were left uncultivated in desolation, depression and gloom.”

“In the course of this history, we shall be too often summoned to explain the land tax, the capitation, and the heavy contributions of *corn* (wheat), *wine*, *oil*, and *meat*, which were exacted of the provinces for the use of the army, the court, the capital. Swarms of exactors sent into the provinces, *filled them with agitation and terror, as though a conquering enemy* were leading them into captivity. The fields were separately measured, the trees and vines, the flocks and herds were numbered, and an examination made of the men. ... The whole scene was filled with wailing and sadness.”<sup>2</sup>

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<sup>1</sup> Fox (1958), 44; Caringola (1995), 88)

<sup>2</sup> From Gibbon in Johnson (1881), chapter 5.



Figure 91 Doré's illustration of the fourth horseman.

## The fourth seal

“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword,



and with hunger, and with death, and with the beasts of the earth.” (Revelation 6:7, 8).

The pale horse seal represented the decay, death and all the results of the previous seals in the Roman Empire, dating 250 AD to 300 AD.

Gibbon wrote, “But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family, of the Roman empire. During some time five thousand persons died daily in Rome; and many towns, that had escaped the hands of the Barbarians, were entirely depopulated.”<sup>1</sup>

## The fifth seal

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.” (Revelation 6:9–11).

“It is evident, from the entire change of the imagery, that, after the fourth seal, the subject of prophetic vision is entirely changed. The horse now disappears, and is seen no more in connection with the opening of the seals. ... Instead of the warlike pictures which direct our thoughts to the changing fortunes of earthly kingdoms, the attention is turned to something passing in the altar court of the apocalyptic temple. This locality, an essential part of the new vision, shows that it refers in some way to the Church, of which the temple was the well-known type. I wish the reader to note distinctly that the subject of the fifth seal must be entirely different from that of the four preceding seals, and that it is conceded by all to find its fulfilment in the Church.”<sup>2</sup>

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<sup>1</sup> Gibbon, chapter 10.

<sup>2</sup> Johnson (1881), chapter 5.

The great period of persecution was from 303 AD to 313 AD. Myers' *Ancient History* stated, "The ascension of Diocletian marks an important period in the history of the Roman Empire. The two matters of chief importance connected with his reign are the changes he effected in the government and his persecution of the Christians."<sup>1</sup>

Gibbon wrote, "The resentment, or the fears, of Diocletian at length transported him beyond the bounds of moderation which he had hitherto preserved, and he declared, in a series of cruel edicts, his intention of abolishing the Christian name." First, the Christian leaders were sent to prison and treated as the vilest criminals. Then, by a second edict, "the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods. This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution."<sup>2</sup>

The 10 years of murders failed to extinguish Christianity. "The Lord Jesus showed in this verse, however, that this present evil age was destined to continue longer yet; and that others also would be martyred before ... the whole number of His Elect would be complete. Then He would come to gather them and give them their well-won reward".<sup>3</sup>

## The sixth seal

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:12–17).

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<sup>1</sup> Tomlinson (1963), 96.

<sup>2</sup> Gibbon, chapter 16.

<sup>3</sup> Fox (1958), 46.

This seal represented the end of the power of Paganism and the splitting of the Roman Empire. B. W. Johnson taught, “An earthquake, in agitation of the earth, must refer to great political or religious commotion upon the earth. As John’s ‘earth’ is constantly the Roman Empire, this commotion will be within its limits. The Lord, speaking of the revolution which would be effected by Christ, says, Haggai 2:6–7: ‘Yet once, it is a little time, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come.’ The earthquake is often used by the prophets as a symbol of political or religious agitation. The sun, moon and stars refer to earthly dignitaries, great lights in the political or religious heavens. In the dream of Joseph, which so maddened his brethren, these terms are used in this meaning, as well as by the ancient prophets. In the East it was common to liken the king or emperor to the sun, and stars are the symbols of princes and rulers. For the use of the term we refer the reader to Dan. 8:10. The blackness of the sun and the bloody hue of the moon point out scenes of sorrow and bloodshed. The, falling of the stars would indicate the downfall of those who had held high places on the earth, or rather within the Roman Empire.”<sup>1</sup>

One of the most famous political earthquakes of all time was when Constantine, who was in Britain, was declared Emperor in York by his soldiers. His mother, Helena, was a Christian, and in 312 AD he left Britain, and while in Gaul, he also became a Christian. The rival emperors were Pagan, but Constantine defeated Maxentius in the last of three battles, in the suburbs of Rome itself. Constantine was master of the West, but had to face the Pagan Emperor of the East, Licinius, in 314 AD. The wars and truces lasted until 324 AD, when Licinius was completely defeated, and Constantine remained the sole master of the entire Roman Empire.

In 313 AD Constantine issued the decree at Milan placing Christianity on an equal footing with the other religions of the empire. In 325 AD he called the first general council of the church at Nicæa, a town in Asia Minor. Arianism was denounced, and a formula of Christian faith adopted, which became known as the Nicene creed. In 331 AD he decreed that the Pagan religion should no longer exist and ordered the destruction of all heathen temples. It seems clear that he was a genuine Christian, though corruption had started to gain a footing within the Roman church.

In 324 AD he moved the capital of the Roman Empire from Italy to a new city upon the banks of the Hellespont, that should henceforth be called

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<sup>1</sup> Johnson (1881), chapter 5.

Constantinople, derived from his own name. The mighty mountain of the West was moved from its place.

Christianity continued as Constantine's family reigned, but in 360–363 AD, Julian the Apostate attempted to reintroduce heathenism and was very friendly with the anti-Christian Jews. He even reattempted the construction of the Jewish temple, but this was thwarted by an earthquake, and he died in battle.



Figure 92 Dürer's illustration of the fifth and sixth seals.

## The sealing of the 144,000

“AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*” (Revelation 7:1–4).



Figure 93 Dürer's illustration of the four angels and the sealing of the 144,000.

**Revelation 7:5–8.** In this passage 12,000 people of each of 12 Israelite tribes are sealed, bringing a total of 144,000 Israelites.



Figure 94 Tower's illustration of the four angels holding back the wind.

Collins wrote, “‘Israel’ and that nation’s tribes in the sealing episode represent the Church, include both Jewish and Gentile believers rather than *literally* the elect out of national Israel”. His reasoning included that Revelation contained symbolism, and that the omission of the tribe of Dan indicated that the list of tribes was not to be taken literally.<sup>1</sup>

The proper Historicist view must take the entire passage as symbolic, meaning it cannot be taken to apply to “lost” Israelite tribes or the Jewish people as a whole.

In time, a peace had come over the Empire to give space for people to turn Christian properly. The 144,000 represented true Christians. Constantine was from Britain, and the Christian religion was settled there. Also, in the East, Christianity linking back to the Early Church was there (as in the Council of Nicæa). Therefore, the symbol of the angel arising from the east showed that there was a period of evangelism and of preservation of the people of God.

Most particularly in Britain can the stream of the true remnant be identified, running from Patrick through the Western/Northern branch of the Celtic Church, and with Gildas, till those elements led through to the Lollards, and eventually the British Reformation Church. It is therefore possible to trace a line of succession from the Early Church to believers today.

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<sup>1</sup> Collins (2007), 161.

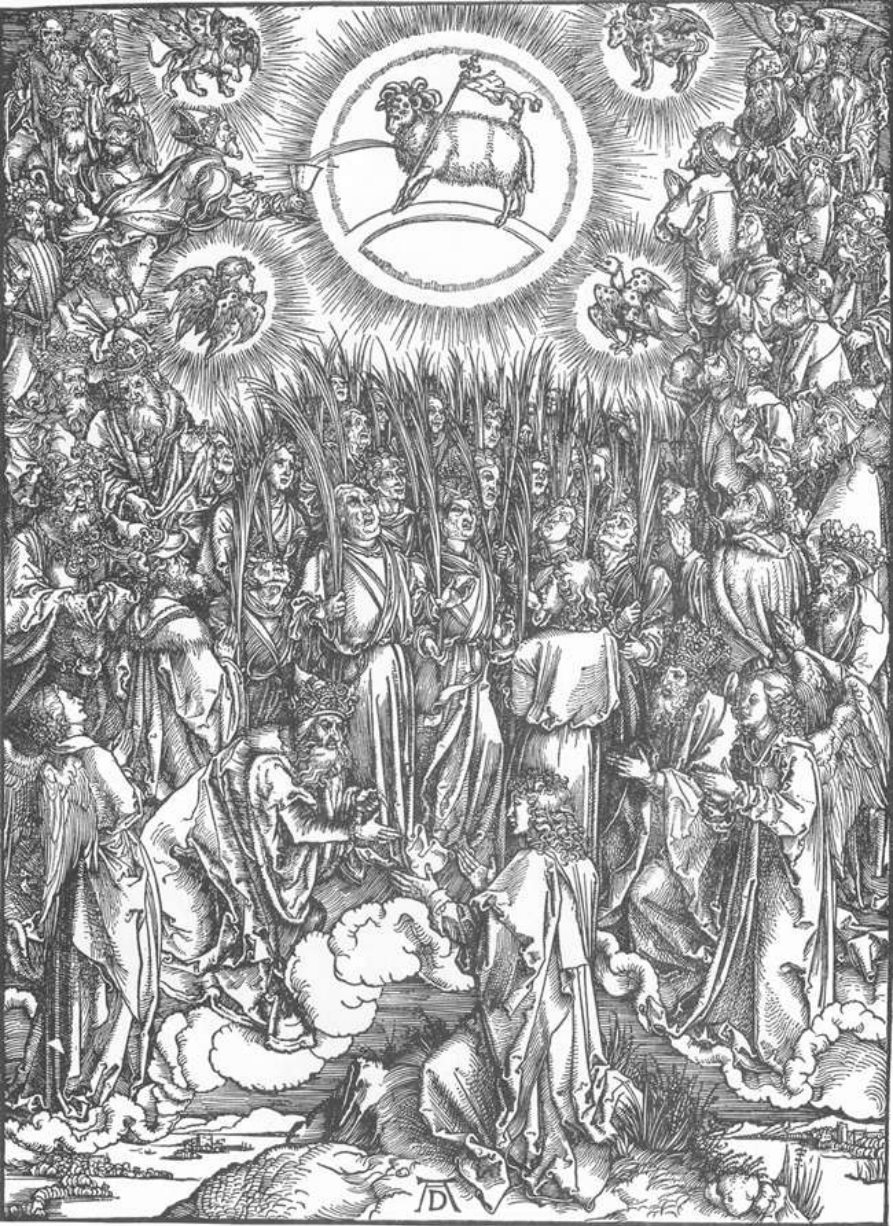


Figure 95 Dürer's representation of the palm-bearing multitude.

**Revelation 7:9–17.** A great innumerable multitude was then described in Heaven, meaning the Christians, which were “a great multitude, which no

man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Revelation 7:9).

This was symbolic of the Christians who had come out of the Pagan persecution, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Revelation 7:14).

## The seventh seal

“AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” (Revelation 8:1–5).

The Roman Empire had already been split by a political earthquake between East and West in the time of Diocletian, and it was re-split after Constantine. Eventually, after numerous emperors, came the Christian Eastern Emperor Theodosius.

The seventh seal occurred when Theodosius battled the Pagan leaders of the Western Roman Empire, in the Battle of Frigidus, September 394 AD. The wind blew strongly, giving the East the advantage, and Theodosius gained single control of the entire Roman Empire. Theodosius died the following year, “He died in the month of January; and before the end of the winter of the same year, the Gothic nation was in arms. ... Their countrymen ... deserted their farms at the first sound of the trumpet, and eagerly resumed the weapons which they had reluctantly laid down.”<sup>1</sup>

This answers to, “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1). The heaven, here symbolising the Roman Empire rule and the Christian domination, which was only for a space of about six months, lasting from

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<sup>1</sup> Gibbon, chapter 30.



September to just before the end of the following northern winter, that is, half an hour, where a prophetic hour equals a year.

Not only was Ambrose of Milan confirming the end of Paganism with the death of the Emperor in January, but it is a fitting symbol of the prayers of Christians was being offered up, in the face of various barbarian nations that were now crossing the borders unopposed. Gibbon even likened the rise of Alaric with the call of the trumpet.

The Roman Empire was consequently split into two weak halves ruled by two weak sons of Theodosius who were still boys: Arcadius in the West and Honorius in the East.

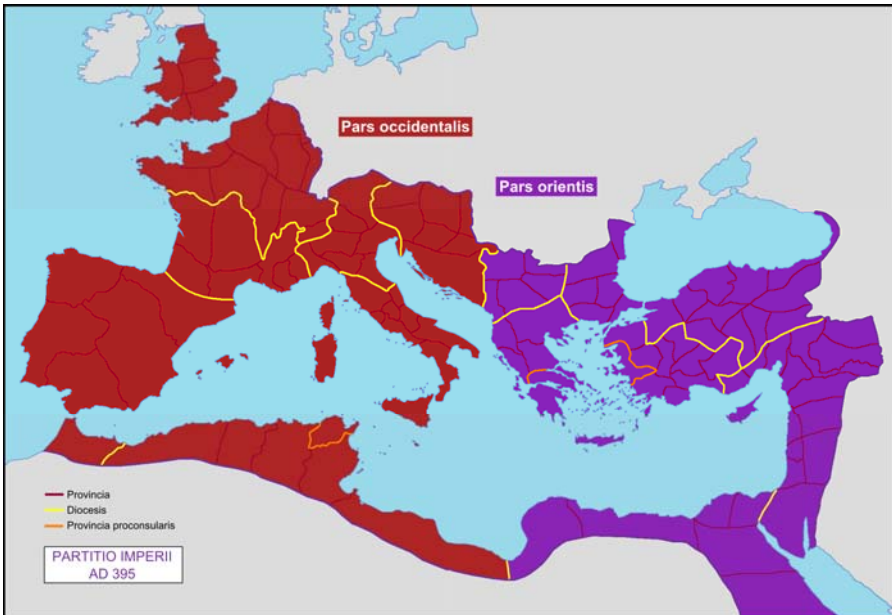


Figure 96 Roman Empire divided.

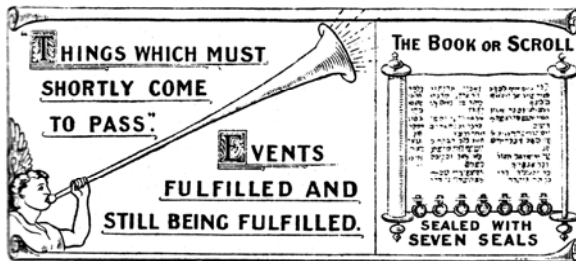


Figure 97 The seven seals.

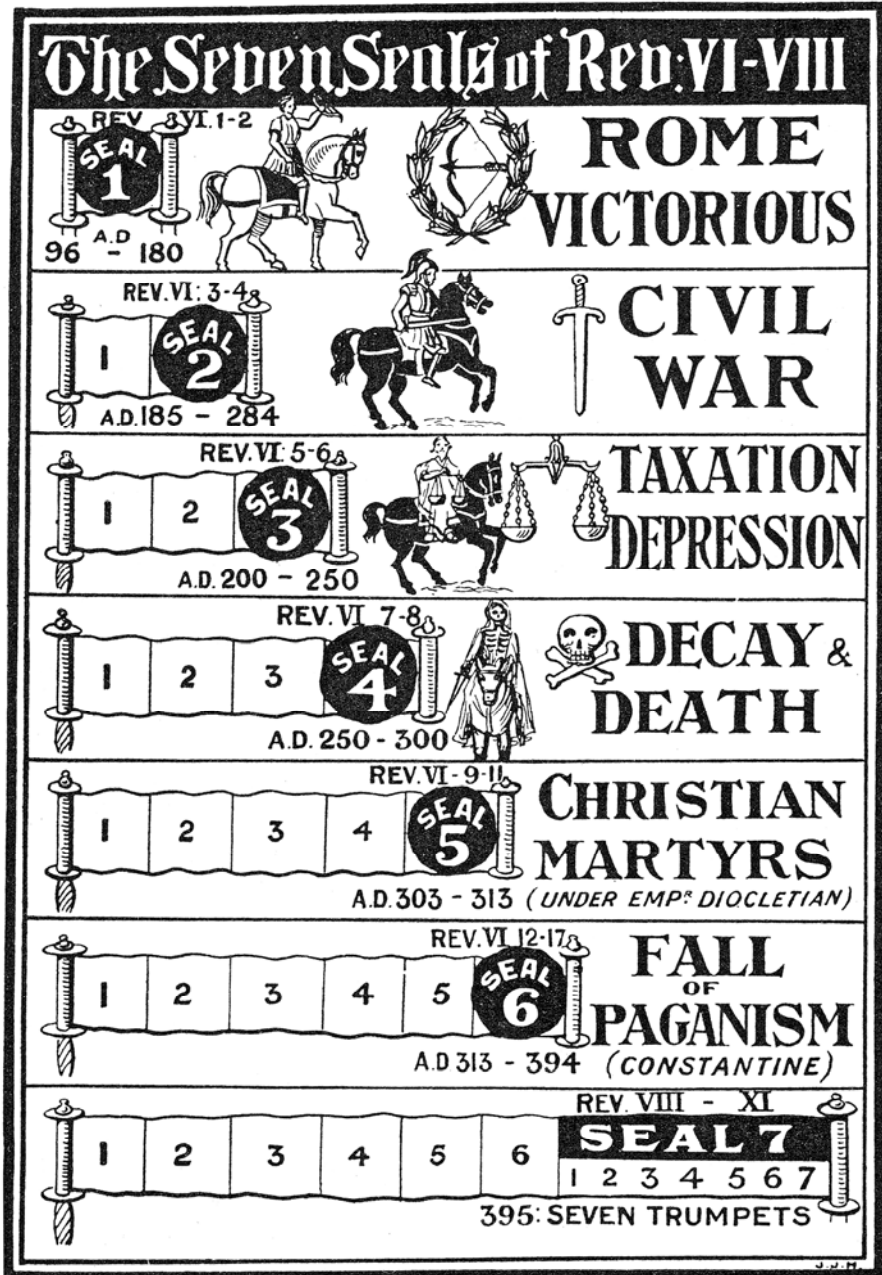


Figure 98 The seven seals.

## The Futurist view of the seven seals

The Futurist view of the seals covers the time of the final Roman Antichrist and his defeat at the hand of the Lamb. It is important to understand that God has the final say in history and has contained the reign of the final Antichrist to a specific time and region. The view of a worldwide Antichrist dictatorship is both unbiblical and unsustainable.

“Over the seven years of the Tribulation, these Four Horsemen have authority over only one quarter of the earth. From this reference along with Isaiah 19, Zech. 14, Daniel 11:25, 30, 32, 40, 41, 44, and Revelation 9, we know the Antichrist will never rule the world, only the European-Mediterranean area comes under the Antichrist’s influence. However, there is much destruction and death caused by these Four Horsemen.”<sup>1</sup>

The final Roman Antichrist has a religious and political component contained within the European region. The end of His reign signifies the end of the Western Roman lineage of antichrist, which has manifested as Cæsars, Popes and as a future religious, charismatic leader of a European confederacy of nations. His demise is in the Armageddon campaign when he and the false prophet (the religious leader of his end time religion) are defeated at the return of Christ with His heavenly armies. This event is separate from the demise of the Eastern Antichrist (Gog) who is to be defeated prior to the Great Tribulation and before the Translation of the Saints.

## The rise of the final Roman Antichrist

“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:2).

Straight after the Translation of the Saints, there is a spiritual vacuum upon Earth, and the final Roman Antichrist embarks on his great career. This coming man starts off the Great Tribulation as a seemingly pure and innocent political leader, no doubt acting as a peacemaker. His bow represents the potential of military power (a bow has invested strength for arrows) to stop opposition. The crown shows that he acts as a king but it is a kingdom given by Satan who is behind the Roman beast — “the dragon gave him his power, and his seat, and great authority” (Revelation 13:2b).

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<sup>1</sup> Sutton (2010), 93.

The Antichrist will produce an atmosphere of diplomatic security, but it is a false one since he will be planning for war. “*The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.” (Psalm 55:21). Since Satan is “the father of it [lies]” (see John 8:44), it should not be surprising that the final Antichrist will be the culmination of religious and political lies. His will be a time when blasphemous words will be spoken against the true God. The Antichrist will desire to exalt a religion dedicated to the worship of a false god, a resurrected Roman Jupiter so to speak.

The white horse and rider “went forth conquering” diplomatically all who stand in the way of his rise. The smooth “logic” of his words (“his mouth as the mouth of a lion” — see Revelation 13:2) will be the cause of death of those who speak against him. Also, he went “to conquer”, which speaks of his intent to get rid of all who will try to block his way ahead. His rise will be meteoric, spectacular and powerful in the world system. Even though he will rule in Europe, he will attempt to subjugate the world system by gaining the worship of its inhabitants.

## The final Roman Antichrist makes war

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:3, 4).

The red horse and rider represents the final Roman Antichrist making war to accomplish his ends. To establish his European kingdom (made up of 10 lesser kings), he first conquers three kings. “And the ten horns out of this [Roman] kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” (Daniel 7:24). The other seven will then submit themselves to him and thus will form the 10-kingdom confederacy under the final Roman Antichrist. (The 10-kingdom confederacy already existed, but now it will be under his control.)

The Antichrist will be emboldened to threaten other nations, especially natural Israel, and will take a dictatorial role. The great sword given to him represents his threatening military power, which is clearly of significant strength. Those living under his reign will suffer greatly. He himself will suffer at least one assassination attempt but will live through them, especially showing himself to be “invincible” when he recovers from a

deadly wound inflicted upon him. “[H]is deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?” (Revelation 13:3b, 4). He will be emboldened to think that none can stand against him but it will be his ultimate undoing. The wrath of God will be poured out upon him and his reign.

During the Great Tribulation, the Antichrist will level the city of Rome (possibly with a thermonuclear bomb), thus devastating the Roman Catholic Whore. “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” (Revelation 17:16; see also Revelation 18). This will be the climax of his religious and political aspirations in that he will then establish his own twisted form of Romanist religion, which, no doubt, will mystically incorporate the old Pagan Roman gods.

## The Antichrist’s policy produces famine

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.” (Revelation 6:5, 6).

The third seal shows that under the reign of the final Roman Antichrist there will be conditions of famine. This can be taken as both physically and intellectually. His policy will be one of rapid, aggressive build-up of his military might, which will undermine agricultural, technological and intellectual pursuits. The sinful conditions of his reign also cause his land to be under the curse and the ground will withhold produce, the sky will withhold rain and pollutants will be openly used.

There will be nations that might impose sanctions upon the Antichrist-dominated 10-king confederacy, but the more likely scenario leading to famine and starvation is that the Antichrist’s own policies will lead him on the destructive path of shortage for all under his reign. This may explain why he sees the need to impose buying restrictions upon the populace, although this will also be an indication of the loyalty of those under him. “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Revelation 13:16, 17).

The famine conditions will also cause the Antichrist to look to other conquests to fund his warlike agenda. This will be notably towards the Middle East with its natural resources. It is likely that natural Israel, which will largely have become a part of spiritual Israel (the Church), will pose a great barrier for his conquests. The beginning of the conversion of Israel prior to the Great Tribulation will put in place Christian structure and spiritual seeds into Israel, but only those open to the Gospel subsequently will be able to escape the ultimate judgment on Israel. As such, at Jerusalem itself there will be the hardcore component of Jewish religion that still resists the Gospel of Christ, even to the end when the Roman Antichrist finally invades. This hardcore component will allow the sinful entry of the Antichrist into Israel for its final invasion before the end of this present world.

## A time of great destruction and death under Antichrist

“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” (Revelation 6:7, 8).

Accompanying the reign of the final Roman Antichrist will be much death and suffering. The area affected is not the whole Earth but “the fourth part of the earth”, which speaks especially of the European and Middle Eastern areas. The Antichrist will wage war against nations and kill many people who try to stand in his way. Ultimately, his agenda is to take over Jerusalem, install himself as a world ruler, and parade himself as the final messiah of the Roman religion. Although he will never become the absolute worldwide ruler, he will still inflict much suffering on a significant part of the Earth, and his influence will be comparable to the Roman Cæsars, albeit for a very short period of time, given that the Great Tribulation only lasts for seven years. His rapid rise, powerful military presence and seemingly unstoppable force will make him appear truly formidable.

“For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?” (Ezekiel 14:21) Ultimately, the final invasion of natural Israel surrounding Jerusalem is finalised in the Armageddon campaign. Nevertheless, the judgment of God

is in allowing the Antichrist to destroy the disobedient. Those who do not turn to Christ will find that Hell follows Death.

In the middle of the Great Tribulation the Roman Antichrist will establish his own religion, which will ban Biblical Christianity in his kingdom. He will set up “the abomination that maketh desolate” (see Daniel 12:11). This religion will come out of the Roman beast system and is likely to be a counterfeit “Christianity” that has no hope of salvation in it (see Revelation 17:4, 5), being desolate or without eternal life. Although the false church, as encompassed specifically in Romanism, will be destroyed by fire (see Revelation 17:16) since Rome will literally burn to the ground, the final Roman Antichrist will set up his own particular brand of abominable heresy, which will hearken back to its Romanist origins. (It probably will also amalgamate elements of Paganism and Judaism.) He will also seek to “evangelise” and enforce this religion onto other nations. The death arising from this forcible agenda will be widespread, both in his own kingdom and in those around him. Many nations will capitulate to his murderous agenda. Nevertheless, there will be many individuals who recognise from the true Bible what this arrogant king really is.

## The testimony of martyrs against the final Roman Antichrist

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.” (Revelation 6:9–11).

Many will be martyred, especially in the final half of the Great Tribulation. Although the Church worldwide will be translated before the Great Tribulation, there will be many who recognise events being played out on the Earth as described in Bible prophecy. Thus, there will be a significant number of people who turn to Christ after the Translation of the Saints and those under the Roman Antichrist rule will be required to stand for the truth with their lives.

The martyrs will be “slain for the word of God”, which shows that they will make a stand against the Antichrist on the basis of truth. It is obvious that the new Antichrist religion, which will require allegiance through the

reception of a mark (an implant) in the forehead or hand, will be rejected by true Bible believers. The martyrs ask how long before their blood is avenged. The reply is that all of this will be for “a little season”, which is about three and a half years.

## The end of the Roman beast kingdom and its final Antichrist

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:12, 13).

Great and fearful things will occur in the sky, with darkness covering the atmosphere, and strange effects in nature, in the astronomical bodies of the universe. This includes meteorites hitting the earth, and all kinds of destruction.

The great earthquake of the sixth seal is caused by the rock or stone of Christ’s kingdom striking the kingdoms of the world. “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. ... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (Daniel 2:34, 44). Nothing can withstand Christ’s eternal kingdom. With the seals opened, now Christ and His saints take back the Earth for the glory of God forever.

The final Antichrist kingdom and associated nations will be destroyed in the Armageddon campaign just as he invades Jerusalem with a large alliance of nations (see Zechariah 14:2). Yet, the Antichrist’s false messiahship is vanquished, his blasphemous religion and false prophet is destroyed, and all his armies are annihilated. “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.” (Revelation 19:20, 21).



“And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” (Zechariah 14:12). Thus, the Roman beast is no more. Creation can no more accommodate it since at the end of the world when Christ returns in great power, the new world under His rulership starts.

## The 144,000 Jewish evangelists

**Revelation 7:1–17.** After the defeat of the final Eastern Antichrist, described in Ezekiel 38, 39, natural Israel will begin to be turned to the Lord. Later, in the Great Tribulation, God marks 144,000 from all the various tribes to be special Christian evangelists to the world. The fact that the Jews have had the seed of the Word of God sown among them over many centuries means that Israel will, after the fall of Gog, begin to produce fruit as many are added to the Kingdom of God. This revival spills over into the Great Tribulation, even after the Translation of the Saints, which would have taken away all the Jews who had already been converted. “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” (Revelation 7:9, 10). This is a great harvest when many from all over the world will be converted. Who these are specifically is revealed: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Revelation 7:14b).

“Revelation seven interrupts the story of the events taking place on earth to inform us of God’s activities. Contrary to what some people think, God does not turn the seven years over to Satan and the Antichrist. During this time, God performs in all His greatness.”<sup>1</sup>

## Worldly kingdoms are to be broken

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1).

This silence after the seventh seal is opened represents the end of all kingdoms against the one pure Kingdom of God. The final manifestation of

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<sup>1</sup> Sutton (2010), 97.

the Roman beast will have been dealt with and now Earth must prepare for its blessed future. “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” (Zechariah 14:9).

As the Great Tribulation progresses, manifest judgments on the Earth become more intense, until the world is utterly brought beneath the rule of Christ in His mighty return.

## The Symbolic Word view of the seven seals

“AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.” (Revelation 6:1).

The Symbolic Word view of the seals must consider that there are specific spiritual applications that each of the seals represent with respect to the activities of the spirit of antichrist against the people of God. The Lamb, who holds all power (see Matthew 28:18), opens the seals. Whereas, in other interpretations, the Lamb is directly a symbol of Jesus, the Symbolic Word emphasises the nature of the promise and power of the Lamb, which relates to the timing of God’s working (that the Lamb came at the set time) and that the ministry of Christ has world reaching impact. “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29b).

The timeframe for the seals in the modern period, when there is an alliance between Romanism and Secularism. The attack of the spirit of antichrist is through Modernism, which comes against proper doctrine by its ideology.

## False scholarship crowned

“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:2).

The white horse and its rider has the appearance of purity but this is a counterfeit and a deception. The white horse represents the rise of Higher Criticism and Liberal Theology. Although this Modernism was resisted by both Evangelicals and Romanists, it is clear that in time many Evangelicals have been tainted by it, and that the Romanists have surrendered to it. (The Romanists made an alliance with Secularism, but one of the consequences of this was their inability to resist Modernism, especially since Rationalistic movements actually were promoted by their own (either Jesuits or ex-Jesuits)).

Great deception has entered into the Church concerning the form of the words of God. The modern Papacy, only since time of Pope Paul VI (1963–1978), have used a crooked cross, which could be said to be an object like a bow in his hand.

Romanist scholarship backed the use of corrupt Catholic manuscripts and traditions to give birth to the modern version phenomenon, which has gradually accelerated since the French Revolution. This paraded as the crown of modern scholarship but was, in fact, replete with man's philosophies and deadly ideas against the Almighty. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2:8).

These philosophies were articulated in the Vatican II Council, where they specifically stated in *Dei Verbum*, "should the opportunity arise and the Church authorities approve, if these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them." And, "editions of the Sacred Scriptures, provided with suitable footnotes, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another."

Although the first seal can be taken generally as the manifestation of any counterfeits that come against the Church, it is the modernist scholarship of the modern "bible" versions that have conquered many in the Church and inflicted the most damage whilst appearing as holy. Those who hold to a King James Bible only position have been vilified, even though they are defending the fact of preservation of God's words throughout history, despite the presence of sinful man, devils and vain philosophies. The modern versionists explicitly go out of their way to deny that the Almighty God could have His people recover His Word, and they especially deny that it has been preserved through the translation process.

Much of supposed evangelical Christianity now poses no threat to Romanism and has invited its angel-of-light philosophies regarding God's words into its midst, thus negating certainty of the very words of God for today. "And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Corinthians 11:14, 15).

It is a sad reality that the spirit of antichrist has deceived and operates through professing Christians in their striving against the perfection of the King James Bible.

## False “bible” versions as a great sword

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:3, 4)

The true Word of God is likened to a sword of great power. “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.” (Hebrews 4:12). It is “the sword of the Spirit, which is the word of God” (Ephesians 6:17b).

In contrast, there is a false counterfeit word at work in the Earth that purports to be the truth. “There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.” (Proverbs 12:18). This is the “great sword” of the second seal rider, “given unto him” by the devil. Instead of bringing peace from God, it brings confusion. Instead of bringing spiritual life, it has brought spiritual weakness and even death.

The second seal represents the war waged principally by the modernistic “Christianity” (into Protestant churches) against the pure words of God. Many have been casualties in this war because many have abandoned faith and relied upon man’s words and philosophies. False “bible” versions as a great sword have concentrated on the Authorized King James Bible by trying to make out that it is erroneous or has no basis of accuracy in translation. Many examples can be brought out but it is sufficient to say that many “bible” colleges across the Earth have degenerated to a state where “they should kill one another”. Romanist infiltration and compromise have laid waste the once fruitful endeavours of the Protestant position.

Many Protestants themselves have been overtaken with Higher Criticism, Rationalism and the like, which is variously attributed to Jesuit, Freemasonic or other conspiratorial sources. However, it must be seen that the devils themselves are behind the attack on the Scripture, and just as the

Jews the Early Church, so in like manner do many professing Christians compromise on the perfection of the Scripture.

## The famine of hearing the proper words of God

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.” (Revelation 6:5, 6).

Satan has used the corrupted modern and worldly system of the “churches” with Romanism to war with the people of God. A major manifestation has been in producing the conditions for famine of hearing the Word of God. In fact, the antichrist system has spoken many words against the most High.

The primary mission of Satan has been to deviate man from the Word of God. The spirit of antichrist has been working to throw doubt on the Bible and to replace it with counterfeits. “Yea, hath God said ... ?” (see Genesis 3:1). Satan is “that old serpent ... which deceiveth the whole world” (see Revelation 12:9).

Because false scholarship has been crowned and a great sword (manifested as false “bible” versions) has been wielded to great effect in the Church, then there has been a resultant famine of hearing God’s words. This is not a famine of the Word of God itself since this is readily available, but of hearing because men’s ears have been clogged with false doctrine.

“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.” (Amos 8:11, 12).

Only those who value the Word of God in its purity will seek it eagerly with all their heart and find it. Those who have accepted the false doctrine of multiplicity of modernist words as a substitute will seek but not find. Thus, the Roman beast has set the scene for the famine and the judgment of God has come as people have accepted the beast’s polluted words.

God commands, “see thou hurt not the oil and the wine”. Oil speaks of holiness and anointing for the work of God to be done in the Earth. It can be seen that what the antichrist spirit does cannot stop this — “hurt not the

oil” — the Holy Bible is still available and the servant of God loves it (see Psalm 119:140). What was anointed was sanctified (made holy) for special use by God and for God — this surely is mandated for the Bible without interference by the devil. Of Christ, who is the divine Author, it is written, “God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.” (Hebrews 1:9b).

“But new wine must be put into new bottles; and both are preserved.” (Luke 5:38). New [unfermented] wine talks of purity, strength, quality and preservation. This is applied to the Holy Bible — “hurt not ... the wine”. The final Received Text of history (the Authorized King James Bible in English) is available today, despite mankind’s desire for sin and impurity. The bottle refers to the receptacle language of God’s words, which is the global, end time language of English. “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25).

## The consequences of holding onto the false word

“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” (Revelation 6:7, 8).

In the fourth seal Death, then Hell, speaks of the final judgment on sin: finality is emphasised in Death and Hell being personalised (by their names being capitalised). Those in the Church must repent for allowing the corruption of God’s Word and for allowing false prophets (e.g. modernist scholars, Romanist sympathisers and infidels) to speak among them. In fact, there must be a purging and a washing through the pure Word of God. “That he might sanctify and cleanse it [the Church] with the washing of water by the word” (Ephesians 5:26).

Those who accept the false word in place of the true word are in danger of judgment, which ultimately results in Death and Hell. The phrase “and power was given unto them” shows that sin must be first before these other things can come. “For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.” (Romans 6:23). “The wicked shall be turned into hell” (Psalm 9:17).

The phrase “the fourth part of the earth” shows that not all follow the compromised ways. Not all partake of this particular judgment — only the fourth part does. But it is also referring to a geographical part of the Earth, particularly where the height of modernist scholarship resides, no doubt the European nations (especially the Protestant majority, but now whatever “Christianity” remains seems largely compromised in Liberal Theology and nominalism). Geographically, the main areas that have maintained King James Bible only scholarship have to diminishing degrees the United Kingdom, but especially in places like the United States of America and Australia.

The four categories of Death show spiritual aspects of what happens when the true Word is rejected:

- (1) **“to kill with sword”**. This is the opposite to “the sword of the Spirit” (see Ephesians 6:17b).
- (2) **“and with hunger”**. This is the opposite of being spiritually fed as in Matthew 4:4.
- (3) **“and with death”**. This is the opposite of eternal life as in John 3:36.
- (4) **“and with the beasts of the earth.”** This is the opposite of godly rulership. “Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.” (Psalm 33:12). Beasts in prophetic Scripture refers to nations and kings.

## The value of the true Word of God

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.” (Revelation 6:9–11).

There is judgment that God has set aside for the modernist and religiously corrupt system and all who have allied themselves with it. The fifth seal is not represented by a horse and rider because it shows now the finality of the antichrist spirit’s work and its end as being judged righteously. The modern versions have produced fruits of destruction and false doctrine. God has judged this whole area as wanting and will show it as deficient when

compared to the glorious light of His true Word. The King James Bible shines in every way and is the answer to how God will avenge the destruction caused by modern versions.

The altar of God is a place of consecration, sacrifice, holiness and truth. The testimony concerning the Word of God is that it is a treasure of great worth. In fact, there have been many throughout history who have died because of the value they held for the Word of God. Especially under the modernist system, there have been many martyred (i.e. maligned, persecuted) because they held to the truth. White robes symbolise that these people have been washed clean of sin as seen in Revelation 1:5. They are upholding the Word of God in opposition to the spirit of antichrist stand against the Word. The false word always seeks to undermine and replace the true Word.

Judgment has come and is coming upon all the activities of the spirit of antichrist to stop the Word of God. There is an end to the outworking of the antichrist. The modern versions, even in this day, are being shown for what they truly are, which are counterfeits that have gained a foothold in the churches. The final Bible must be in place after the fulfilment of the time of modern version disruption to have its end of killing people's faith and disrupting the truth. The brethren that have stood for the truth witness of God's words will pave the way for the mighty evangelism of the world.

## The end of the false scholarship opposition to the Word of God

**Revelation 6:12–17.** “And I beheld when he had opened the sixth seal, and ... a great earthquake ... the sun ... the moon ... the stars of heaven”. God is taking back control of everything on the Earth. For a time, sin has had a season but this does not last forever. “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Hebrews 11:25). The earthquake signifies the shaking that is to happen upon the Earth to show that spiritual things, such as the words of God, are put back into their proper place of value among the people of God.

The language used of the darkening sun and so forth matches exactly to Joel's prophecy which Peter quoted on the day of Pentecost. He said, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The



sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.” (Acts 2:17–21).

Peter applied the outpouring of the Spirit in his day, yet there was neither literal nor symbolic darkening of the sun, or turning the moon into blood, and other signs then. Therefore, another future time was being referred to, as part of the Pentecostal outpouring, and with the signs occurring. The signs, in the first instance, would need to be symbolic or spiritual.

There has not been a Pentecostal outpouring where the Jews’ descendants have been involved as yet, where the various heavenly signs and wonders were being fulfilled — not as physical signs, which will occur in the future Great Tribulation period, but spiritual signs. The sun might therefore represent ruling powers, and the moon, Islam,<sup>1</sup> and the stars various nations like China, the United States, etc.

Thus, the symbols seem to match exactly with the fall of Gog and Magog, and with the spiritual outpouring, which is prophesied to follow. (This is not, however, to deny the portents leading up to this, which may be linked to natural, normal astronomical signs and object lessons.)

God’s wrath is poured out upon all who oppose His Word and so His will is done on Earth as it is in Heaven. Those who refuse to repent of their unbelief in God’s truth try to hide in their “dens” or scholarly enclaves. However, they will cry out in alarm, concerning the very “rocks and mountains” or things they trust in, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” (Revelation 6:16a, 17). Thus will be the end of all antichrist scholarship and learning.

“Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.” (Isaiah 33:17–19).

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<sup>1</sup> Various historical events have been linked to astronomical signs, which is in line with Genesis 1:14. The invasion of England by the Normans was occasioned by a comet, the birth of Christ corresponded with a heavenly sign, and even in 2014–2015, the “blood moons” directly coincided with the self-proclaimed caliphate of the “Islamic State”.

## The scholarship of the truth

**Revelation 7:1–17.** The angel from the east states, “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Revelation 7:3). This signifies that there is a correct way of thinking for the servants of God. This thinking must be in agreement with the true Bible, which washes clean the thinking of men and women. The Church will finally come out of the ravaging of Infidel-spawned Romanist-linked scholarship that produced the filthy modern versions. “That he might sanctify and cleanse it with the washing of water by the word” (Ephesians 5:26). The scholarship of the truth is that of the learned of God. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15).

In the Symbolic Word view, the 144,000 represent the latter days Church. The angel from the east represents that the rise of the Gospel should come not only from that direction, but also be as the sunlight of the dawn.

God has set aside for Himself those who have stood through dark times. The darkness of people’s minds, blinded by Satan, is a profound darkness that can only be dispelled by the light of the Word of God. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6). Spiritual Israel, which is the believing Church, holds forth the words of life from God, having come out of darkness. “And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.” (Ephesians 5:11). The servants of God love the pure Word of God, which is demonstrably the Authorized King James Bible. “Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140).

## The silencing of the critics of the Holy Bible

“AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1).

In Heaven, the will of God is done completely. The silence of the sixth seal is indicative of the importance that God attaches to His Word. “For ever, O LORD, thy word is settled in heaven.” (Psalm 119:89).

Those on Earth who have levelled their false criticism against the pure Word of God will be silenced. This is the work of the Spirit of God who leads “into all truth” (see John 16:13). The cleansing of the sanctuary or the

Church occurs when the false words (represented by false “bible” versions) are dispelled or evicted from the Church. No longer are they to be seen as viable because they are proven to be contradictory, erroneous and doctrinally unsound. “For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (1 Peter 2:15).

The ambiguous space of time indicates a period between the fall of Gog and the Translation of the Saints. The time makes it difficult to tell whether the return of Jesus will be sooner or longer, as some will perceive a delay, and others surprised by His sooner than anticipated coming. The point is that human perception of the exact time of Christ’s return is deliberately obscured.

Unlike other interpretations, the Symbolic Word view does not have a fixed method of interpreting time periods, but rather considers numbers as symbolic.

## Multiple fulfilments of the seven seals

**PRETERIST:** A general description of the events leading up to the fall of Jerusalem in 70 AD.

**HISTORICIST:** The progress of the Roman Empire, the fall Paganism and the preparation of the fall of the Roman Empire.

**FUTURIST:** Events of the future seven year Tribulation period.

**SYMBOLIC WORD:** The rise and fall of modernism and Higher Criticism, the triumph of the King James Bible in the Church Restitution.

# THE FIRST SIX TRUMPETS (REVELATION 8 & 9)

Seven trumpets, the events surrounding the destruction of Jerusalem by the Romans; a sequence of events covering the fall of the Western Roman Empire to Gothic invaders and the rise and progress of Islam, the Reformation and the spread of the Bible; the operations of Antichrist in the future Tribulation; and the rise of false movements alongside Christianity since approximately the French Revolution.

## Introduction to the trumpets

“AND I saw the seven angels which stood before God; and to them were given seven trumpets.” (Revelation 8:2).

Trumpets signify that there is a heralding or pronouncement being made. “Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.” (Numbers 10:2). In the Book of Revelation, the seven trumpets indicate the heralding of specific judgments. This means that the trumpet judgments are understood by men as coming from God and calling them to repent of sin.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” (Revelation 8:3–5).

The events happening in Heaven correspond to events happening upon Earth since both places are connected. When the righteous saints pray in faith, this comes before the Lord as incense, and the Lord answers. “Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.” (Psalm 141:2). The worldly kingdoms have persecuted the righteous and they call out for God’s justice and for there to be change, so that God’s words may be made known in the Earth. The earthquake spoken of here represents a shifting in the kingdoms upon the Earth. This corresponds across both the Historicist and Futurist views of the trumpet judgments.

“And the seven angels which had the seven trumpets prepared themselves to sound.” (Revelation 8:6).

The angels herald the message of the trumpets. The preparation has come about through the prayers of the saints. Now changes on Earth can be accomplished in response to faith.



Figure 99 Dürer's illustration of the trumpets.

## The Preterist view of the trumpets

During the Jewish war of 66–70 AD, the unbelieving Jews suffered a series of disasters at the hands of the Romans. This was principally because they (the Jews) had rejected Christianity (the Romans were also against Christianity).

**Revelation 8:7.** The first trumpet affected the trees and vegetation. Josephus recorded that the Romans desolated the countryside, cutting down trees, “And now the Romans, although they were greatly distressed in getting together their materials, raised their banks in one and twenty days, after they had cut down all the trees that were in the country that adjoined to the city, and that for ninety furlongs round about, as I have already related. And truly the very view itself of the country was a melancholy thing; for those places which were before adorned with trees and pleasant gardens were now become a desolate country every way, and its trees were all cut down: nor could any foreigner that had formerly seen Judea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change: for the war had laid all the signs of beauty quite waste”.<sup>1</sup>

**Revelation 8:8, 9.** The second trumpet effected the sea. Josephus recorded a massacre on Galilee. “As for those that endeavoured to come to an actual fight, the Romans ran many of them through with their long poles. Sometimes the Romans leaped into their ships, with swords in their hands, and slew them; but when some of them met the vessels, the Romans caught them by the middle, and destroyed at once their ships and themselves who were taken in them. And for such as were drowning in the sea, if they lifted their heads up above the water, they were either killed by darts, or caught by the vessels; but if, in the desperate case they were in, they attempted to swim to their enemies, the Romans cut off either their heads or their hands; and indeed they were destroyed after various manners every where, till the rest being put to flight, were forced to get upon the land, while the vessels encompassed them about [on the sea]: but as many of these were repulsed when they were getting ashore, they were killed by the darts upon the lake; and the Romans leaped out of their vessels, and destroyed a great many more upon the land: one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and putrefied, they corrupted the

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<sup>1</sup> Josephus, *Wars of the Jews*, book VI, chapter 1.

air, insomuch that the misery was not only the object of commiseration to the Jews, but to those that hated them, and had been the authors of that misery. This was the upshot of the sea-fight.”<sup>1</sup>

**Revelation 8:10, 11.** Steve Gregg suggested that the drinking water was fouled by the great slaughter which had taken place in the sea of Galilee.<sup>2</sup>

**Revelation 8:12, 13.** The smiting of the stars and so on would be somewhat symbolic for the fighting which killed many Jewish leaders, nobles and priests, even while in Rome, Emperors were being killed.

**Revelation 9:1–12.** The devils are thought to represent the effect on the people of Jerusalem and in Judæa, with so many of the Jews killing each other and committing heinous acts.

“That they should be tormented five months — Some take these months literally, and apply them to the conduct of the Zealots who, from May to September, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by Cestius Gallus, when he came against Jerusalem, before which he lay one whole summer, or nearly five months.”<sup>3</sup>

There is also suggestion that there was a literal locust plague at the time.

**Revelation 9:13–21.** A great Roman army was amassed to fight against the Jews. Also, after the fall of Jerusalem, Titus was at the Euphrates River, and then went back to Rome. The Romans also amassed a large army to fight Jewish rebels in the siege of Masada.

## The Historicist view of the first trumpet

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.” (Revelation 8:7).

The Battle of Frigidus (between the Eastern and Western Roman Empires in 394 AD) had weakened the Western legions considerably. Theodosius then ruled the entire Roman Empire for a few months. When Theodosius died in January 395 AD, his two weak boys took over as emperors, one of the East, and one of the West.

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<sup>1</sup> Josephus, *Wars of the Jews*, book III, chapter 10.

<sup>2</sup> Gregg (1997), 162.

<sup>3</sup> Adam Clarke (1832), Revelation 9:5.

Alaric, a gothic leader who had helped Theodosius in the battle, felt he did not get enough recognition and reward, so he roused Goths within the Eastern Roman Empire to rebel. They ravaged much of the East, starting about the end of the northern winter (approximately six months after the Battle of Frigidus).

The “hail” indicates that it was from the North, as driving, cold hailstorms may be seen as from the northern portion of Europe. The “fire” mixed with hail describes how the Gothic invaders of the Roman Empire brought about the onset of the Dark Ages. Alaric burned his way through Italy, and the palace in Rome remained a burnt ruin remaining “a stately monument of the Gothic conflagration”.<sup>1</sup>

The grass and trees being burnt up indicates the literal destruction on the vegetation as wrought by the Goths, and also that the Roman hierarchy was destroyed. Trees are used in the Scripture to represent nations, as in Judges 9, Ezekiel 17, Daniel 4, as well as people, as in Psalm 1:3, Isaiah 61:3. The grass represents the futility and shortness of human life, see James 1:10, 1 Peter 1:24.

396 AD	Alaric invaded Greece
400–403 AD	The invasion of Italy
406 AD	300,000 Goths invaded Italy
408 AD	Alaric’s first siege of Rome
410 AD	Alaric’s final siege of Rome



Figure 100 Alaric.

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<sup>1</sup> Uriah Smith (1921), 426 — quoting Keith.



Even the non-Christian historian Edward Gibbon called the stirring up of the Goths under Alaric as a (metaphorical) trumpet — the very language of Scripture! When the Goths launched an attack into the West 400–401 AD, the Romans were forced to remove their capital from Rome to Ravenna. Rome was then sacked by the Goths in 410 AD.



Figure 101 Alaric the Goth.

The fact that only a third part was affected means only part of the Roman Empire. The first Gothic attacks did not travel beyond Hellespont, nor Africa.



Figure 102 The death of Alaric.

Alaric was an Arian, which was a heresy teaching that there was one unfathomable God and denying the divinity of Jesus Christ.

## The second trumpet

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Revelation 8:8, 9).

The great burning mountain represented a leader of great magnitude, Genseric, king of the Vandals. Mountains in Scripture represent the inundations of a new, different power, as seen in the dream of the great image in Daniel chapter two. His navy dominated the western Mediterranean, by which it was said that the third of sea life (symbolically) and ships were destroyed. This is because of the naval battles and piracy which the Vandals engaged in.



Figure 103 Genseric sacking Rome.



Figure 104 The Vandals.

“History shows that the fulfilment of this prophecy. In 425 AD ... the Vandals ravaged Gaul and Spain and then crossed to Africa. Under their

leader Genseric in 439 AD, they captured Carthage where they built their fleets which (for 30 years) pirated the isles and sea coasts of the western third of the Mediterranean, and destroyed the navies of Rome.”<sup>1</sup>

“The Vandals and Alani, who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast above ninety days’ journey from Tangier to Tripoli; but their narrow limits were pressed and confined, on either side, by the sandy desert and the Mediterranean. The discovery and conquest of the Black nations, that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes towards the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance.”

And further, “Genseric again became the tyrant of the sea: the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice; Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the West.”<sup>2</sup>

Genseric was an Arian heretic, which meant he denied the doctrine of the Trinity held by true Christians.

## The third trumpet

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Revelation 8:10, 11).

“Before 440 AD, the Romans knew little or nothing about this Hungarian nation [the Huns]. Its emergence was like a blazing meteor. About this time there appeared, with a meteor-like flash in the heavens, Attila, assembling upon the banks of the Danube, with 800,000 men.”<sup>3</sup>

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<sup>1</sup> Ferris (1941), 52.

<sup>2</sup> Gibbon, chapter 36.

<sup>3</sup> Caringola (1995), 119.

“The great ‘star’ or potentate was Attila, leader of the Huns, who became known as ‘The scourge of God’ when he made desolate the valleys of the Rhine, upper Danube and Po.”<sup>1</sup>

In 450 AD, the Huns, under Attila, made desolate the valleys of the upper Danube and the river Rhine. In 451 AD, the Huns moved in their path of destruction and bloodshed to the Alps of northern Italy.<sup>2</sup>

“The bitter wormwood, in verse 11, was commonly used as a figure of speech for sorrow, cruelties and calamities, which bitterness certainly characterised the ravages of Attila.”<sup>3</sup> See also Deuteronomy 29:18 and Jeremiah 23:15.

Edward Gibbon began his 34th chapter, “The WESTERN world was oppressed by the Goths and Vandals, who fled before the Huns; but the achievements of the Huns themselves were not adequate to their power and prosperity. Their victorious hordes had spread from the Volga to the Danube; but the public force was exhausted by the discord of independent chieftains; their valour was idly consumed in obscure and predatory excursions; and they often degraded their national dignity, by condescending, for the hopes of spoil, to enlist under the banners of their fugitive enemies. In the reign of ATTILA the Huns again became the terrors of the world; and I shall now describe the character and actions of that formidable barbarian, who alternately insulted and invaded the East and the West and urged the rapid downfall of the Roman Empire.”

Gibbon also wrote, “The Romans were ignorant of the extent of their dangers and the number of their enemies. Beyond the Rhine and Danube the northern countries of Europe and Asia were filled with innumerable tribes of hunters and shepherds, poor, voracious, and turbulent; bold in arms, and impatient to ravish the fruits of industry. The barbarian world was agitated by the rapid impulse of war; and the peace of Gaul or Italy was shaken by the distant revolutions of China. The Huns, who fled before a victorious enemy, directed their march towards the West; and the torrent was swelled by the gradual accession of captives and allies. The flying tribes who yielded to the Huns assumed in *their* turn the spirit of conquest; the endless column of barbarians pressed on the Roman empire with accumulated weight; and, if the foremost were destroyed, the vacant space was instantly replenished by new assailants.”<sup>4</sup>

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<sup>1</sup> Fox (1958), 62.

<sup>2</sup> Ferris (1941), 53.

<sup>3</sup> Neser (1974), 126.

<sup>4</sup> Gibbon, chapter 38, General Observations.



Attila is thought to have been a follower of the Hunnic sky god Tengri, under whom all other beings were subject. Although polytheistic and animistic, Tengrism regarded one overarching pantheistic god. In this way, that religion was like Arianism and Islam.



Figure 105 The Huns.

## The fourth trumpet

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” (Revelation 8:12).

B. W. Johnson wrote, “in the interpretation of symbolism, the sun, moon, and stars are the symbols of kings, dignitaries, and great men of the earth. The blast of the fourth trumpet then, evidently shows that there shall again be the rush of war, that the shock of battle shall overthrow a multitude of these earthly luminaries and the result shall be darkness. As we have found that this is still limited to the Latin third part of the world, this would be fittingly fulfilled if a period of calamity and mourning was inaugurated by the overthrow of the kings and great men of the Roman Empire, the extinguishment of its government, followed by ages in which the human mind was shrouded in mental and spiritual darkness.



Figure 106 Odoacer.

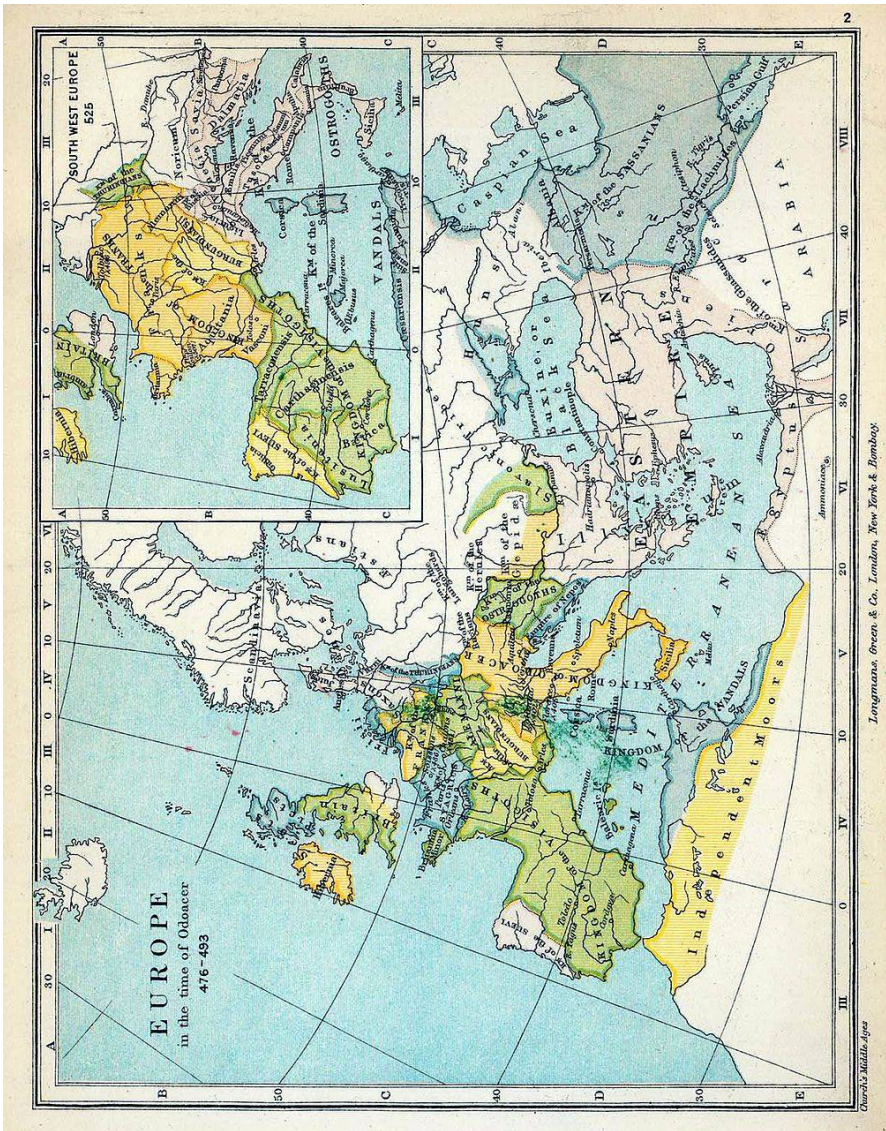


Figure 107 Europe in the time of Odoacer.

“This is just what we find to have occurred in the last series of events that led to the final overthrow of Rome. We are to seek the fulfilment in the next final invasion of Rome. It occurred 476 AD. Odoacer, king of the Heruli, a Northern race, encouraged by the apparent weakness of the falling empire,



besieged and took the almost helpless city [i.e. Ravenna]. Augustulus, the feeble emperor, was hurled down, the Roman Senate that had met for twelve hundred and twenty-eight years, was driven from the Senate chambers, the mighty fabric of empire fell to the dust, and the great men were humbled never to rise again. Sun, moon, and stars, emperor, princes, and great men, are smitten, lose their power, and cease to give light. Nay, more. There now began the period called by all historians the 'Dark Ages.' The fall of Rome introduced the period when, intellectually and spiritually, the day and night were darkened; when the minds of men were blinded, and when the Church, falling gradually into apostasy, gave forth for ages only a feeble light to human souls. In the period that follows, the barbarians who had ruined Rome fell gradually under the sway of an artful priesthood, the Bible was wrested from the hands of the people, and buried in the recesses of monasteries, superstition usurped the place of religion, and the gloom of the 'Dark Ages' diffused itself over the Latin third part of the world.

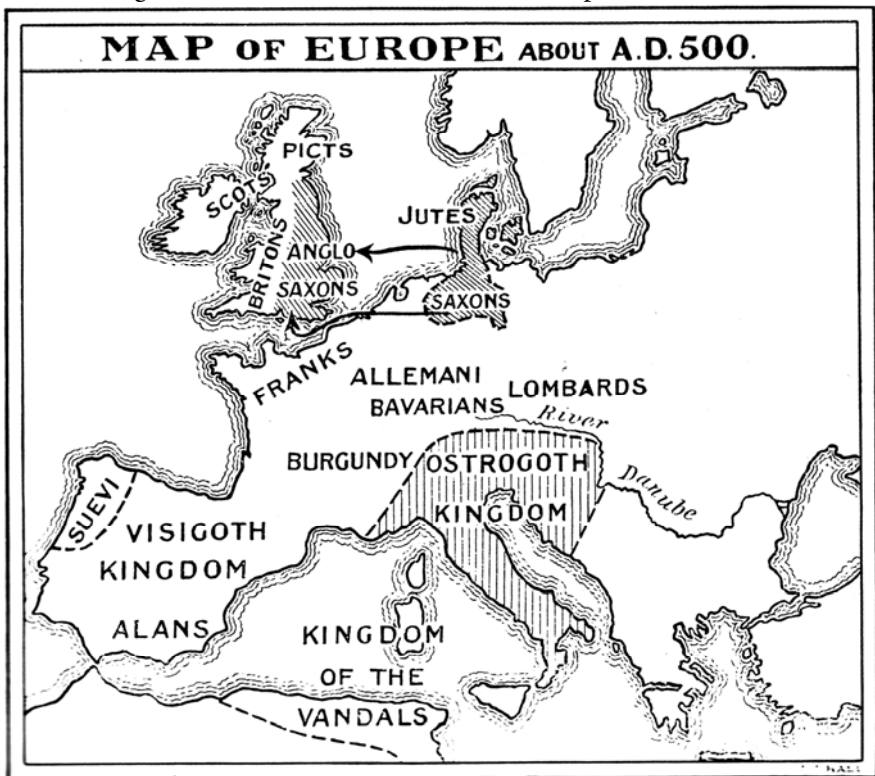


Figure 108 Europe in 500 AD.

“Thus, in the overthrow of the Western Roman Empire, ends the work of the four hurtful angels, who were held back, for a season, from destruction.”<sup>1</sup>

Odoacer was an Arian, meaning that he believed in the heresy that Jesus was not equal with the Father.

## The three woes

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” (Revelation 8:13).

The three woes begin from Revelation chapter nine. These woes were to be greater and more calamitous judgments on the Christian world. Whereas the first four trumpets primarily focused on the Western Roman Empire, the next three focused on the East.

The first four trumpets were perpetuated by Christian heretics (except perhaps for Attila). All four were seen to actively deny the divinity of Jesus Christ. This pattern was to repeat or continue in the next three trumpets. The next three trumpets are strongly connected with Mohammedanism, which once again denies the divinity of Jesus Christ.

## The fifth trumpet

“AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.” (Revelation 9:1–3).

The falling star indicates a heretic of the highest order, and the bottomless pit indicates the opening up of devilish power upon the Earth. The symbolism has been recognised by Historicists to apply to Mohammad and his religion. Locusts are well known to plague the Arabian desert, a fitting symbol of the coming forth of Mohammedanism.

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<sup>1</sup> Johnson (1881), chapter 8.

“In support of the application of the former emblem to the person of Mohammed, Mr Elliott adduces his noble birth, as sprung from the princely house of the Koreish, the hereditary governors of Mecca as holders of the keys of the Caaba, the centre of the old Arabian worship. ... he was reduced to the condition of a destitute and neglected orphan. He was a fallen star. He had lost the keys of the Caaba; but consulting, says Gibbon, ‘the spirit of fraud or of enthusiasm, whose abode was not in the heavens, but in the mind of the prophet,’ he resolved upon forging another key which should open to his followers the portals of true religion and of heaven. In the Koran occurs this remarkable expression: ‘Did not God give to His legate the power of heaven which is above, and fire which is beneath? With the key, did He not give him the title and power of a porter, that He may open to those whom he shall have chosen?’”<sup>1</sup>

“But Mahomet was the greatest of false Christs; and, with the appropriate difference only, of the substitution of a falling star, to typify his false revelation, the symbols assigned to him, Rev. 9, are the same with those which Balaam’s prophecy attributes to the true Messiah. Interpreters ought surely to be cautious, how they question the appropriateness of these signs of Antichrist; lest, in so doing, they should be found to bring into question, the justness of the parallel symbols belonging to the Christ.”<sup>2</sup>

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” (Revelation 9:4).

After Mohammad died in 632 AD, the new Caliph, Abu Bakr (or, Abu Beker) planned the breakout from Arabia by their forces, beginning on the Eastern Orthodox world. He deliberately ordered that they should not hurt the vegetation, which was seen as precious in the eyes of those who came from the Arabian desert.

“And to them it was given that they should not kill them, but that they should be tormented five months” (Revelation 9:5a).

The five months, that is five months of 30 days, making 150 days, was the period of their torment. Using the day-year principle, it equals 150 years.

“‘Remember,’ said the successor of the prophet, ‘that you are always in the presence of God, on the verge of death, in the assurance of judgment, and

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<sup>1</sup> Conder (1849), 173.

<sup>2</sup> Forster (1829), vol. 1, 215.

the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries: And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay “tribute”.<sup>1</sup>

“This same historian informs us concerning the duration of the Saracen conquests. From the time Mahomet preached his first crusade in Mecca, 612 AD, until 762 AD, when Caliph Almansor built Baghdad and called it ‘the city of peace,’ is a period of 150 years. After this time they made no further encroachments upon Christendom. ‘War’, says Gibbon, ‘was now no longer the passion of the Saracens: there, the luxury of the Caliphs relaxed the nerves, and terminated the progress of the Arabian empire.’ This corresponds precisely with the prophetic period of five months, or 150 years, during which they were to be torment to Christendom. ‘And their power was to hurt men five months.’”<sup>2</sup>

“And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.” (Revelation 9:5).

“The stings in their tails signify the deadly superstition which the Mohammedans propagated by the sword; inserting the sting and instilling the venom of a false religion, — a religion, nevertheless, acknowledging and respecting the confession of ONE GOD. And their armies, consisting chiefly in cavalry, are represented as the sound of chariots and horses running to battle.”<sup>3</sup>

The Arabs tormented their way across Africa and into Spain for 150 years. “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it

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<sup>1</sup> Gibbon, chapter 51.

<sup>2</sup> Niccholls (1877), 25.

<sup>3</sup> Stephen (1861), 83, 84.

were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.” (Revelation 9:6–10).

B. W. Johnson recorded, “The locust, the groundwork of the symbolism, is peculiarly Arabic. It was the ‘east wind,’ the wind that swept from Arabia, that brought the locusts into Egypt, at the time of the exodus of the children of Israel. The inhabitants of Syria declare that the locusts come to them from Arabia. Like the American grasshopper, they are bred in rainless deserts, at irregular intervals, sweep down with resistless power upon more fertile lands. The sandy wastes of Arabia have always been a breeding ground for locusts. The locusts of the vision have teeth like lions; the lion has always had its home upon the Arabian deserts. They also have a shape like horses; naturalists consider Arabia the native country of the horse, and from time immemorial it has produced the most famous horses of the world. Finally, the tail and sting of the locusts is like that of the scorpion, another animal bred on the Arabian sands. The *zoology* of the symbolism points beyond a doubt to the portion of the world in which Arabia is located. I will presently inquire whether any mighty movement, fitly described by the imagery, was inaugurated in Arabia in the age to which we have been led.”<sup>1</sup>

“And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.” (Revelation 9:11).

“About the year 762 the Caliph Almansor built Baghdad, to fix there the seat of his empire; and when the caliphs, who before had removed from place to place, fixed their habitation there, then the Saracens ceased from their excursions and ravages like locusts, and became a settled nation: they made no more such rapid and amazing conquests; their power and began to decline, and their empire gradually to moulder way.”<sup>2</sup>

B. W. Johnson wrote, “It has been seen already that, although Mahomet began his work earlier, it was not until about 632 AD, that the Arabs had been compacted, organised, and filled with the fanatical fury needful to enable them to burst forth upon the world. ... they began an almost

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<sup>1</sup> Johnson (1881), chapter 9.

<sup>2</sup> Anon. 1829 (1860), 57.

uninterrupted series of conquests in the countries then occupied by the Church. Within a few years the congregations planted by the apostles, those of Palestine, Syria, Egypt and Asia Minor, had been crushed under the tread of the Arabian horsemen, and within a century, the ‘torment’ had extended from the Euphrates to the Pyrenees Mountains. In 732 [AD], just a century after they emerged from the desert, their armies crossed into France, were met by Charles Martel in the battle of Tours, defeated, driven back over the Pyrenees, and their progress stayed. In 750 [AD], the vast empire of the Caliphs was rent by dissensions and divided. The family upon the throne, the *Ommiades*, was supplanted by the *Abassides*, and fled from the East to Spain, where it established a new capital; and in the year 762 [AD], the usurper removed his capital from Damascus to Baghdad, upon the Tigris. Thus moved to a distance from Christendom, and weakened by division, the Saracens gradually gave up their designs of universal conquest, and the rude Ishmaelites whose hands had been against every man, who had sought to conquer the world, now began to cultivate the arts of peace, and to think of living on friendly terms with other nations.”<sup>1</sup>

“One woe is past; *and*, behold, there come two woes more hereafter.” (Revelation 9:12).

The last two trumpets are also woes, which illustrate how they would continue on from Mohammad and affect the Eastern portion of the old Roman world.

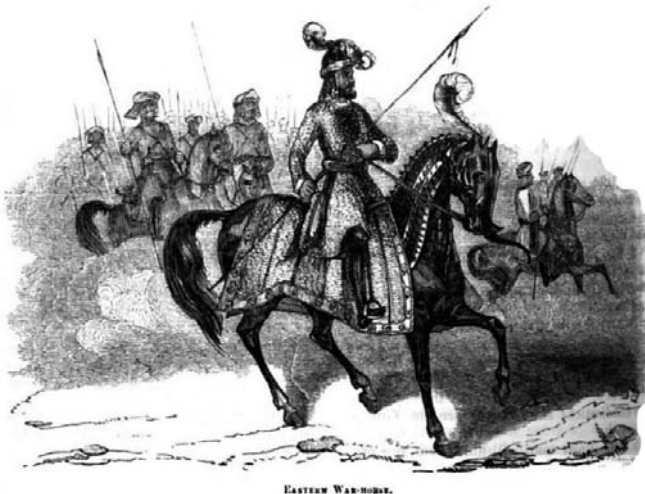


Figure 109 Eastern warriors.

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<sup>1</sup> Johnson (1881), chapter 9.



Figure 110 A Saracen.

## The sixth trumpet

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.” (Revelation 9:13, 14).

Out of the depths of Asia came a fierce Tartar people, called the Turkmens or Turk. Soon they ruled the eastern side of Euphrates, but the river itself

represented a barrier to their advance. They had only converted to Islam in about 950 AD, and were looking to make a name for themselves when their leaders entered Baghdad.

“Since the fall of the Caliphs, the discord and degeneracy of the Saracens respected the Asiatic provinces of Rome. Twenty five years after the death of Basil, (1050 AD,) his successors were suddenly assaulted by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. The myriads of Turkish horse overspread a frontier of six hundred miles from Taurus to Arzeroum (on the Euphrates), and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. Yet, the arms of Togrul did not make any deep or lasting impression upon the Greek Empire. The torrent rolled away from the open country. ... The successor of Togrul passed the Euphrates at the head of the Turkish cavalry, and entered Caesarea, the metropolis of Cappadocia. (1063 AD) ... The final conquest of Armenia and Georgia was achieved by Alp Arslan. In Armenia, the title of a kingdom and the spirit of a nation were annihilated. The loss of this important frontier was the news of a day.”<sup>1</sup>

“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” (Revelation 9:15).

The four angels represented four portions or perhaps leaders of the Turkish Empire. “The Euphratean quaternion of angels finds its significance in the same people. Prior to the origin of the Seljuks, the Turks were divided into four great tribes, called Erlat, Jalayr, Kawjin, and Berlas; and after the rise and ascendancy of the Seljuks, they had four principal sultanies, Baghdad, Damascus, Aleppo, and Iconium.”<sup>2</sup>

The third part indicates the whole portion of the old Roman Empire which extended from Egypt into Eastern Europe, wherever the Turks occupied.

The timeframe of the hour, day, month and year has been interpreted as follows: A year of 360 days PLUS a month of 30 days PLUS a day PLUS an hour. Totalling 391 days and an hour, which many Historicist commentators agree is 391 years and 15 days (1/24th of a day-year). This timeframe represents the time from when the Turks were ready to cross the Euphrates River to the fall of Constantinople, which was the great

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<sup>1</sup> Condor (1849), 183.

<sup>2</sup> Hutcheson (1857), 135.



extinguishing of the Eastern Roman Empire and the triumph of Islam in the East.



Figure 111 Dürer's representation of the four angels loosed.

Using the day-year principle, the time is interpreted to be 391 years. The beginning of the time period accorded to the time when the Turks were dealing with the Caliph of Baghdad, and the defeat the last of the Bowides

in Fars. These events took place from 1061 to 1063, while the focus of Turkish conquest was the fall of Constantinople, 29 May 1453, which would be the end date.

If the hour-year principle be admitted to the calculation, then the additional hour being made a year would make the beginning date 1061, by adding one more year to the number 391, that is, 392. In 1061 Toghrul Beg became the sole Turkish ruler, and it was that year that they completed the conquest of Persia (that is, that conquest would now begin to be directed across the other side of Euphrates).

“The chief Toghrul himself dying, it fell to his nephew Alp Arslan, the successor to the office, title, and spirit of his uncle, and ‘with his name, next after that of the Caliph, similarly pronounced in the public prayers of the Moslems,’ to execute the project. Bearing in the very name of Alp Arslan, ‘the Valiant Lion,’ both his own character and that of his army, ... ‘he passed the Euphrates,’ 1063 AD, ‘at the head of the Turkish cavalry:’ and the loss of the kingdom and frontier of Armenia, 1065 AD, ‘was the news of a day.’ — But mightier change seemed portended by the then glaring comet in the heavens.”<sup>1</sup>

“The victorious career of Alp Arslan himself against Greek Christendom was indeed cut short by assassination. But it was followed up under Malek Shah, the greater son of a great father: him of whose empire we read that it extended, in its final amplitude, from the Chinese frontier, west and south, as far as the neighbourhood of Constantinople, the holy city of Jerusalem, (now just taken from the Fatimites,) and the spicy groves of Arabia Felix.”<sup>2</sup>

And Suleiman “continued to make it subservient to the propagation of the Mahometan faith. Throughout the whole extent of the new kingdom, from the Euphrates to Constantinople, mosques were built, the laws of the Koran established, the mission of Mahomet preached, Turkish manners and language made to prevail in the cities, and Turkmen camps scattered over the mountains and plains.”<sup>3</sup>

“The Turks moved westwards from Baghdad in 1057 AD, and Alp Arslan led the Turkish Cavalry across Euphrates in 1062 AD. In 1453, that is 391 years later, Constantinople fell to the Turks. This revelation to John was wonderfully accurate indeed! How fortunate we are to be able to take the history book in the one hand and the Bible in the other, and to see how

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<sup>1</sup> Elliott (1862), vol. 1, 498.

<sup>2</sup> Elliott (1862), vol. 1, 499.

<sup>3</sup> Elliott (1862), vol. 1, 500.

wonderfully the former confirms the latter to the minutest detail! This is also a more sure guarantee to us that that which is yet to come to pass, shall be fulfilled to the very letter, and at the appointed time.”<sup>1</sup>



Figure 112 A Turkish warrior.

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<sup>1</sup> Neser (1974), 136.

“And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.” (Revelation 9:16).

The numbers of the Turks were said by some to be two hundred million. Gibbon wrote that “myriads” of horses were all across the frontiers. The result was the eventual overrunning of the Eastern Roman Empire.

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.” (Revelation 9:17).

These colours of fire (red), jacinth (blue) and brimstone (yellow) were distinguished in Turkish uniforms during that period. Also, the use of gunpowder would be indicated by the brimstone, and the resulting smoke would issue out of their mouths, including out of the canons.

“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.” (Revelation 9:18).

It was by the use of fire, smoke and brimstone or sulphur (the chief ingredient of gunpowder) that the guns of the Turkish army would make its great impact. The previously impervious walls of the city of Constantinople could now withstand the cannon fire. The men of the city would have never seen such power.

“For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.” (Revelation 9:19).

This describes the cannons of the Turks, and how they belched out fire. They were used in the bombarding of the walls of Constantinople. The Turks hired a founder to build a set of massive cannons, which succeeded in breaching the walls of the city.

The tails could also be representative of the horsetails the Turks put on standards and worn from hats, denoting one's authority and ranks. The more tails, the higher the rank.



Figure 113 The fall of Constantinople.

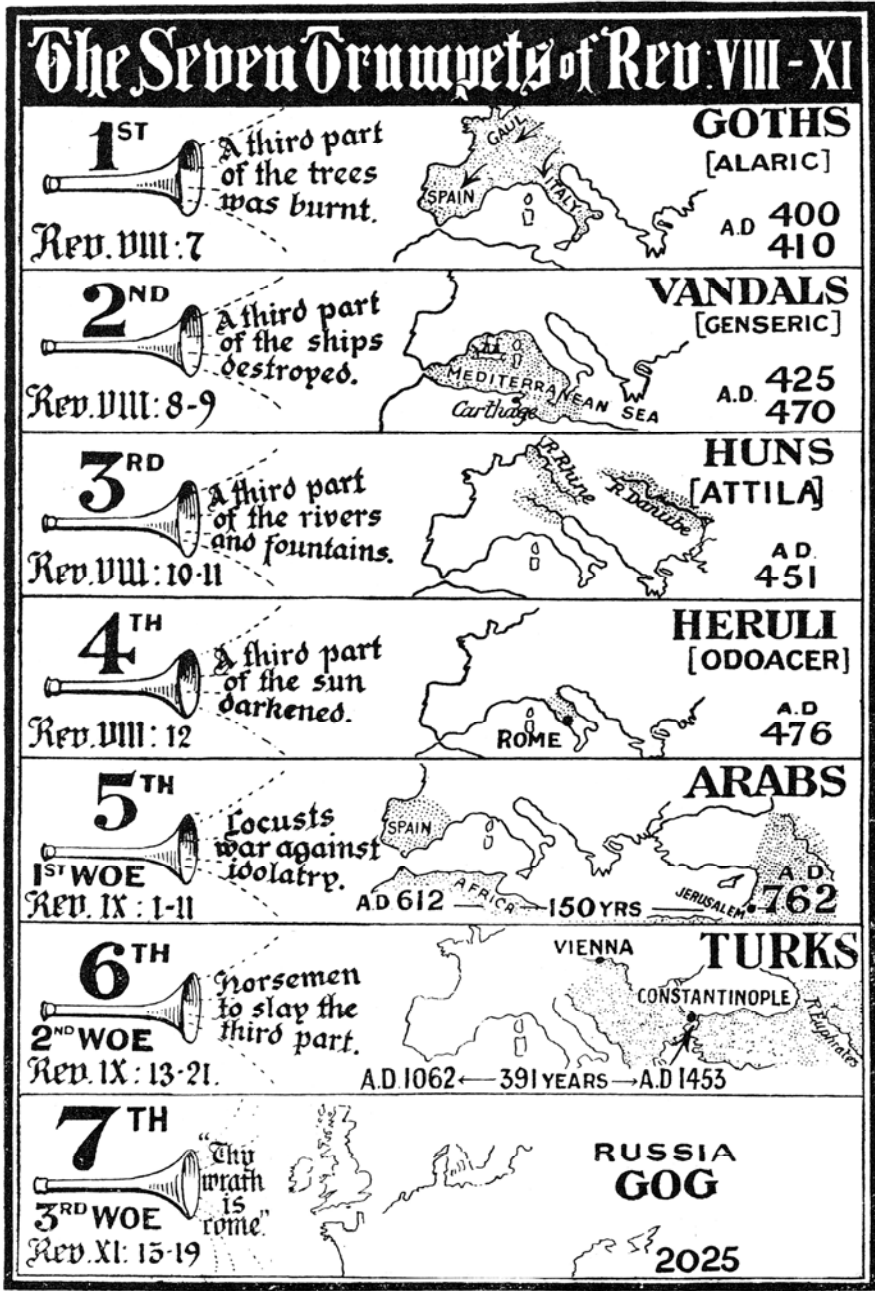


Figure 114 The seven trumpets.



“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:20, 21).

The Byzantine Church suffered under the Turks, but continued with their errors of the martyr cult and icon worship, and did not repent. Similarly, in the West, the Catholics, while being alarmed at the threat of the Turks, and having fought crusades against them, did not repent of their idolatry. There was opportunity for Roman Catholics to repent because Christians, such as the Waldenses, were witnesses to them.

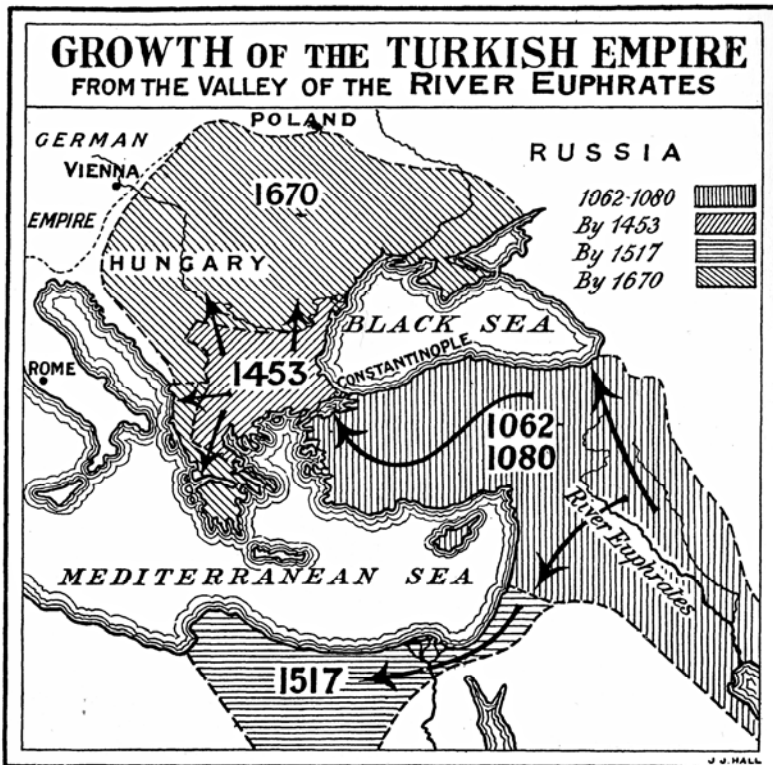


Figure 115 The Turkish expansion.

“The emblematical predictions following the four first trumpets, principally related to the gradual, but complete subversion of the Roman empire, in the western part of the world; though this was connected with multiplied calamities in the eastern provinces, which are also implied. Constantine the

Great built Constantinople, and made it his residence, and the metropolis of the empire; and, by a concurrence of circumstances some time after his death, that vast fabric, the Roman empire, was divided into two arts, governed by two distinct successions of emperors but the Western and Eastern empires, when thus separated, were not wholly unconnected: so that the ruin of the Western empire was attended by great convulsions in the Eastern; and the subsequent subversion of the latter occasioned manifold evils in the countries, which had constituted the former. As therefore the events, which related to the two divisions of the empire, were thus involved with one another, it was proper that the predictions of them should be so likewise: yet the residue of the [eighth] chapter primarily predicts the subversion of the Western, and the next chapter that of the Eastern empire.”<sup>1</sup>

## The trumpets in the final seven year Great Tribulation

The proper Futurist view declares that the seven trumpets overlap timewise with the seals and the seven vials overlap timewise with the trumpets, so the seals, trumpets and vials happen in the seven year Great Tribulation. This indicates that the judgments of God pronounced upon the Earth become greater in intensity as Christ’s return with the translated saints draws closer. “Behold, the Lord cometh with ten thousands of his saints” (Jude 14b).

The first trumpet occurs sometime near the end of the fifth seal since this seal shows “the souls of them that were slain for the word of God, and for the testimony which they held” (Revelation 6:9b). Revelation 6:10 declares that “they cried with a loud voice”. These souls cry out for justice and this corresponds with the prayers of the saints (covered in Revelation 8:3–6) triggering the seven trumpet judgments to be manifested upon the Earth. The trumpets therefore must begin somewhere midway in the Great Tribulation.

Even though the cataclysmic events described in the trumpet judgments do affect the whole Earth, it is important to see that they have a direct bearing upon the final Roman beast kingdom and events associated with this. Thus, the first trumpet is not heralding a destruction of a third of trees and all grass upon the whole planet Earth but upon the ground of earth affecting the final Antichrist’s reign. This is similar to understanding that the Antichrist’s kingdom is not global (although it will have global ramifications) but is confined to the European area of the future.

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<sup>1</sup> Scott (1791), Revelation 8:7.



## The first trumpet judgment against the environment

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.” (Revelation 8:7).

When God rained “a very grievous hail” upon Egypt (see Exodus 9:18), it was to declare that God’s people were not to be treated badly. “The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.” (Psalm 18:13). In this first trumpet, there is the express declaration for the final Roman Antichrist kingdom that by touching God’s people, the Antichrist is to be destroyed. The “hail and fire mingled with blood” will seem to be a terrible phenomenon of change in the weather system, causing immense ecological destruction, and thus increasing the famine. The “third part of trees” indicates that not all trees will be affected, yet all the grass will be consumed.

## The second trumpet judgment against the sea

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Revelation 8:8, 9).

The “great mountain burning with fire” will be an enormous asteroid or meteor as it burns in the atmosphere. This will strike the sea, most likely close to the Roman Antichrist’s kingdom, and will affect this sea drastically with pollutants, so that there is enormous loss of life. A portion of the Earth will be affected by this disaster, and it will cause the Antichrist’s naval and seaworthy capability to be diminished. The prophecy implies that the sea will then not be able to sustain a viable fishing industry.

## The third trumpet judgment as future warfare

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Revelation 8:10, 11).

This third trumpet judgment affects the drinking water of the third part of the rivers and fountains. The burning of the great star falling will be seen across northern parts of the Earth, lighting up like a lamp. The designation that this star came from heaven could mean that it comes from the upper levels of the Earth's firmament and that it will be a man-made object, such as a space station or some sort of "star wars" weapon used against the Antichrist. Certainly, this latter possibility would give grounds for the Antichrist becoming much more warlike and vicious against his enemies in the second half of the Tribulation. Also, the "star" is called the name of Wormwood, which is a common practice done by men with respect to things they have made. Wormwood is a bitter herb that in small amounts can be used as a medicine, though this prophecy emphasises its bitter quality. As a weapon, the purpose of the Wormwood star would be to act as a biological agent to poison the waters and make them bitter and undrinkable.

## The fourth trumpet judgment against the natural light sources

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (Revelation 8:12).

The third part once again signifies the part relating specifically to the final Roman Antichrist's kingdom. The fourth trumpet judgment strikes the natural light sources, showing the power of God to turn out the light naturally and spiritually. Just as there was a sign from God with darkness against Egypt but light in Goshen (see Exodus 10:22, 23), it is likely that this will be the same type of scenario in the final Roman Antichrist's kingdom. This will signify to people that the new Antichrist religion has no power when compared to that of the Gospel.

## The warning of the woes

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:13).

The last three trumpets are woes because they are more severe in their repercussions and more widespread in terms of their influence over the whole Earth to affect "the inhabitants of the earth". The focus of judgment

remains on the Roman beast system, especially in the Great Tribulation for the Futurist view.

## The fifth trumpet judgment as a tormenting plague

“AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.” (Revelation 9:1, 2).

The bottomless pit is a spiritual prison where the worst of fallen angels are kept. This is the same place where Satan will be kept for a thousand years (see Revelation 20:1, 2). The star or angel from Heaven is most likely the same one that has the key to this prison in Revelation 20.

“And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.” (Revelation 9:3–5).

These locusts or devouring devils will be given specific power by their devilish chief to torment unrepentant men both physically (like the sting of a scorpion) and mentally (anguish to seek death). The phrase “death shall flee them” seems to indicate that the plague puts men into an incapacitating state where they are powerless to even take their own lives. Certainly, this will be a spiritual condition as well. There may be many ways that this may be accomplished but it is sufficient to say that the policies and abilities of the medical profession will not be able to cure this plague, which is determined to last for five months.

As the following verses indicate, there is likely to be a physical manifestation of this spiritual army, most likely in the form of a new warfare against the nations and as a result of the Antichrist’s fierce strikeback (“he striketh a man”) after his kingdom suffers from the Wormwood weapon. Perhaps the Roman Antichrist launches his own biological plague, which has spiritual powers behind it (the Bible is clear that much sickness and disease has devilish backing, such as shown in Acts 10:38). Although the Antichrist could use nuclear warfare (as known by his thermonuclear destruction of

Rome in Revelation 18), in this instance he will choose to use biological weapons. No doubt his decision is to inflict widespread destruction in a short amount of time without suffering a counterattack of nuclear destruction. It is likely that if the Wormwood star is a biological weapon, then like retaliation by the Antichrist will be seen by at least some as “just” retaliation.

“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.” (Revelation 9:6–10).

The biological weaponry of the locusts seems to be in the form of drone warfare. This will be the retaliatory weapon that the Antichrist uses in the second half of the Great Tribulation. The likeness to drones is seen in the following:

- (1) They are “locusts”, which means they will be able to fly by their own capability.
- (2) They are “prepared unto battle”, which means that time will be spent to prepare the biological and explosive components.
- (3) They have “faces” with various characteristics, which means they will have insignias.
- (4) They have “breastplates”, which means they will be armoured.
- (5) They have “wings”, which means they will have directional flight capability.
- (6) They have “the sound of chariots of many horses running to battle”, which means they will be very loud (as is witnessed with today’s drones).
- (7) They have “stings in their tails”, which means that poison will be released from their tail end.
- (8) They can “hurt men five months”, which means that the agent the drones release will be biological, languishing and painful in nature.

“And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. One woe is past; *and*, behold, there come two woes more hereafter.” (Revelation 9:11, 12).

The spiritual principality Abaddon will give devilish wisdom to the developers of the locust weaponry, thus backing the final Roman Antichrist's warfare capability.

## The sixth trumpet judgment as widespread modern warfare

**Revelation 9:13–15.** These verses describe the release of four angels in the river Euphrates area. The sixth trumpet judgment thus heralds the release of warrior angels to guide a massive army, most likely triggered by the Antichrist's activities in the region. The Euphrates River is the longest in Western Asia, going through Turkey, Syria and Iraq. The army will wage war for “an hour, and a day, and a month, and a year”, which will result in massive casualties, represented by the phrase “to slay the third part of men”.

“And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.” (Revelation 9:16).

Such an army size of 200 million can be taken literally for two main reasons. Firstly, Earth's population in certain areas has been increasing enormously, and secondly, there are nations, such as China, that have huge military budgets and capability. It is to be expected that in the future China especially will see itself as the major world power and attempt global domination. Quite possibly, it will reach an alliance or stalemate with the Antichrist kingdom and his purposes.

From Bible prophecy interpretation, and by viewing the areas involved here, it indicates that both the United States and Russia will be taken out of the way as powers. Certainly, the Scriptures indicated that Russia will lead (prior to the Great Tribulation) an Islamic confederacy of nations against Israel and will be supernaturally destroyed (see Ezekiel 38 and 39). The Scriptures do not really speak as to the demise of the United States but there are no indications that this nation will be prominent at the time the final Roman Antichrist rises in Europe. Reasons for this are that the United States would already be weak when Gog's Russia is invading many countries, and secondly, the large Christian component of the United States will be raptured at the start of the Great Tribulation.

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.” (Revelation 9:17).

This verse described the armoured vehicles used by this army. Explosives will be used as the predominant means of destruction.

“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.” (Revelation 9:18, 19).

Enormous casualties from the firepower will be the result. The capability will be varied, meaning that they will be able to inflict harm (“they do hurt”) and death through a variety of means.

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:20, 21).

The men of the day will be hardened. Those not killed (those surviving the period of the war) will not repent of their false religion and associated sins. If anything, those in the Antichrist kingdom will become even more religious in seeking alliance with devils through sorceries. “THIS know also, that in the last days perilous times shall come. ... Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:1, 5).

## The Symbolic Word view of the trumpets

Trumpets herald war (see Numbers 10:9 and 1 Corinthians 14:8), and the gathering (see 1 Thessalonians 4:16) and calling of the people of God. “Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.” (Numbers 10:2). They also signify God’s manifested victory, such as the fall of Jericho’s walls, through faith in God (see Hebrews 11:30). “So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.” (Joshua 6:20).

If it be taken that the seals in the Symbolic Word view represent the unveiling of the antichristian plan against the pure Word of God, specifically the King James Bible, then the trumpets show various manifestations of errors which caused ideological suffering on false Christianity. These were subsequent to the antichristian invasion of the false word but prior to the final victory of God over all the schemes of the enemy. These episodes in history represent God's rallying of violent spiritual warfare against the spirit of antichrist's false words as had been accepted by deceived "Christians".

Smith Wigglesworth preached about this issue, "These are last days. What will be the strongest confirmation for me to bring to you of the last days?"

He continued, "In this great fact Satan has a great part to play. It is on this factor in these last years that some of us have been brought to great grief at the first opening of the door with brazen fact to carnality forces. And we heard the word come rushing, through all over, 'new theology' that damnable, devilish, evil power that lived in some of these disobedient children, which in these last days opened the door to the next thing.

"As soon as this was noised abroad everywhere, 'new theology,' everybody began to say, 'What is new theology?' Why, new theology is exactly on the same plane as being changed from monkeys to men. What does it mean? I want to make a clear sweep of that thing this morning. There is not a man can think on those lines only on Atheism. Every person that touches a thing like that is an atheist behind all he has to say.

"New theology was born in infidelity. It is atheism, and it opened the door for Russellism, which is full of false prophecy. ..."

He then mentioned the false date setting of the Watchtower Society, "But what does false prophecy do? *False prophecy always makes a way out.* The moment it did not come to pass they said they were mistaken in dates. What is the devil? If it had been a true prophecy He would have come. And the Word of God says if any prophecy does not come true that prophet has to prophesy no more.

"But those people were deluded by the spirit of this world and the devil, which is the spirit of this world, and instantly allowed themselves to be gripped again, ... and their prophecy is still a cursed, evil prophecy. Still they go on.

“The spirit of this age is to get you to believe a lie. If you believe a lie, you cannot believe the truth. When once you are seasoned with a lie against the Word of God, He sends you strong delusion that you shall believe a lie. Who does? God does. God is gracious over His Word. His Word is from everlasting. His Word is true.

“When we see these things which are coming to pass, what do we know? We know the time is at hand. The fig tree is budding for these false prophecies and these positions.

“Now you see, they never stop at that. They go on to say Christ never has risen. Of course if you believe a lie, if ever you turn the Word of God to some other place, you can never believe the truth after that.

“Then the last days opened the door for that false demon power which is in the world rampant everywhere, putting up the most marvellous buildings — Christian Science, which is devilish, hellish and deceivable.”

Later he said, “This is the last days. You go out in the world and there is no difficulty. What are you going to do now? Is this a face? Is this true? Aren’t people today almost afraid of sending their sons to the colleges because they come out more devils than they went in? Isn’t atheism right in the seat of almost all these colleges? Then what have you to do? How shall you possess your soul in peace? How shall you preserve your children? How shall you help them? You say they have to go because you want to come out with certain letters to their names. You want them to progress in knowledge, but how shall you save your children?

*“Nothing but the Word can save them.”<sup>1</sup>*

## The false prophetic trumpet

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.” (Revelation 8:7).

In the early 19th century there was a great interest in Bible prophecy. However, not only was there a conflict of ideas among Christians, there was also the rise of new false religions. One well known example is the prophetic

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<sup>1</sup> Liardon (1998), 253–256. “Preparation for the Second Coming of the Lord Part 1”, 11 August 1927 at Angelus Temple, USA.



and strange ideas being promoted by Joseph Smith, whose belief system is symbolised by a false angel blowing a trumpet (the Mormon symbol).

The destructive hail on the trees and grass indicate that as Christians began to abandon the certainty of the King James Bible, there was a beginning of the burning of what was wrong. “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.” (John 15:6).

Trees represent the teachers and their teaching (branches and leaves) in the Church that pertain to the Bible and how it came to be present upon the Earth. “He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.” (Luke 13:6). Not all, but a third, are destroyed because the Church throughout the 19th century was not fully taken over by the modern versions.

Various false ideas being promoted included an attack on the doctrine of the Trinity, the rise of the Romanising Oxford Movement, and the rise of false Scriptures, such as Joseph Smith’s Book of Mormon, which Joseph Smith claimed to have found written on golden plates, and to have translated into English. Interestingly, the Mormons have their headquarters located in a desert place, Salt Lake City, which lacked grass and trees.

In general, the burnt grass could indicate the local, ordinary Christian, and how the trickle down effect of “going to the Greek” and such nonsense infected them to the grassroots level.

## The great mountain

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Revelation 8:8, 9).

The rise of false doctrines and the impact of false prophecy on Christianity has been evident. As people have taken heed of these things, they have been led astray, because of their adherence to errors.

One example is that of William Miller, who claimed that the Second Advent, the return of Christ, was to occur in 1844. He made up charts, showing, among other things, angels blowing trumpets. When Miller and his followers proclaimed the end of the world was at hand, thousands

believed him, and when this did not occur, it became known as the Great Disappointment.

The sea represents wicked people (see Isaiah 57:20), so bad witness of the Millerites had a direct bearing on discouraging people, encompassing “the third part of the creatures which were in the sea”, which are the creatures (evil spirits) keeping people blinded to the glorious gospel of Christ. Also, “the third part of the ships were destroyed”, which means the many false salvation methods or ships of safety (such as trusting in works or false gods), were exposed.

The bizarre teachings of false prophets can be discerned in the effects on people in general, and Christianity in particular. For example, Ellen G. White claimed to have visions, and her writings have been upheld as virtually equivalent to “Scripture” by the Seventh Day Adventists. These teachings have spread all over the world, with legalistic food laws and other strange teachings.

The “third part” indicates that while this had some effect, there were still two thirds of people unaffected by these doctrines. This trumpet, like the others, came because of compromise of the Scriptures and sound doctrines, and is a warning to all who would side with the modern version filthiness because the backing for such versions is to suffer a severe blow.

## The burning lamp

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Revelation 8:10, 11).

Fresh water is living water, which signifies life for the trees (teachers and doctrine). “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” (Psalm 1:3).

The third trumpet judgment came against the water that has been given to the “trees” or teachers. This is because Protestants were accepting false doctrines, such as that God did not perfectly preserve His words throughout history or God has not superintended His Word through the translation process into English or that the King James Bible was erroneous. This false

teaching must stop since God wants His people to learn of the fresh water of God's pure words, which can cleanse the Church of filthiness in doctrines and other unclean teachings. "That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26).

The purest water of the Word must be the King James Bible, "Doth a fountain send forth at the same place sweet *water* and bitter?" (James 3:11). Wormwood is a herb that is bitter. In this trumpet the "great star from heaven, burning as it were a lamp" is the lamp of a false message.

One example of a burning lamp was the Watchtower Society (Jehovah's Witnesses) was founded by Charles Taze Russell, giving rise to the name, Russellites. Although claiming to use the Bible, they also rely heavily upon the writings of Russell (who "ministered" from 1870 to 1916).

This "burning lamp" (i.e. watchtower, which is a lighthouse), shone a false message that has aggressively brought many thousands into a false, anti-Trinitarian religion. They also brought out a new and perverted translation of the Scriptures (New World Translation).

Many times they have predicted the end of the world when the specially chosen "144,000" will be saved. Every time they have set a date, the end has not come.

Further, they have misused the King James Bible name for God, JEHOVAH, making that word of some evil reputation in the world. Yet, the irony is that their own guide book, *Reasoning from the Scriptures*, indicates the idea that the name "Yahweh" is correct.

"To the extent of one third, the rivers and fountains of religious instruction are made bitter by a Rationalistic and Ritualistic teaching, and produce their fatal effects on the minds of men."<sup>1</sup>

## The dimming by false signs

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (Revelation 8:12).

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<sup>1</sup> Gillingham (1869), 54.

The fourth trumpet judgment signifies what happened when the light of God's pure words were rejected. There have been certain scholars among the modern versionists who have stubbornly refused to acknowledge the historical evidence that the Almighty has preserved His words, even through the translation process. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Psalm 119:130). When the entrance of light is rejected, then darkness is the result.

The rise of false sciences like evolution, psychiatry, race theory and the like were especially troubling, since they were to some degree accepted by Christians. "The principles of a ceremonial and semi-infidel theology, darken" many compromised Christians, "and also the minds of the teachers and rulers of those systems."<sup>1</sup>

Furthermore, there was a false movement, which formed a counterfeit of Pentecostalism called Christian Science. This movement had the false prophetess Mary Baker Eddy reinterpreting the Bible. By this, she taught that God was not a person, but a force, that Jesus did not die, and that sin, death and evil do not exist.

This trumpet contains a curse on the sun, moon and stars, which probably corresponds to the general activities of Spiritualism and Spiritism, which turned people from the Christian message to occultic phenomena. The messages from devils then became itself a whole field of belief.

## The woes of the inhabitants holding to earthly wisdom

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:13).

The last three trumpets are called "woes" because severe judgments are pronounced upon the "inhabitants of the earth", that is, in the secular sphere also. These inhabitants have decided to rely upon the earthly devilish wisdom rather than the wisdom of God, so they have put themselves into grave danger. "This wisdom descendeth not from above, but *is* earthly, sensual, devilish." (James 3:15).

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<sup>1</sup> Gillingham (1869), 54, 55.

True believers are commanded to look upward not downward toward the Earth and its wisdom held to by unspiritual men and deceived modernist scholars. “Set your affection on things above, not on things on the earth.” (Colossians 3:2). The pure Word of God is a lamp come from Heaven, so the righteous must understand that the perfect gift has been transferred and is settled for them. “Every good gift and every perfect gift is from above [that is, from Heaven], and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” (James 1:17).

## The torment of the locusts

**Revelation 9:1–12.** The fifth trumpet describes the spiritual judgment on inhabitants in terms of the locusts invading those holding to earthly wisdom. Locusts signify destruction against prosperity and a corruption of fruit. The locusts of this trumpet are the devourers of those who have stolen from God (compare with Malachi 3:8–11), specifically in stolen seeds of God’s words that He has planted into the Earth.

The fifth trumpet describes the swarm of spiritism and related ideas. Moreover, movements like Theosophy introduced Eastern ideas into the West. Theosophy and the Thule Society were foundational to the Nazi doctrine. Just as the locusts tormented for five months, so was there a period of war, including with aircraft having the qualities of locusts. This, in turn, was a punishment for England’s move toward modern versions.

Furthermore, Nazism was also influential in the Middle East, and their doctrine has later been manifested through Islamic terrorist organisations.

The ideological attack from Nazism, however, has been the most dangerous, in that German theologians undermined the King James Bible by creating and upholding a different Hebrew text. They also were involved in working with the definitions of New Testament Greek (e.g. Gerhard Kittel). The locusts came from “the bottomless pit”, meaning that they had an origin out of devilish inspiration. The modernist scholars have propagated the doctrines of devils.

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” (Revelation 9:4).

The locusts could not hurt the true “grass of the earth” and “any green thing” (the prosperity and nourishment from pure words and doctrine) because these things were preserved. “If thou put the brethren in

remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” (1 Timothy 4:6).

Finally, “neither any tree” (true Bible scholars and teachers), which were the proper trees left after the first trumpet judgment, were affected by the locust plague. Thus, the locusts did not stop the Pure Cambridge Edition which was being published in Cambridge and London.

“And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” (Revelation 9:5, 6).

The sting of the scorpion represents the sting of sin, as was also seen in the difficulties which came on people after the Second World War. The false version scholars allowed all types of filth to come into churches through propagation of such counterfeit bibles.

In verses 7–11, there is the description of the locusts, which are shown to be instruments of great torture for the false scholars. These scholars have been running to the Hebrew and Greek of the so called originals but their methodology has been completely unbelieving to approach the whole transmission of God’s words throughout history. Thus, the spiritual king of the false Hebrew and Greek scholarship, whose name was Abaddon (or destruction), worked against the compromised Christians. This was a great woe to the scholars and a great warning to any who have followed such scholarship.

“There is now but little restraint on the infidelity of the times, and that little is exercised by the faithful” believers.<sup>1</sup>

## Mysticism plagues spiritual adulterers

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” (Revelation 9:13–15).

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<sup>1</sup> Gillingham (1869), 56.

The sixth trumpet judgment shows that spiritual warfare by the loosing of the angels, which unlocked all the hordes of the devilish attacks that came behind it. “And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.” (Revelation 9:16, 17).

This is a picture of a massive upheaval. Firstly, the Second Vatican Council had concluded in 1965 with massive changes for Romanism, including support for modern versions. Many of the Protestants accepted this. Secondly, the Six-Day War in 1967 was a surprising victory by Israel against Egypt, Jordan and Syria (where the Euphrates runs). Thirdly, and most importantly, there was great social revolution of 1968. “There has never been a year like 1968, and it is unlikely that there will ever be one again ... there occurred a spontaneous combustion of rebellious spirits around the world. ... What was unique about 1968 was that people were rebelling over disparate issues and had in common only that desire to rebel, ideas about how to do it, a sense of alienation from the established order, and a profound distaste for authoritarianism in any form. Where there was communism they rebelled against communism, where there was capitalism they turned against that. The rebels rejected most institutions, political leaders, and political parities.”<sup>1</sup>

The counterculture of the late 1960s was not only the product of Eastern religious influences, but was really an indictment on Christianity. As English-speaking Churches compromised further on modern versions, and with Romanism and with carnality, the sharp increase of darkness in society around them was evident.

Those who deviated from God’s words as the source of truth by attacking it have committed spiritual adultery with Romanism. The horses of war were unleashed against those who have attacked the Word of God and specifically against those (the third part) who have attacked the King James Bible. The fact that out of the mouths of the horses “issued fire and smoke and brimstone” is the result of the wrong words that have come from the modern versions, so that their tongue “setteth on fire the course of nature; and it is set on fire of hell” (James 3:6b).

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<sup>1</sup> Kurlansky (2004), xv.

“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.” (Revelation 9:18, 19).

Now the false words of the modernist version scholars come out to destroy them. The power in the mouth and tails of the horsemen signify the false words and the deceptions respectively that the scholars have reaped. “For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.” (Hosea 8:7).

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:20, 21).

The rise of the New Age Movement was ultimately the punishment on the Christians and the scholars who rejected the perfection of the King James Bible:

- (1) worship of devils, which means that the words of devils have been exalted;
- (2) idolatry of the works of men’s hands, which means that man-made structures, such as seminaries, writings and prestigious awards, have been exalting man as wiser than God;
- (3) murders, which means that people have deserted the Christian faith on the basis of the false scholarship;
- (4) sorceries, which means that devilish inspiration has been relied upon; and
- (5) thefts, which means that the true words of God have been stolen from men’s hearts.

This occurred even though the Pure Cambridge Edition was available.

## Multiple fulfilments of the seven trumpets

PRETERIST: The events of the trumpets describe Roman activities in the First Jewish War.



HISTORICIST: The trumpets are the series of barbarian invasions of Western and Southern Europe, and the rise of Islam, and the Turks.

FUTURIST: The series of natural and military actions against the Antichrist in the final seven year Tribulation.

SYMBOLIC WORD: The various false ideologies rearing up as modernism prevailed in much of the Church.

# THE ANGEL WITH THE BOOK (REVELATION 10)

The angel with a little book, meaning John's revelation, the English Bible, the Book of Revelation being understood in the Tribulation and the knowledge of the exact words of God in the Pure Cambridge Edition.

## The Preterist view of Revelation 10

The angel coming with the little book symbolises the very giving of Revelation itself to the Apostle John, and more particularly, the completion New Testament Canon to the Early Church. The Apostle John in the vision represents himself literally. The earlier part of the history of the Preterist view had already occurred, so John was prepared to now prophesy of the future (to his time) demise of Pagan Rome.

## Introduction to the Historicist view Revelation 10

Some prophecies have been not well understood; nevertheless, as Bishop Hurd argued, there must be a true interpretation which would stand up.<sup>1</sup>

The vision of the angel with the little book falls under the category of the sixth trumpet. The sixth trumpet had predicted the fall of Constantinople to the Turks in 1453, which now turned into an outworking of a series of events.

In 1453, the fall of Constantinople had prompted an influx of Greek copies of the Scriptures into the West, as the Orthodox Christians fled and their treasured Scriptures were taken by various Western scholars.

Other events of importance also occurred at the very same time. The moveable type printing press was being developed in Europe. The English nation lost the last of their holdings in France, ensuring that the English language would dominate England. These, and other factors, worked together leading to the printing of a more accurate Greek New Testament, the Reformation and the bringing of more accurate than Latin translations of Scripture into the common tongues of Europe.

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<sup>1</sup> See Thomas Scott's notes on Revelation 10.



Figure 116 Dürer's illustration of the angel with the little book.



Figure 117 The Reformation.



## The symbol of the angel and the book

“AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth” (Revelation 10:1, 2).

The mighty angel is not Jesus Christ (as some suppose), but a being sent by God. The angel is a symbol and agent of bringing a mighty movement of divine providence in history with regard to the progressive manifestation and revelation for a particular end.

Albert Barnes applied indestructible logic to the matter. He first identified that there must have been a body of knowledge or book kept from man (the Bible in English was made a forbidden book by Roman Catholics). He then recognised that this vision was showing something revealed, which before was not well known, and made accessible something, which before was suppressed, “In other words, this is the proper symbol of a diffusion of knowledge, or of the influence of A BOOK on mankind.”

Next Barnes saw that because it was in the hand of the angel, and would be given to John, implying that something would now be held open and possessed by the Church.

“In regard to the application of this, it is plain that, if it be admitted that it was the design of the author of the vision to refer to the Reformation, no more appropriate emblem could have been chosen. If we were now to endeavour to devise an emblem of the Reformation that would be striking and expressive, we could not well select one which would better represent the great work than that which is here presented.”

Barnes then traced a brief history of the Bible and its effect. The Bible made by Wycliffe, the Bible made by Luther, the “celebrated declaration of Chillingworth, that ‘the Bible is the religion of Protestants.’ If a symbol of this had been designed before it occurred, or if one should be sought for now that would designate the actual nature and influence of the Reformation, nothing better could be selected than that of an angel descending from heaven, with benignant aspect, with a rainbow around his head, and with light beaming all around him, holding forth to mankind a book.”

And so, “one of the great and characteristic features of the Reformation was the fact that the doctrine was promulgated that the Bible was to be freely distributed, and that the people everywhere were to have access to it, and were to form their own opinions of the doctrines which it reveals.”

In the Reformation the Bible was an open book. It was accessible, popular and powerful. The Reformers saw the Bible as authoritative, causing it to be studied in great detail and forming doctrines that would lay the foundation for future generations. “It became the subject of profound study; was diffused abroad; and gave form to all the doctrines that sprang out of the times of the Reformation.”

Barnes stated that “The leading doctrine of the Reformers was, that the Bible is the source of all authority in matters of religion, and, consequently, is to be accessible to all the people. And [because of this] the Bible was the authority appealed to by the Reformers. It became the subject of profound study; was diffused abroad; and gave form to all the doctrines that sprang out of the times of the Reformation.”<sup>1</sup>

This has been identified by many Historicists, “The book in the angel’s hand must be an emblem of some fact. I think that we need be at no loss to understand its meaning when we remember that the Reformation was the work of a book. ... This radiant angel, however, has in his hand a book open, significant of the fact that in God’s providence the Reformation should present the New Testament, on open, to the world.”

“The student of prophecy will conclude that he not only symbolises a movement of vast importance, but that this movement is religious in its nature. ... his standing on sea and land shows that his mission was to the whole world.”<sup>2</sup>

## The angel described

“AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth” (Revelation 10:1, 2).

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<sup>1</sup> Barnes’ notes on Revelation 10.

<sup>2</sup> Johnson (1881), chapter 11.

It must be noted that the entire sequence is progressive. First, the angel is seen coming down from heaven, which might point to the signs in European history, such as Wycliffe, Huss and Jerome of Prague, and the learning which Erasmus now excelled in due to the apprehending of new information from the East.

The cloud could represent the revealing of this previously hidden glory, or the great witness, which was now given of the truth (see Hebrews 12:1).

The rainbow represents the token of God's promise to Noah, as recorded in Genesis 9:13–16, that He would never flood the Earth. In order for this to be true, evil would never overtake the world. This means that when at Babel, God thwarted the trend for men to rebel in unison, by confounding their languages. Only the Scripture really could reverse this trend as the Bible would become accessible to mankind in one tongue (namely English) across the globe.

The sun speaks of the revelation of glory and light and knowledge (see Malachi 4:2, 2 Corinthians 4:6).

The feet as pillars of fire denote firmness, and power to consume enemies who would be against the words of God.

Then, in sequence, the angel places a foot on the sea and upon the earth. The sea represents mankind and the earth the body politic of men. As with all prophecies, the symbolism can be tied to literal facts. In this case, the sea power which arose (e.g. the defeat of the Armada) was the British Empire. And the power of earth became the United States of America.

E. B. Elliott wrote, "Let us now cross the ocean-strait, and mark how in Britain also, that isle of the sea where the Angel was represented as planting his right foot, there was awakened the same joyous persuasion and hope".<sup>1</sup>

It was commonly believed, "Now in England there are a more considerable number of the faithful servants and witnesses than in any kingdom in the world".<sup>2</sup> Britain would be a major source of the Bible until at least the mid-20th century.

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<sup>1</sup> Elliott (1862), *Horæ*, vol. 2, 142.

<sup>2</sup> Downname (1649), 10.

<i>Bible Society</i>	<i>Founded</i>	<i>Production</i>	<i>Yearly Average 1928-1940</i>
Brit. & F. B. S.	1804	520,000,000	11,000,000
American B. S.	1816	300,000,000	7,000,000
Nat. B. S. of Scot.	1861	140,000,000	4,000,000
Hibernian B. S.	1806	8,000,000	100,000
Totals		968,000,000	22,000,000

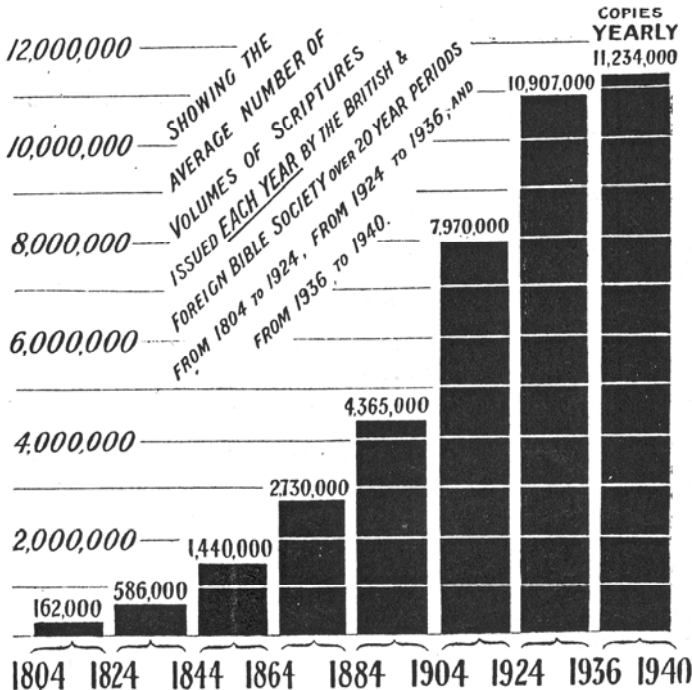


Figure 118 Bible Society statistics to the Second World War.

The United States of America also arose as the major distributor of the Bible, and with the arrival of the internet (predominantly in English), the Scripture could be fully accessed without necessarily having it in printed form.

## The seven thunders

“And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” (Revelation 10:3, 4).



The loud, lion-like sound of the angel seems to be an apt symbol for the English tongue, not only because England and Scotland were symbolised by lions, but because the very nature of the English language, in its pre-eminence and devouring of other tongues, is as a lion.

English is “the world’s favourite language”.<sup>1</sup> It is as if great power has “poured English on to the willing and the unwilling alike”.<sup>2</sup>

A. J. Ferris traced the line of history from the Turks taking Constantinople to the advent of the King James Bible in 1611, showing that this is the focus and purpose of the vision. J. S. Fox likewise pointed to the Bible in English. Robert Caringola wrote a whole chapter describing it as “‘Christ’ Revealed in the ‘Little Book’”, and he specifically mentioned the King James Bible.<sup>3</sup>

Seven thunders then uttered their voices. Thunders represent announcements, just as the announcement of Christ’s death was made with a thunder (see John 12:27–33). The thunders, if placed in sequence, must point to the English Bible, that is, the various Reformation Bibles from Tyndale to the King James Bible, and must indicate the foundations of the British Empire in the 16th century and American colonisation (1607).

Many Historicists attempt to make the seven thunders as Papal attacks on the Protestant doctrine. Tenuous links are drawn between the seven hills of Rome and the fact that the Pope raged against Protestantism. William Kelly attacked E. B. Elliott, saying he “does not even glance at the connection of the seven thunders with Christ. It was too good an opportunity to lose for an allusion to the thunders of the Vatican. ... Mr Elliott wrests these thunders from Him who is the primary figure in the vision, and applies them exclusively to the Pope!”<sup>4</sup>

The thunders were understood by Joseph Mede to take place between the sixth and seventh trumpet.<sup>5</sup> A few Historicists have proposed various European Catholic-Protestant wars as the meaning of the thunders, or perhaps some milestones in British and American history. However, all these explanations never fit the sequence or nature of the events.

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<sup>1</sup> McGrath (2001), 23.

<sup>2</sup> Bragg (2003), 312.

<sup>3</sup> Caringola (1995), chapter 10.

<sup>4</sup> Kelly (1871), 213.

<sup>5</sup> Whiston (1706), 93.

The only explanation which fits in the first instance is that there were seven major English Bibles in the Reformation period: Tyndale's, Matthew's, Coverdale's, the Great, the Geneva, the Bishops' and the King James.

"The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalm 12:6, 7).

The Word of God was pure when it was inspired, because God's truth is itself pure. "Thy word *is* very pure: therefore thy servant loveth it." (Psalm 119:140).

In the Historicist interpretation, the coming of the angel does not represent the original inspiration of the Scripture, nor of a re-inspiration, as though God had not given it the first time. Rather, the angel represents God's providence in a movement of history as was manifested through the Protestant Reformation.

The fact that Psalm 12 speaks of seven purifications in the furnace of earth must prophesy of the state of the Scripture in the Earth, and that very specifically in the Reformation period there are seven times. This is easily demonstrated by counting the seven major Protestant English Bibles, which led to the seventh, the King James Bible. This complies with the position that the King James Bible is a perfect text and translation. Considering that English is now the global language for the end times, it follows that there should be a final, perfect standard Bible for all.

## The oath

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Revelation 10:5–7).

The vision then reveals the angel making a promise concerning time. This was not a reference to time itself, but to the period of time when the words of God should be known in purity. The beginning of the sounding of the seventh angel places the vision of the angel between the sixth and seventh trumpet, and must therefore deal with the time when there was not a full

knowledge of the very purity of God's words, but that they were to be known.

Since the sixth trumpet was the rise of the Turks and the conquest of the Eastern Roman Empire (Byzantine), the seventh must be the coming and fall of Russia, Islam and the ideological smiting of the secular part of the Roman Catholic alliance embodied in the modern Papacy. This would lead to the progress of progress of Protestantism, by the coming of the pure Word of God to the Jews and outpouring of the Spirit. This is the outworking of the Word and Spirit Movement.

The angel now standing on the land and sea points to the outworking of his mission in pointing ahead toward the Scripture itself being prepared for the fulfilment of the mystery of God.



Figure 119 A book in the hand of Redmond Berry.

## The mystery of God

“And he said unto them, Unto you it is given to know the mystery of the kingdom of God” (Mark 4:11a). The mystery of the Kingdom of God is that the seed of the Word of God comes to great fruitfulness. This is the function

of the Word of God in history, that there should be a great harvest in the end.

“And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ (Ephesians 3:9). The mystery is about the calling of Jews and Gentiles into Christ, and to the Church coming into great knowledge (see also Colossians 1:27 and 2:2).

The mystery has been declared to the prophets, meaning that throughout the Old Testament there are references to these great blessings. Peter preached about this, calling it the restitution of all things, “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” (Acts 3:24, 25).

## Taking the little book

“And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” (Revelation 10:8–10).

“Now we must here have recourse to a principle laid down by Elliott, and most successfully employed in the ‘*Horæ Apocalypticæ*,’ that the prophet himself is often a typical man, and, as such, represents the men of God in the particular period to which the vision belongs.”<sup>1</sup>

John, as being typical of the Remnant of the Church, received the pure Word after the mighty angel had come down. The Word of God in its full, final purity came into English in 1611.

The Scripture defines itself as being sweet, “How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!” (Psalm 119:103). The bitterness is describing the pouring out of prophecy with respect to

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<sup>1</sup> Garratt (1861), *Midnight*, 109.

judgment — the word is so much within that it comes out, “Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.” (Jeremiah 20:9).



Figure 120 English-speaking nations sponsor the proliferation of the Scriptures.

## Prophesying again

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11).

This means that there was a first time of prophecy, or evangelistic thrust, which would mean the Early Church. The second outworking would be the

Reformation. Thus, the Reformation advance was an “again”, and that this should outwork yet still more and more.

But even more importantly, in the context of the vision itself, the first working was the angel in the Reformation, and so the last end, or “again” would be the great evangelisation of the nations, the latter days glory of the Church, the end time worldwide outreach.

The last end will be the Word of God coming to the Jews, and to the world in power. This will be the great Restitution of the Church prior to the return of Christ for His saints to translate them from the Earth.



Figure 121 The secret of England's greatness.

## The Futurist view of Revelation 10

The spiritual events of this chapter precede the measurement of the temple (the Church) in Revelation 11:1, 2 where the breadth of the Church is calculated during the second half of the Great Tribulation. Also, the two witnesses of Revelation 11:3, 4, being Enoch and Elijah, will counteract the Antichrist religion from Jerusalem during this time. Thus, Revelation 10 is preparatory for these important events that ultimately impact on mankind's final response to the return of Christ to establish His Millennial Kingdom on the Earth.

“AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and

he set his right foot upon the sea, and *his* left *foot* on the earth” (Revelation 10:1, 2).

Some have falsely ascribed this “mighty angel” as being Christ, or the “little book” as equivalent to the seven-sealed book of Revelation chapter five. However, Christ, being the Son of God, can never be an angel, and the little book should be seen in prophetic sequence as being subsequent to the opening of the seals.

Symbolically, the rainbow signifies hope (see Genesis 9:13–16), the sun signifies God’s light (see Psalm 84:11), and pillars of fire signify God’s purging power (see Psalm 50:3). The mighty angel will come in the Great Tribulation to give a particular message of hope, light and holiness to be spoken by the prophet to the Church at the end of the world.

The “little book” is a particular, prophetic message to those in this time period, hence the reason why the angel says later that John must continue to prophesy: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11). Thus, in the Futurist sense the little book is part of the counsel of God, not its fulness.

“And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.” (Revelation 10:3).

The message that the angel will deliver is with great authority (like the lion) and able to be heard above other messages (through the sound of the seven thunders). “The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.” (1 Samuel 2:10). The thunders have “voices”, indicating that there are aspects of this authoritative message that, when combined, give the full prophetic revelation of this time.

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” (Revelation 10:4).

The message of the seven thunders is only for the Church in the Great Tribulation and so was not able to be written down but had to be sealed up until the appropriate time. Like the prophecy in Daniel 12:4, there had to be a seal placed until everything had been put into place. This shows that God wants revelation to be specifically revealed in a progression and to His

people in particular. “The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.” (Deuteronomy 29:29).

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” (Revelation 10:5, 6).

The angel stood upon the instability of the wicked (the sea) and the corruption of worldly kingdoms (the earth), showing that the message of the little book will transcend all the dictates of the world. His declaration is that his message came from the Creator who has made all things and is ultimately in control of all events, including time itself. The message declared that the time of sin and sinful man was finished or “no longer”, which meant that once the fulfilment of the events in the Great Tribulation come to pass, then sin will have no more reign. “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Romans 5:21).

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Revelation 10:7).

The message of the little book will sound during the seventh trumpet judgment. At this time the mystery of God, being how God has outworked His plan through history, will be finished and well known. It will be declared to “the prophets”, specifically the two witnesses at Jerusalem. They will then declare to all that the end of this present, fallen world is come, and all its kingdoms will be consumed by the end of the Great Tribulation. This will stir the final Roman Antichrist into rage against them and what they stand for, which is true Christianity.

“And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.” (Revelation 10:8).

The purpose of angels is not to prophesy to the masses. They deliver specific messages to the servants of God, which then have the privilege to preach, teach and prophesy in line with the Word of God. God instructed the prophet John to take the little book because it had a prophetic message that had to be given by the man of God.



“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” (Revelation 10:9, 10).

When John took the little book, he ate it, indicating the spiritual nature of the book. “It is written, That man shall not live by bread alone, but by every word of God.” (Matthew 4:4b). To the Christian believer the Word of God is always sweet: “How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!” (Psalm 119:103). The words of God have a quality that cannot be excelled and the believer uses them as life’s profession.

However, the content of the little book had a bitterness that showed how serious the consequences of sin and rebellion truly are. The message that the time of the end had come and time was “no longer” meant that many would be perishing in the fires of Hell. This, of course, is not the will of God but He has left this eternal decision in the hands of men. God will never force anyone to receive Christ as Saviour. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9).

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11).

Since the believers in the Great Tribulation, and particularly the two witnesses, would know that they are in the Great Tribulation, they would therefore know what John wrote in the Book of Revelation, which would be available to them.

They would also have an understanding of past fulfilments. That is, that the component of the seven thunders and the revealing of the concerted preaching in the Great Tribulation is built out of past fulfilments, and on the basis of what is being pointed to in Scripture prophecy.

Not only would they be aware of the timeframes, but also the whole reason and nature of their current circumstances. Therefore, the final prophesying of John is by the Tribulation preachers being able to speak out the words of Revelation, and to identify that God is concluding the matter of sin before

the whole world, and would show that God is ready to finalise the reign of sin.

Once Christ returns, man will bow the knee to His reign. “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (Romans 14:11).

## The Symbolic Word view of Revelation 10

The Symbolic Word view focuses in particularly on what the Historicist view lays out.



Figure 122 The English Bible.

It is known that the King James Bible has itself come through a process of seven important editions, beginning with the 1611 Edition and finishing with the Pure Cambridge Edition. (The seven purification editions are the First 1611, Second 1611, 1613, 1629, 1638, 1769 and the Pure Cambridge Edition.) This process eliminated typographical errors, standardised the spelling and completed other editorial regularisation, which resulted in the exact presentation of the Pure Cambridge Edition. Furthermore, by rigorous checking and examination, a digital electronic file of Pure Cambridge Edition now exists,<sup>1</sup> which is free from any typographical error or variation whatsoever and is available across the globe via the internet.

The angel was instructed not to write these things because like the seven times of purification in Psalm 12, it would not be considered Scripture to record “mistakes” or “impurities”, but only the pure would be guaranteed the power to endure. It would be this that has the power to evangelise the world.

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<sup>1</sup> See [www.bibleprotector.com](http://www.bibleprotector.com) by Matthew Verschuur.

This doctrine was only finally understood after the year 2000, and, therefore, receiving the Pure Cambridge Edition and the consequential preaching of it with proper knowledge can occur. The revelation of the mystery should be witnessed and expounded by teachings on this subject. The knowledge of the exactness of the King James Bible in the Pure Cambridge Edition has been a revelation to the Church in preparation for the years ahead, especially in relation to the Restitution period.

It may be supposed that this chapter of Revelation describes those who understand about the Pure Cambridge Edition, and the message that has been specifically given as to the significance of these things and their relation to Bible prophecy.

## Multiple fulfilments of the angel with the book

PRETERIST: John receiving the Revelation and the New Testament Canon.

HISTORICIST: The Reformation Bible, particularly, the King James Version.

FUTURIST: The prophesying during the Tribulation and its basis on the Book of Revelation itself, and its past fulfilments.

SYMBOLIC WORD: The Pure Cambridge Edition being proclaimed and the Church Restitution.

# THE TWO WITNESSES (REVELATION 11:1–14)

The two witnesses being the witness of the Jewish and Gentile Christians to the first century Jews, the two Testaments, the return of Enoch and Elijah in the Tribulation and the witness of truth in the King James Bible Only and Word of Faith movements.

## The Preterist view of the two witnesses

**T**HE measuring of the temple is applied literally by Preterists, who think that Revelation 11 is speaking of the Romans occupying first the outer court of the temple, before actually destroying the temple at Jerusalem.<sup>1</sup> However, in the spiritual sense, the Early Church was known to meet at that location (see Acts 2:46, 3:1ff, 5:20ff, 21:26ff).

The teachings of Jesus Christ as furthered by His disciples was ample warning of the troubles to come upon the Jews. Furthermore, a lengthy curse prophecy in Deuteronomy 28 by Moses specifically warned and witnessed against the Jews, prophesying of the Romans, as well as the warning taught by the Early Church based on the Olivet Discourse.

The two witnesses therefore were the Jewish Christian Church at Jerusalem, and the Gentile Christian Church, which came into focus in Rome by the work of the Apostle Paul. These two witnesses, the Jewish and the Gentile Christians, agreed upon the teachings of Moses and by Christ of the coming fall of Jerusalem.

## Resolving the Historicist view of the two witnesses

In the past, the two witnesses of Revelation 11 had excited much inquiry into their nature among Historicist authors. This came to be an area where a wide variety of views existed. Some took the view that two actual persons were meant, as do the Futurists. Some took the view that the number two represented a small body of faithful Christians. Others thought that perhaps the Jewish and Gentile churches were meant. Others thought that two of the seven churches of Revelation applied to a certain period of history. Others thought perhaps they were Eastern and Western Christianity. Others yet suggested two parties of Christians, such as the Waldenses and the Albigenses.

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<sup>1</sup> Bruce on Revelation 11.

“Others who regard the testimony make it rather the written word, and discover the number two also in the Old and New Testaments. Brightman is one of the earliest who took this view; though he included in it the body of Protestant Christians, as being the preachers and proclaimers of the testimony contained in them. Vitranga inclines to unite in like manner the two Testaments, or covenants, with the testimony of the Waldenses; and considers the reed also, with which the temple and altar were measured, to be the rule of the Law and Gospel. Mr Frere and Mr Irving have in our own times considered it to be the two Testaments or covenants only, as contained in the Scriptures.”<sup>1</sup> George Croly, Uriah Smith and B. W. Johnson also took this view, among others, to which also the two authors of this current book gladly affix their names.

The resolution of the issue must be through the adoption of the view of multiple fulfilments. That is, that the Jewish Christian martyrs and Gentile Churches should be meant, that the two Testaments should be meant, and that Elijah and Enoch should be meant. Other suggested interpretations also bear weight, but in all this, there is a primary Historicist meaning: the Old and New Testaments, especially (as a secondary application) in the hands of believers, which might themselves be divided into the Pre-Reformation (and Eastern) contingent, and the Protestant contingent.

The perceived lack of agreement on these kinds of issues has been foolishly used as a pretext to dismiss the Historicist view. This is effectively the conclusion given by Dean Alford, that, “No solution has ever been given of this portion of the prophecy.”<sup>2</sup>

The correct Historicist view is that the two witnesses are the Old and New Testaments as was already witnessed long ago by Bede, and many others since.<sup>3</sup> “Brightman on the Revelations, 1616, should not, however, be passed over without commendation, for it contains much that may even now be perused with advantage, and is the first work we have met with which gives the true interpretation of the two witnesses. Rev. xi. 3. ‘We do gather and judge that these two prophets are the Holy Scriptures.’ ‘Now they are two, to answer to the two Testaments, Old and New.’ (p. 462). Which interpretation Schmidt also gives 1658 [in] (Comm. in Apoc. xi.).”<sup>4</sup> John Tudor’s periodical stated, “These two witnesses are the Old and New Testaments”.<sup>5</sup> Christopher Wordsworth identified “Two Testaments, the

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<sup>1</sup> Brooks (1841), 319.

<sup>2</sup> Cook (1881), Revelation 11.

<sup>3</sup> see the notes at the end of Rev. 11 in Canon Cook’s Speaker’s Commentary, 651.

<sup>4</sup> *Morning Watch* edited by John Tudor (1830), vol. 1, 537.

<sup>5</sup> *Morning Watch* edited by John Tudor (1830), vol. 1, 562.

Law and the Gospel”,<sup>1</sup> in agreement with a good number of other old writers.<sup>2</sup>

Pirie said, “The idea of those, who think that the Old and New Testaments are the witnesses of this chapter, seems to be more just, and more consistent with itself and with every received rule of interpreting Scripture. In both Testaments the spirit of prophecy is the testimony of Jesus. To him give all the prophets witness. Speaking of the Old Testament Scriptures, our Lord says, (John 5:39) they testify of me and the Gospel is called, the testimony of Jesus Christ, (Rev. 12) last. This idea removes every difficulty, and gives a consistency to the whole history of the witnesses.”<sup>3</sup>

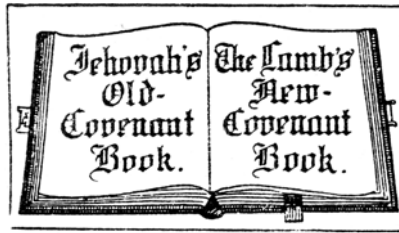


Figure 123 The two Testaments.

## Measuring the temple

“AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.” (Revelation 11:1, 2).

The temple in the Scripture not only represents a heavenly building, or a future earthly building, but also is symbolical of the Church.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” (Ephesians 2:20–22).

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<sup>1</sup> Wordsworth (1852), 149.

<sup>2</sup> F. N. Lee (2000), *Revelation*, 103. His list of names of those who identified the ‘two witnesses’ with ‘the Old and the New Testament’ included Bruno, Flaccius Illyricus, Funck, Napier, Galloway, C. D. Maitland, Frere, Park, Croly, John Hooper and William Jones.

<sup>3</sup> Pirie (1795), 30.

The Church is measured by a standard of judgment. This applies literally to which books belong in the Bible (the word “Canon” means measure), and also applies to what doctrines are right. “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” (Titus 1:9).

“Be not carried about with divers and strange doctrines. ... We have an altar, whereof they have no right to eat which serve the tabernacle.” (Hebrews 13:9a, 10).

The temple represents the Church, leaving the outer part to be trodden under the Gentiles for 42 months. (The spiritual Gentiles mean those without God, just as spiritual Israelites or spiritual Jews are those with God.) Since a month is made of 30 days, then this number comes to 1260 days, or, using the day-year principle, 1260 years.

The Roman Catholic institution, while not the Church, in effect did tread down the outside of the Church (that which had the right doctrines and the right Scriptures) for a period of 1260 years.<sup>1</sup> This period lasted from when the Pope was established as the sole executive power in Rome in 538 AD all the way to the taking of Rome by the French, who imprisoned the Pope and declared a republic in 1798.

## The two witnesses

“And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” (Revelation 11:3)

B. W. Johnson wrote, “The whole Bible is divided into two great divisions, which are called the *Old* and *New* Testaments. There are then *two* Testaments. Note further that the term *testament* is a word that signifies to bear *witness*. It is derived from a Latin word, *testor*, which means, I testify. The two testaments then mean simply *two* witnesses. We have, therefore, in the Old and New Testaments, two witnesses”.

King James I wrote, “Whereof the one is, that by these two witnesses should be meant the Old and New Testaments: For the Antichrist cannot choose but be an adversary to the word of GOD above all things; So will he omit no endeavour to disgrace, corrupt, suppress and destroy the same. And now whether this Book of the two Testaments, or two Witnesses of CHRIST,

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<sup>1</sup> I. E. (1644), 3, 4.

have suffered any violence by the Babylonian monarchy or not; I need say nothing".<sup>1</sup>

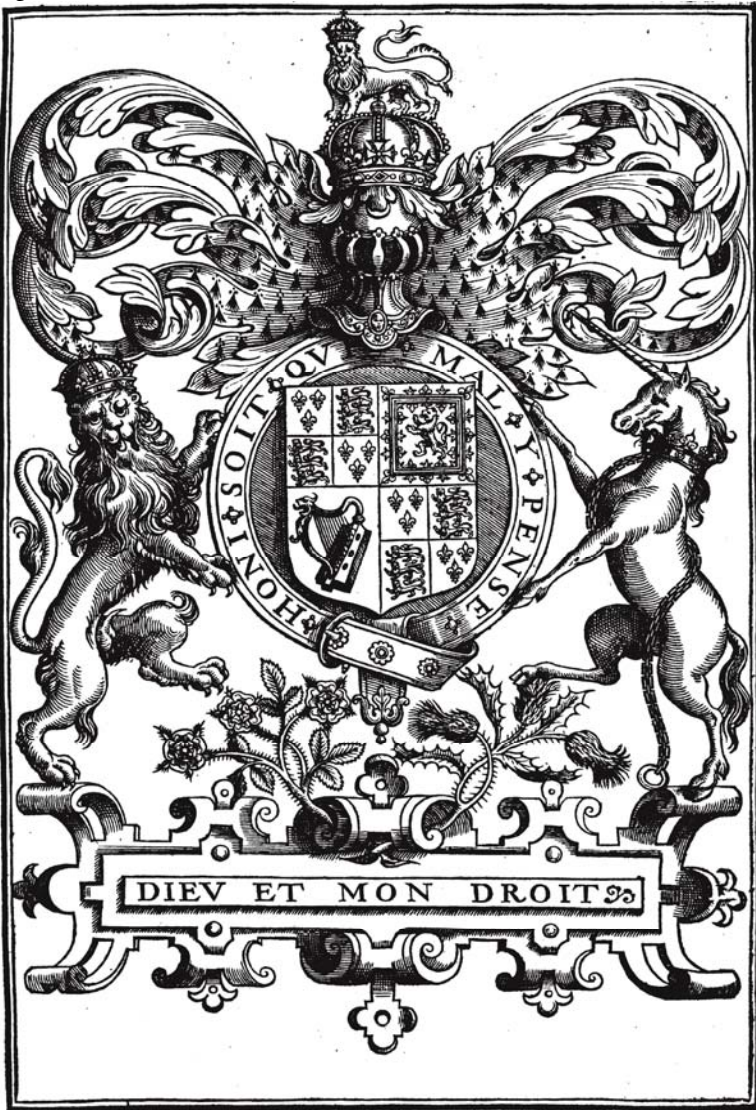


Figure 124 Crest of King James the First.

The prophetic reference to the 1260 day period in these prophecies has consistently, in the Historicist interpretation, pointed to a 1260 year period.

<sup>1</sup> King James (1616), *To all Christian Monarchs*, 316.



This period appears many times within the Historicist view, and seems to indicate the exact same period, which corresponds to the duration of the reign of the Roman Catholic beast from 538 AD to 1798. Placing the two witnesses into the same timeframe would mean that all the while the Papacy was in its power, the two Testaments of the Bible were witnessing.

Sackcloth in the Bible denotes humility under harsh conditions. It is this characteristic which may be used to describe the Scripture in that period. Even though there were great strides in the Reformation, and the eventual formation of the King James Bible, people were not yet seeing the Scripture come into world-reaching power. There was not yet proper recognition of the perfection of the King James Bible either.

“What has transpired since 1798? The London Religious Tract Society was established in 1799. The British and Foreign Bible Society was established in 1804 and The American Bible Society in 1816.”<sup>1</sup>

“These are the two olive trees, and the two candlesticks standing before the God of the earth.” (Revelation 11:4).

The elements of this prophecy are alluded to in the Old Testament, “Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.” (Zechariah 4:11–14).

The characteristics of oil and light are to do with the purity of God’s Word (see John 6:63) upheld by spiritual power, so that it shines like a lamp (see Psalm 119:105).

“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” (Revelation 11:5).

There is a law of reciprocation in the Bible with regard to the words of God, as listed at the end of Revelation. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

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<sup>1</sup> D. E. Wilson (2010), 210.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18, 19).

God has set up a direct spiritual law, in which He takes a direct approach with how people deal with His words. Whatever they do against His words, He will ensure comes against them.

“These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” (Revelation 11:6).

“These Witnesses, say these authors, however numerous in any age, are called *two*, in reference to the history of the ancient people of God, whose conduct had been committed to two — to Moses and Aaron, to Joshua and Caleb, to Elijah and Elisha, to Zerubbabel and Jeshua, etc. and also in allusion to the two Testaments, the Old and the New. ... The idea of those, who think that the Old and New Testaments are the Witnesses of this chapter, seems to be more just, and more consistent with itself and with every received rule of interpreting Scripture. In both Testaments the spirit of prophecy is the testimony of Jesus.”<sup>1</sup>

Galloway showed that no two men could have lived throughout this period and performed these things, but that it does fit that there is much “demonstrated by the innumerable events foretold and recorded by those two sacred ‘witnesses’” — the Old and New Testaments — “even during the Mohammedan and Papal apostasy and darkness”.<sup>2</sup>

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” (Revelation 11:7).

At the same time when the Papacy was overthrown by the armies of the French Revolution, in 1798, and Mohammedan power driven back in Egypt, the Two Testaments completed their witness in that particular mode against those particular enemies.

The arrival of a new beast was manifest, which was that of the secular, humanistic, atheistic ideology (nurtured by Descartes, Voltaire and others).

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<sup>1</sup> Pirie (1795), 29, 30.

<sup>2</sup> Galloway (1807), vol. 2, 57, 58.

This beast, which doubtless was spawned originally by Jesuit scholars and consequently promoted by secret societies, was manifest through the French Revolution, and through the person of Napoleon Bonaparte.

In the years leading up to 1798, German scholars, such as J. J. Griesbach, had cast great doubt upon the verity of the Scripture, and so it came to pass in 1798, Granville Sharp published a booklet titled, “Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version”. This booklet articulated six rules undermining the correct translation of the King James Bible by asserting a new way of looking back at Greek. Sadly, this modernistic view became widely accepted.

Although the British found themselves at great liberty to now bring the Bible via the sea to the nations of the world, at home there had been a sharp and deadly blow against the English Bible.

“And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” (Revelation 11:8).

The French Revolution really gave life to the ugly Bible-killing beast, but afterward the King James Bible lay on open display before the nations. The great city meant Rome, but like as many prophetic passages, the symbol of an individual represents a lineage or empire, so the city here would represent the religious and ecclesiastical control of Rome throughout Europe. The street of that city would therefore represent a portion of that domain, being the French nation as part of the Roman Catholic “city”. Since France had, by its revolution, begun to turn secular, yet afterward still in alliance with Rome, it shows that France was very much the way by which the Roman doctrine now travelled. So, in the 19th century, when the cardinals and so forth looked at the English Bible, they were seeing something which appeared dead.

The allusion to Sodom meant the sin, especially the growing sexual sins that were manifest in France, and would grow throughout the secularised world. However, in the spiritual sense, Rome had always caused the nations to join with her, and commit fornication with her. Egypt was a type of the world, not merely because the French did at that time have possession of Egypt literally, but because it (the Roman Catholic sphere) was a place where the people of God had been kept in bondage, but had escaped, like Lot from Sodom and the Israelites from Egypt.

As for the reference to the crucifixion of the Lord, it is well known that Christ suffered and died outside Jerusalem, and that it was under the Roman Empire at that time. However, Jerusalem itself was not intended as the meaning, but the Roman Empire, but then advanced into its spiritual form, the Roman Catholic religion. Therefore, the “great city” in this context points to Rome and its religious domain. “And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:18). The word “also” refers to the spiritual crucifixion of the Lord as in Hebrews 6:4–6 where it says “they crucify to themselves the Son of God afresh”, meaning that they do not truly repent of sin. This is especially true given that Rome once had a true church but degenerated and subsequently caused the persecution of the two Historicist witnesses. The false Roman church is called “the great whore” (see Revelation 17:1). The use of the word “great” in both contexts is not a coincidence, nor is the fact that Revelation 18 describes the destruction of “Babylon the great” (Revelation 18:2) and refers to this destruction as being of “that great city” (see Revelation 18:18, 19).

It is also evident that within Roman Catholicism, the practise of the mass is one of “re-crucifixion”, which enshrines its rebellion. Moreover, it is evident that this power was ultimately behind Granville Sharp’s assault on the King James Bible, as part of the entire devilish agenda of attacking the Bible.

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” (Revelation 11:9).

The Bible did not go away. Bible societies were set up that brought millions of copies to the attention of many people. Among them was the British and Foreign Bible Society, founded in 1804, which alone distributed millions of copies of the King James Bible.

The time period of three and a half days has rarely been interpreted in Historicist prophecy. Some, such as B. W. Johnson, claim it is a period where the French banned the Bible during the revolutionary period, and where the secularists gloated over their demise, but afterward, toleration was allowed toward the Bible. They interpret the three and a half days to be three and a half years, but these times do not fit to the historical facts exactly. Others, such as R. Caringola, look through history for possible matches, including a period of time from 1514 to 1517 when Martin Luther sparked the Reformation, however, these interpretations do not seem to fit

in with the overall timeline of the witnessing which is supposed to be exactly 1260 years, and should most likely match with the Papal reign for that same period. Others, such as D. L. Hanson, have then pointed to the fact that the Pope was taken prisoner in 1798 but then a Concordat was made in 1801, about three and a half years later. However, this period does not accord specifically to a death of the two witnesses, because it would be difficult to argue that a deal between Napoleon and the Pope in 1801 was somehow the same as the resurrection of the two witnesses.

The solution really comes to light when the hour-year principle is used, as has been identified in the introductory material of this book, where an hour in a prophecy is made to equal a year of history, so that a day equals 24 years. This principle is used in some specific parts of Scripture to illustrate intricacy of time detail in a prophecy. Each hour of the three and a half days is made a year, making a total of 84 years. Counting from 1798 with Granville Sharp's attack on the KJB (while the Pope was being captured and Egypt conquered by the French), to 1882, would indeed fit exactly. There are three key things which came to pass in 1882. Firstly, the King James Bible's reputation was restored by J. W. Burgon's godly scholarship. Secondly, the now powerless Pope (who had lost everything in 1870) proclaimed in *Etsi Nos* (1882) that Italy had been fully taken over by Freemasonry (i.e. atheistic Secular Humanism). Thirdly, the British took Egypt from any French control that same year, meaning that Protestantism was still continuing, despite the existence of Romanism and Secularism.

But the greatest burning against Romanism appeared in the Jules Ferry laws, where the French Government took control of education, and deposed the power of Roman Catholicism, effectively nullifying its effect over the minds of future generations. These laws were followed in various countries around the world, thus ending in the majority of places the power of dogmatic Romanism.

“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” (Revelation 11:10).

The secularists increased greatly from 1798 to 1882, to the point where Roman Catholicism had lost all its real political power, and had only ideological power left in its arsenal. No longer could they really burn what they called heretics, no longer could the Pope even raise taxes and so forth. Now the nations were turned toward revolution, toward nationalism and in places toward dangerous ideas like Communism. It was in this climate that Darwinism advanced from Britain.

What was of particular concern was the attacks being continually made on the King James Bible. There were calls for Revision and various attempts to do so in America and Britain. Then, at last, Westcott and Hort led a project designed to irrevocably alter the King James Bible and turn it into something else. They created a new Version which was promoted with great fanfare in 1881. However, this brought out a rather different reaction from those who recognised it for what it was: a calamity and a blunder.

John William Burgon, an Anglican who defended the inspiration of the Scripture from modernist critics, took it upon himself to address these attacks on the King James Bible, and exposed the error of the entire modernist movement. Even though Burgon himself did not think the KJB was perfect, he certainly was right to properly pull down the Revised Version with the vigour and force that he used. And there were other eminent Christians, who agreed with that view.

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” (Revelation 11:11).

Ettrick said in 1814 that the resurrection of the witnesses had not happened yet.<sup>1</sup> Philip Allwood in 1829 said that the resurrection of the witnesses was still future.<sup>2</sup> Furthermore, Mede made the two witnesses under the fifth vial, which is interpreted in the Historicist framework to begin from 1870.

When J. W. Burgon wrote in 1882 about the King James Bible, and it was seen by loyal British Christians that the King James Bible should be retained, it was this which effectively was the resurrection of the two witnesses. Great fear, that is, proper respect, was shown by Christians who recognised this, and so it was the Revised Version which faded away, and the King James Bible which triumphed.

“And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (Revelation 11:12).

Moreover, not only was the King James Bible restored, but it arose to new heights. It became, as it were, untouchable. Now it could never be defeated. As for the enemies, this meant both Papists and the secularists certainly

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<sup>1</sup> Ettrick (1814), vol. 2, 127.

<sup>2</sup> Allwood (1829), vol. 2, 480.

knew that the King James Bible was living on in the then-Protestant nation of the United Kingdom and its colonies.

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” (Revelation 11:13).

King James applied the meaning to the Scripture in the Reformation, saying, “And yet (praised be God) we begin to see with our eyes, as our predecessors have done in some ages before, to see these witnesses rise again, and shine in their former glory: GOD, as it were setting them up again upon their feet, and raising them to the heavens in a triumphal cloud of glory, like Elias in his fiery chariot. Which exalting of the Gospel again, hath bred such an earthquake and alteration amongst many nations; as the a tenth part, or a good portion of them that were in subjection to that great city, to wit, Babylon, are fallen from her; seven thousand, that is, many thousands having been killed upon the occasion of that great alteration; and many others converted to the fear of GOD, and giving glory to the God of heaven. This now is one of the ways, by which (I think) this place of Scripture be lawfully and probably interpreted.”<sup>1</sup>

The same hour would mean 1882, seeing that the scripture itself stipulates that an “hour” can mean a year, vindicating the hour-year principle.

It was in that very year that the greatest earthquake, that is, the “secular revolution” took place, with the laws being passed that education should be under the control of the state, and not Romanism. The tenth part of the city falling would be the French part of the Catholic world (where Jules Ferry instigated this move). The seven thousand men slain would seem to indicate the Catholic educators in France and their institutions, such as the Augustinians and so on.

The remnant who were affrighted referred to those who believed and recognised the movements against Romanism as occurring in France and in other nations. The main component of the remnant was in the British realm, though there were Christians also in Holland, Germany and other places.

“The second woe is past; *and*, behold, the third woe cometh quickly.” (Revelation 11:14).

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<sup>1</sup> King James (1616), *To all Christian Monarchs*, 317, 318.

The woe means that this was all the result of the sixth trumpet, that is the entire sequence of events as connected to the coming of the Turks around Baghdad and the consequences thereof all the way into Western Europe in 1882.



Figure 125 “The Secret of England’s Greatness” (Queen Victoria presenting a Bible in the Audience Chamber at Windsor) by Thomas Jones Barker, oil on canvas, circa 1863.

## The temple of the New Testament

“AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.” (Revelation 11:1, 2).

The temple of the New Testament is not bricks and mortar but the Church of God, which consists of all those who have been born again. “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” (2 Corinthians 6:16). “In



whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” (Ephesians 2:21, 22).

At the time of the final Roman Antichrist, the Church will still exist but in an altered form because after the Translation of the Saints, many will come to realise that a countdown to the end of the world will have begun. This will place a great urgency into the hearts of those who get born again after the Translation. The angel measures the temple of God (the Church) to determine the breadth of the Church in the Earth that will be at that time. This is referring to the Church on the Earth because it refers to the “holy city” (Jerusalem, which has been sanctified unto the Lord) as being outside of it (the Church) and trodden down at this time. The Gentiles will “tread under foot forty and two months” or three and a half years, which means that after this time, Jerusalem will be no longer under Gentile rule but under the control of the righteous. Thus, the beginning date must be from the middle of the seven year Tribulation, coinciding with the abomination of desolation set up by the Roman Antichrist. As has been explained previously, this abomination will be the banning of Biblical Christianity within the Antichrist domain and the setting-up of a new Roman-based religion (subsequent to the destruction of Rome as described in Revelation 18).

## The Futurist identification of the two witnesses

“And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.” (Revelation 11:3, 4).

Contrary to the prophecies of the atheists and secularists, the world will get more religious, not less, as the end of this present evil world draws near. Thus, like the confrontation between Elijah and the prophets of Baal (see 1 Kings 18:20–40), it is clear that there will be future, similar confrontations as the end draws near. Revelation 11 describes in some detail one particular confrontation between true religion and false in the last days, specifically located in Jerusalem since Jerusalem will be a tremendous focal point at this time. This will occur around the end of the sixth trumpet, which is the second woe.

There has been much speculation as to the identification of the two witnesses in the Futurist framework but only one makes complete sense and matches the details as written in this prophecy. The Scripture identifies the

two witnesses as those who were “standing [at the time of John] before the God of the earth”, which indicates that they were with God at that time. The “two olive trees” clearly shows that they were growing strongly before the Lord and the time of their fruit would come in the future to the time of John. The “two candlesticks” indicates that they would shine out as witnesses across the Earth with the light of God’s Word (see Psalm 119:105). Hence, if they were to be future witnesses, yet were standing before the God of the Earth, then they must be men who had come into the presence of God in Heaven but still had a mission to accomplish on Earth, which would then indeed (as seen in following verses) require them to be martyrs as a result of their prophesying witness.

In Zechariah the question was asked, “What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?” (Zechariah 4:11), and the answer given was, “Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.” (Zechariah 4:14), thus identifying the two witnesses as anointed men who were standing, in both the time of Zechariah and John, before the God who owns the Earth. There are only two examples in Scripture of men who have been recorded as going to Heaven without dying, these being Enoch (see Hebrews 11:5) and Elijah (see 2 Kings 2:11). It cannot be others because “it is appointed unto men once to die” (see Hebrews 9:27), and the two witnesses need to be prophets who have been standing before the Lord over the span of the Old and New Testaments (thus indicated by both the prophet Zechariah in the Old Testament and the prophet John in the New Testament). They also need to be prophets who can come back to Earth to die as a witness to the nations.

The two witnesses, Enoch and Elijah,<sup>1</sup> will prophesy before the nations at Jerusalem for 1260 days. Their witness will end just as the sixth trumpet ends (see Revelation 11:14). God will give them power to give warning signs of the end of Gentile rule but it will not be received by the nations made mad by their own religious dispositions. “WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us.” (Psalm 2:1–3).

The message of Enoch will be exactly as he has previously prophesied: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold,

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<sup>1</sup> Traditional interpretation, e.g., Adso, circa 950 AD. Hippolytus, circa 180–250 AD, taught that “There come two prophets, Enoch and Elias, ... These two prophets will stand up against Antichrist, even as Moses and Aaron stood up against Pharaoh and the Egyptians. These things then are to be in *the half of the week*, when Antichrist will scatter all men”.

the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.” (Jude verses 14, 15).

Malachi predicted, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:5, 6). This means that Elijah is to personally return, preach and see great changes happening as a result of his ministry.

Enoch was a witness to the antediluvian world, while Elijah’s witness was for the present world, in both in the Old and New Testaments.

## The great power of the two witnesses

“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” (Revelation 11:5, 6).

The type of judgment that comes from the two witnesses will be both forceful in the natural and spiritual in nature. Clearly, the world will not be able to behold such a display of judgment and deny spiritual force. What those in the world will deny is the validity of both the message and the power. With such a display, it will be hard for people to deny religious power, though many may ascribe it to some mystical or alien-type force, such is the mythology propagated by false religion and false science. Many in the past have claimed to see mystical miracles, such as statues crying, or alien-type miracles, such as unexplained abductions. There have been instances in the Bible where false miracles have been on display, such as with Simon the sorcerer (see Acts 8:9–11). This can confound the minds of people, so that they cannot recognise true miracles and power when they see it. “And to him they had regard, because that of long time he had bewitched them with sorceries.” (Acts 8:11). “O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Galatians 3:1). Thus, the world will do its best to explain away the true miracles they see demonstrated by the two witnesses.

In the Futurist sense, the “fire that proceedeth out of their [the witness’s] mouth” must be taken both literally and spiritually. The prophets will be baptised with “with the Holy Ghost, and with fire” (see Matthew 3:11), so there will be fire within them to devour their enemies. Thus, their mouths will be of a devouring nature as described in James 3:6 — “And the tongue is a fire” — but of a righteous, not sinful, nature. Thus, when they speak against enemies that will try to stop their witness, the world will see a devouring fire as described in the following concerning the Lord: “There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.” (2 Samuel 22:9). How this will be related throughout the world of the end times is currently unknown but one thought may help to understand this opaque future, namely that those of a century ago could not have known what would be the sights and wonders of today in both a technological and spiritual sense. Certainly, those of the past would be greatly surprised by what can be seen today.

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.” (James 5:17). What Elijah did in the past is a sign of what he will do in the future and for the same length of time. The blessing will be taken away from whoever the prophecies are directed, no doubt striking hard at the Roman Antichrist’s false religion of the time. Drought and other plagues will be evidence of God’s judgment and displeasure with respect to the world’s sinful ways. If the final Roman Antichrist sends his “missionaries” into Jerusalem to soften it up for his final conquest, he will be greatly thwarted, so will want to wage war against the two witnesses.

## The finish of the testimony of the two witnesses

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” (Revelation 11:7).

The beast or spiritual power cannot war with the two witnesses until they have finished their testimony for the 1260 days. This beast will start a war against the prophets and, no doubt, stir up the heathen to act. How the war will be waged and how the prophets will be killed is not given, though this spiritual power will be in line with the final Roman Antichrist’s agenda to control Jerusalem; hence, getting rid of the two witnesses will be part of that agenda.

## The final state of the world

“And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” (Revelation 11:8, 9).

The Lord Jesus Christ was crucified in Jerusalem, so this is the literal interpretation of where the bodies of the two witnesses will be displayed before the world. The fact that people across the world will be able to see their dead bodies points to a world where satellite technology is available. This one event will be a religious spectacle for the masses who think that the two witnesses have caused them substantial grief. Of course, the counsel of the Lord is evident to sinners. “Now therefore thus saith the LORD of hosts; Consider your ways.” (Haggai 1:5). “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” (Acts 26:20). The telecast of the horrible sight of dead bodies also points to the continuing degeneration of the content that will be shown across the world. The Gentile domination of Jerusalem at the time will mean that such a display of the bodies also shows the extent of the sin of that time. Spiritually, Sodom indicates lustful domination of mankind (particularly sympathetic to sodomy) and Egypt indicates the adherence to worldly philosophies and attitudes.

“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” (Revelation 11:10).

Despite the many proofs that the two witnesses were sent by God, there will be great joy at their death. This shows the extent of the hardness of sinners at this time and will indicate the closeness to the end of the world of these events. “THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:1–5). As the last verse of this passage in 2 Timothy indicates, the people of the last days will be very religious but not of the godly sort. In fact, their religion will hate that of the two witnesses. This also gives a clear insight into the type of religion that

will be propagated by the final Roman Antichrist who, no doubt, will want Jerusalem to be the centrepiece of his religious ideals. People can get some indication of this Christ-hating religion by looking at how the very religious Muslim people hate Christianity and oppose it with every means at their disposal, including through terror and messages of hatred.

## The translation of the two witnesses

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (Revelation 11:11, 12).

The two witnesses will be resurrected and translated into Heaven before the whole world. This event will be noted but there will still be hardness of heart. Thus, the hardness of the world to the Gospel will be near completion and so there will be no need to extend history much past their ascent. God is very merciful but there will come a finality and He will finalise this world forever. “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just” (Matthew 13:49). Even after this translation, their enemies will remain so, which hearkens to the same type of conditions present when the Lord Jesus first came as the fulfilled Messiah. “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19).

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly.” (Revelation 11:13, 14).

Jerusalem will be shaken by a great earthquake, which will kill many. A remnant of the people living will turn to God at this time. God’s two witnesses will have fulfilled their mission to speak to the nations and prepare the way for the Second Coming of Christ to take over the Earth.

## The Symbolic Word view of the two witnesses

Various attempts were made by Historicists to point to two witnesses, as has been mentioned previously. In the Symbolic Word interpretation, the indication that the witnesses are two candlesticks indicate that they are

Church movements (churches are represented by candlesticks in Revelation 1:20).

Again, they are called two olive trees, and the olive tree is always symbolic of God's people, as seen in Jeremiah 11:16, Isaiah 17:6, Isaiah 24:13, Hosea 14:6, Romans 11:17 and 24.

This idea applies in the Infidel period, where there have been broadly two movements that have witnessed to the truth and its preciseness. They are the King James Bible Only Movement and the Word of Faith Movement.

Both these have exemplified symbolic "fire" coming out of their mouths, and both of these testify to the ultimate truth of God's Word being true, reliable and the final authority. Yet these two witnesses are fully independent to each other, and claim to be not of the other, even though the Word of Faith people have largely used the King James Bible, and even though the King James Only people have largely concentrated on having faith in the words of God.

The origins of both movements were in Britain. The historical trend of acceptance of the King James Bible found its greatest supporters in the King James Only Movement as developed in the United States through the middle of the 20th century, and gained, by degrees, a profile over time. (Its roots go back to at least 18th century Britain.)

The historical trend of the Pentecostal Movement came out of 19th century British movements, with the Word of Faith Movement being exported worldwide by Smith Wigglesworth. The Word of Faith Movement in the United States through the middle of the 20th century, and gained, by degrees, a major profile over time.

The rise of the beast from the bottomless pit and its slaying of the two witnesses indicates the worldly resistance in the churches to these messages. Compromised Christianity has seemed to do more to fight against and reject these two movements than any other. The world saw them laying dead by the various media and preaching from "Christian" sources against these views.

After being scorned and derided, and apparently no longer, the two witnesses arose together, "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven

saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (Revelation 11:11, 12).

The resurrection of these witnesses must be by the unifying of the doctrines together, not as literally ascending, but as coming in such indisputable power and attaining such an unassailable position, that they would afterward be furthered in a new way, that is to say, a movement of the Word and the Spirit together, beyond these.<sup>1</sup>

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” (Revelation 11:13). The earthquake indicates the shifting or shaking of nations, especially of secular or political powers. The city would mean the compromised Roman Christian sphere.

Many sincere believers, like the people who rejected Baal in the time of Elijah, will be weakened, and after a portion of them collapse, the rest of faithful believers, such as the Creationists who have long been standing for the faith of Christ, and many others, will subsequently realise the truth and advance of the new form of Christianity in the Church Restitution.

## Multiple fulfilments of the two witnesses

**PRETERIST:** The witness of the prophets and the Christians about the fall of Jerusalem.

**HISTORICIST:** The Old and New Testament, and the revival of the King James Bible.

**FUTURIST:** The return to earth of Enoch and Elijah, and their ministry during the Tribulation, their death and resurrection.

**SYMBOLIC WORD:** The King James Bible Only Movement and the Word of Faith Movement, and these coming together in a new form of ascendant Christianity, the Word and Spirit Movement.

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<sup>1</sup> This has been commonly reported in Pentecostal circles.





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Figure 126 The public copies of the English Bible made available to all the Reformation.

# THE SEVENTH TRUMPET (REVELATION 11:14–19)

The desolation of Jerusalem by the Romans, the coming of Gog, the visible sign of the return of Jesus Christ and the period of Church Restitution.

## The Preterist view of the seventh trumpet

**P**ROBABLY, the seventh trumpet in the Preterist view is the same as the other six, being a general description of the ongoing calamities that were being suffered in Judæa by Jews, by both the hands of the Jews and by the hands of the Romans.

After the deliverance of the Christians, who fled Jerusalem, the Romans under Titus began their concerted attack upon Jerusalem. During a series of sieges, negotiations and attacks in 70 AD, the Romans slowly took control of the city.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” (Revelation 11:19).

The last series of assaults are described, with the possibility that the “great hail” could include the pelting of the Jewish rebels with stones by Roman war engines.

“Now those that were at work covered themselves with hurdles spread over their banks, and their engines were opposed to them when they made their excursions. The engines, that all the legions had ready prepared for them, were admirably contrived; but still more extraordinary ones belonged to the tenth legion: those that threw darts and those that threw stones were more forcible and larger than the rest, by which they not only repelled the excursions of the Jews, but drove those away that were upon the walls also. Now the stones that were cast were of the weight of a talent, and were carried two furlongs and further. The blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone, for it was of a white colour, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by its brightness; accordingly the watchmen that sat upon the towers gave them notice when the engine was let go, and the stone came from it, and cried out aloud, in their own country language, THE STONE

COMETH so those that were in its way stood off, and threw themselves down upon the ground; by which means, and by their thus guarding themselves, the stone fell down and did them no harm. But the Romans contrived how to prevent that by blacking the stone, who then could aim at them with success, when the stone was not discerned beforehand, as it had been till then; and so they destroyed many of them at one blow. Yet did not the Jews, under all this distress, permit the Romans to raise their banks in quiet; but they shrewdly and boldly exerted themselves, and repelled them both by night and by day.”<sup>1</sup>

In the end, the city was burned and destroyed, and the stones thrown down, with the gold from the temple being taken by the Romans.

## The Historicist view of the seventh trumpet

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11:15).

When taking the sequence of trumpets, many Historicists have recognised that the sixth was the Turks, and that next in sequence must be after the Middle Ages. However, there has been a division between whether the French Revolution was meant, or else some other yet future event, like the Second Coming.

Some have viewed the seven vials of Revelation 16 as the components of the seventh trumpet, and since the vials have been identified by Historicists living during and after the French Revolution as beginning from that time, some have on that basis thought that the seventh trumpet has past. However, there are plenty of noteworthy writers who disagree with that view.

There are several reasons why the seventh trumpet cannot mean the French Revolution. The first reason is that the character of the French Revolution and its consequences was not the time when the Gospel affected kingdoms, even though the evangelical revival was underway, and even though English Bibles were being distributed around the globe.

The second reason why the seventh trumpet did not happen with the French Revolution is that the time of 1260 years was not expired in 1789 (or 1793), but in 1798. The seventh trumpet cannot have sounded while the

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<sup>1</sup> Josephus, *Wars of the Jews*, book 5, chapter 6.

1260 years of Revelation 12 were in progress, as this trumpet has a victory note for the Gospel which was not manifest specifically in the French Revolution. That is, that the French Revolution was a worldly movement which operated against Romanism, though not in favour of the Gospel, and neither motivated by it.

The third reason why the seventh trumpet cannot be the French Revolution is that the character of the fifth and sixth trumpets was Islamic, and France has always been anti-Islamic, and therefore would not be consistent with the nature of these trumpets. Furthermore, the other trumpets concentrate on monotheistic believers, that is, Arian Germanic armies, Hunnic or Mohammedans, which would make the seventh trumpet ill-suited to represent the atheistic attitude of the French Revolution. Also, the other trumpets consisted to some degree of migratory armies, whereas the French fought in a series of wars and with a number of coalitions until their defeat by the British and Prussians at Waterloo.

And most importantly, events under the category of the sixth trumpet are described in Revelation 10 and 11 which date beyond the French Revolution. The manifestation of the little book in Revelation 10 rightly points to the King James Bible in 1611, with the death and resurrection of the two witnesses occurring after 1789, including what has been identified in the previous chapter regarding the proper Historicist position for the year 1882.

The proper Historicist approach is to see that the vials are independent to the trumpets, and are in a later section of the Book of Revelation. This is also because there is an evident break in the Book of Revelation between the end of chapter 11 and the beginning of chapter 12. This means that the sequence of events of chapter 11 go to a future point, and that in chapter 12, the prophecy then turns all the way back to events which happened in Genesis. In this way there is a great repetition or parallelling in the entire structure. Thus, the seventh trumpet is leading up to the end, since it is at the last part of chapter 11.

The angel with the little book prophesied “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Revelation 10:7). This means that the seventh trumpet declares a change, and opening up of the truth of the Scripture for the people of God, greatly affecting the world, and a new level of converting nations spiritually into the Kingdom of God. This had not happened yet by the first decade of the 21st century.

## The seventh trumpet is not the very end

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” (Revelation 11:16–18).

Another error that arises among Historicists is that they place the seventh trumpet at the very end (the Second Coming), supposedly synonymous with the seventh vial and/or with the final literal Armageddon campaign. Yet there are several reasons why this is not so.

Firstly, the Lord is called not only the one who is, and was, but also to come, indicating that there is still an outworking from the seventh trumpet.

Secondly, like the other trumpets in the Historicist view, a period of time of outworking always follows the sounding of the trumpet, so that it is not just a momentary event. Each trumpet actually has a distinct beginning and ending.

Thirdly, there is reference to time for the seventh trumpet, meaning that the beginning does not have to be — and indeed is not — beginning with Christ’s personal return and judgment of the world.

In Daniel, there are two lines of antichrist identified, the Western line and the Eastern line. Even though events in the Eastern line are described in the fifth and sixth trumpet, they have a bearing onto the West. This must be the case also with the seventh trumpet, which must be nothing other than the end part of the Eastern Antichrist line.

The seventh trumpet must therefore be the rise of Gog, and the ending of the Eastern Antichrist line with the fall of Gog and the armies of Magog, which is not the same as the future seven year Great Tribulation period. This means that in this account, the seventh trumpet must describe the time from the rise and fall of Gog, perhaps even until the Translation of the Saints, which marks the beginning of the future Great Tribulation.

One Historicist wrote, concerning Revelation 10, that “Paul informs us (Rom. 11:25), that which are therein that there these great events are

contemporaneous; for he says, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. There is considerable difficulty in the interpretation of this passage. We should be pushed, or we have here two things declared here synonymous, with the sounding of the seventh trumpet, the ending of time, and the finishing the mystery of God; and as it is said of the latter that it should be, when the angel should begin to sound, it follows that this declaration is equally true of the former.”<sup>1</sup>

The mistaken view that the seventh trumpet is the ending of time comes about by not understanding that Revelation 10 speaks of the angel beginning to sound. Beginning means that something follows. In this interpretation, a time period follows, where the Jews are being converted, and such happenings are not instantaneous (e.g. the converting of Jews is in part preparing for when they will be apparently “spontaneously” converted in the Great Tribulation).

And “it may be argued, as the mystery of God cannot be finished until the completion of the Gentile election, and as we can perceive daily evidence that it is still going on, it follows as a consequence that the seventh angel has not yet sounded, but is still future, and synchronises with the pouring out of the seventh vial, when the angel thus sounding becomes the last trump of St Paul, which closes the day of grace, and ushers in the day of vengeance.”<sup>2</sup>

Some Historicists here actually stumbled onto the Futurist view, and did not give the Historicist interpretation. In the proper Futurist view, the seventh vial and seventh trumpet will closely synchronise, and indeed lead to the Second Coming and Millennium.

Other passages referring to the sounding of a trumpet at the coming of the Lord always refer to the Translation of the Saints, which happens at a different time. Therefore, there has been confusion from both some Historicists and some Futurists in incorrectly ascribed the seventh trumpet to be the same as the trump of God at the Translation of the Saints. The seventh trumpet is not of the same character as the trumpet sound of the return of Christ for His saints.

The proper Historicist view indicates an ideological change, affecting the favour of the Gospel and into politics, because the outworking is with saints upon Earth. Since it seems evident that in the period of Infidelity saints have not seemed to triumph, and since God Himself has aforetime decreed

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<sup>1</sup> Anonymous (1829), 67.

<sup>2</sup> Anonymous (1829), 68.

the times and seasons, it follows that there will be a triumph for the Church on Earth as a result of the seventh trumpet. The seventh trumpet must therefore be the arrival and sudden fall of the Eastern Antichrist, and the changes which take place in the Church to return to proper doctrines and attain great spiritual power.

## The seventh trumpet is at the end of the 2300 days

The Millerites and Seventh Day Adventists, like Uriah Smith, claimed that the seventh trumpet occurred at the end of the 2300 days (of Daniel chapter eight).<sup>1</sup> The problem was that their 2300 year period expired in 1844, based on entirely mistaken principles of interpretation.

The proper 2300 year period actually points to the fall of Gog (see commentary on Daniel chapter eight and Ezekiel 39). In this, the seventh trumpet aligns with the advent of Gog and Magog.

“The seventh Trumpet is also a woe trumpet, but homogeneity requires, if the two preceding trumpets be woe trumpets, and are attended with terrific invasions, that a similar woe be denounced, which must affect the inhabitants of the same prophetic earth. ... This event must be explained by Ezekiel, who represents Gog and Magog.” Previously, Historicists made a mistake in identifying Gog as the final Antichrist, “the wicked Man, or King of fierce countenance, as being the last enemy who is to come to his end and none shall help him and is to be destroyed by the brightness of the rising of the Sun of Righteousness.”<sup>2</sup>

Similarly, J. A. Brown rightly identified the battle of Gog and Magog as the seventh trumpet in his 1823 *Even-Tide*, and likewise did Aaron Kinne,<sup>3</sup> and many others. Many in the 20th century thought that the seventh trumpet would be a Soviet Russian invasion of Palestine<sup>4</sup>, but Communism fell. Russia is the meaning of the prophecy, but not to be made synonymous with the final Armageddon and the Second Coming. J. A. Clarke also predicted that Russia is Gog, that they would defeat the Turks, that they want Constantinople and that they will want Jerusalem.<sup>5</sup>

Considering that Ezekiel 38 and 39 is speaking of these same events, this trumpet would also correspond to the conversion of the Jews and mighty

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<sup>1</sup> Smith (1921), 482–484.

<sup>2</sup> John Brown (1831), 88, 89.

<sup>3</sup> Kinne (1814), 265.

<sup>4</sup> Rand (1985), *Daniel*, 301; Rand (1985), *Revelation*, 164; Ferris (1941), 53; Fox (1958), 81; Foster (1983), 39; Neser (1974), *Revelation*, 162; etc.

<sup>5</sup> J. A. Clarke (1862), 255–261.

revival. The question arises that, if this is such a focus in history, to what extent did Jesus and the Apostles refer to them? After all, since it is also an extensive part of Daniel, what does the New Testament say about Gog?

The New Testament does contain numerous references which tie into aspects of the battle of Gog and its aftermath. Peter's sermons in Acts have a strong flavour of this, particularly his Restitution message in the last part of Acts chapter three. It also is a major part of the Book of Revelation, making the seventh trumpet linked with the reaper of Revelation 14.

There would be no victory or restitution for the Church if Gog and Russia were the final Antichrist, finalising with the return of Christ. Also, if Gog and Russia were around the same time as the Translation of the Saints, this would indicate practically no present time victory for the saints. Many of the Historicists and the Futurists are in agreement with the error that sees history leading up to Gog and/or to Armageddon. Yet, this position (if it were allowed) only tends toward the diminishing of the people of God, the multiplying of Infidelity, etc.

Alexander Keith described the power of the words of the Scripture, which shows that there is a great blessing, "the most copious of all scriptural themes — the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began. That this restitution is again and again testified of also, as seen in these passages, in the Book of Revelation, as well as in every other book of the New Testament, throughout which it is a constantly recurring topic — that which is written in each of them makes manifest to the eye of faith.

"This is the restitution of all things. ... That the prayers of the saints are heard and shall be answered ... The restitution of all things shall assuredly be come, when he that sitteth upon the throne shall dwell among his saints, and when God shall wipe away all tears from their eyes. Not less clearly is the restitution of all things told and shown, when, on the sounding of the seventh trumpet, great voices in heaven testify that the kingdoms of this world are become the Kingdom of God and of his Christ".<sup>1</sup> Keith refers to Moses, David, Isaiah and Daniel all speaking of the Restitution when nations shall obey Him.<sup>2</sup>

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<sup>1</sup> Keith (1855), *Harmony*, 54, 55.

<sup>2</sup> Keith (1855), *Harmony*, 210.



However, this blessing should not be deferred to the ages to come; rather, at the fall of the Eastern Antichrist (Gog), a time of blessing opens up for the Church even while the final Western Antichrist is yet in preparation.

## The temple of the ark of his testament

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” (Revelation 11:19).

This one verse describes two parts of the end, which is first, the great Restitution as symbolised by the temple being opened in heaven, that is to say, the Church coming into a great period of glory and evangelism. This includes power to reach nations and governments, even by the revelation of the Word of God through the Church. The ark indicates the preservation and passage of the King James Bible for the nations. This is the manifestation of the Word going forth to the nations in power.

The second part of the verse describes calamities, which are twofold, firstly, literally in the destructive power on Gog, which is described in a single sentence: “and there were lightnings, and voices, and thunderings, and an earthquake, and great hail”. But more importantly, and inclusively, the destruction is symbolic, concerning both Infidelity in general (including Gog’s) and concerning error within the Church (to root out and destroy). These things would also lead on into the Great Tribulation, but the primary focus for the end of chapter 11 seems to be the specific end of the Eastern Antichrist lineage, and the consequences of the Church Restitution in the world.

In Ezekiel 39:22 God destroys much of the armies of Gog. “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.” The great shaking, the storm and the hailstones are literal, but the Historicist interpretation of Revelation really is the spiritual or ideological consequences on the world.

The literal element is prophesied in Job 38:22, 23, “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?” The treasures of the snow are the microscopic view of water crystals forming a six-based pattern in every snowflake. The treasures of the hail are

astronomic, out in the solar system, a barrage stone (meteorites) that is to burn and smite the armies of Magog at the appointed time and places.<sup>1</sup>

The next verses in Job may also be relevant, especially in a symbolical meaning, of refreshing to come, “To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there is* no man; To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?” (Job 38:26, 27).

Parallel to this is the revealing of the temple of God for men to see.

John Gill wrote on this verse, “in short, all external worship will be pure, plain, and evangelical: hence it appears, that by this temple is not meant the church triumphant, and the happiness of the saints in heaven, as becoming visible, not even the new Jerusalem Church state, or the personal reign of Christ on earth for a thousand years; for in that state there will be no temple at all, nor will the saints then need the sun, or moon of Gospel ordinances”.

Matthew Poole on the same verse wrote, “God showeth John that there shall be a restoring of the true worship of God, and a liberty both to ministers and people to worship God according to his will. For though antichrist was not yet wholly destroyed, nor his party extinguished, yet he had lost his power and dominion, and God was now beginning to reckon with him for the blood of his saints; which was all to be done before all the kingdoms of the world should become the kingdoms of the Lord Christ.”

And Matthew Henry on the same verse, “By the opening the temple of God in heaven, may be meant, that there was a more free communication between heaven and earth; prayer and praises more freely and frequently going up, graces and blessings plentifully coming down. But it rather seems to refer to the church of God on earth. In the reign of antichrist, God’s law was laid aside, and made void by traditions and decrees; the Scriptures were locked up from the people, but now they are brought to the view of all. This, like the ark, is a token of the presence of God returned to his people, and his favour toward them in Jesus Christ, as the Propitiation for their sins. The great blessing of the Reformation was attended with very awful providences; as by terrible things in righteousness God answered the prayers presented in his holy temple now opened.”

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<sup>1</sup> The Bible definition of hail is not limited to frozen water, but includes stone, see Exodus 9:23 and especially Joshua 10:11, which was associated with astronomical affects. Therefore, hail includes meteors/meteorites. This could possibly indicate impacts of the Chelyabinsk meteor pack, known as 2011 EO<sub>40</sub>, about 23 September, 2025, and corresponding with the Day of Trumpets in the Jewish calendar (cf. Acts 2:1), and the consequent sign for Church Restitution (see Acts 2:19). This may suggest that around 8 June, 2019 could be the beginning of the literal 2300 day period of Gog’s Russia.

If that was so for the Reformation, how much more for the Restitution, as Henry alluded in his commentary on that verse, “All the great revolutions of the world are concerted in heaven, and are the answers of the prayers of the saints.”

And finally, the ultimate end was described by John Wesley in his commentary on the passage as being, “for a testimony, that what God had promised, should be fulfilled to the uttermost.”

In the Old Testament, the Scripture was kept in the ark of the covenant, “Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.” (Deuteronomy 31:26). In the New Testament, the Church would be the vehicle for preserving and presenting the Word of God to the world. This specifically foreshadowed that the Remnant of the Church would hold aloft the Pure Cambridge Edition of the King James Bible for a witness to the world, and by so doing, see many souls converted into the Kingdom of God.

## Why the seventh trumpet is not the trump of God in 1 Thessalonians 4:16 in the Futurist view

Before considering the seventh trumpet judgment in the Futurist view, it is important to show that this is not the same as “the trump of God” in 1 Thessalonians 4:16. This verse describes the translation of believers from the Earth, so some have made it equivalent to the seventh trumpet because they want to justify a Midtribulation Rapture. However, this does not fit for several reasons:

- (1) There are many proofs (considered elsewhere in this work) that the Translation of the Saints must occur before the Great Tribulation.
- (2). The seventh trumpet judgment heralds a “woe” for people on Earth, but the trump of God heralds the gathering of the people of God to Christ, thus their purposes in this context are not equivalent.
- (3) The seventh trumpet can be legitimately interpreted as applying to quite different events from the trump of God.

## The Futurist view of the seventh trumpet

“The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11:14, 15).

The Scripture is clear that this present world has been taken over by sin and is under devilish influence and rulership. “*And we know that we are of God, and the whole world lieth in wickedness.*” (1 John 5:19). The Scripture declares that Satan is “the god of this world [who] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Corinthians 4:4). It is indeed sad that many through this blindness are unaware that they are being manipulated in their lives by “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2b). The solution, of course, is for sinners to believe the glorious Gospel that Christ is the Saviour, the only way to God.

The Kingdom of God is righteous and cannot be allied with this present, fallen world. Jesus said, “My kingdom is not of this world” (see John 18:36). This is why Christians cannot compromise with the world but must be witnesses of Christ and His truth. The Scripture declares, “be not conformed to this world” (Romans 12:2a), and “whosoever therefore will be a friend of the world is the enemy of God” (James 4:4b).

Thus, the third woe, represented by the seventh trumpet, is disastrous news for this present world because it will mean that sin, sinful men and devils will no longer have any rulership in creation. “The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11:15). The transfer of the kingdoms of this world into the Kingdom of Christ will be everlasting, meaning that sin will be finalised forever. This is truly tremendous news for the righteous. The seventh trumpet is this announcement and in the Futurist perspective, it means that all the designs of Satan and his Roman beast masterpiece in the final Roman Antichrist will be thwarted. After the two witnesses, the message will be clear throughout the world that the end of its evil is near and the Earth would soon be transferred into the hands of the righteous saints and the Lord Jesus Christ.

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.” (Revelation 11:16, 17).

In Heaven, the translated saints (represented by the 24 elders) will be joyous at the message of the seventh trumpet. It is significant that they acknowledge that God “*hast reigned*”, indicating that God has been in ultimate control of history (as, of course, the proper Historicist viewpoint

has also maintained). Thus, the Futurist and Historicist views come into alignment concerning how history has worked out the will of God.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” (Revelation 11:18).

By the time Christ returns with the saints, the Earth will be very different from its initial, created state because of the effects of sin over many millennia. Those in the world “enjoy the pleasures of sin for a season” (Hebrews 11:25b), so sin must eventually end. Sin has marred creation through destruction of life and propagation of death cycles, such as disease and poverty. The fulness of judgment will come and the angry nations will cease because the Lord of all peace will reign. “And the God of peace shall bruise Satan under your feet shortly.” (Romans 16:20a).

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” (Revelation 11:19).

This verse once again indicates that what happens in Heaven reflects what happens on Earth. The closeness of the end of this present world is indicated and the advent of Christ to begin the “world to come” (see Luke 18:30) will be manifested, just as the first coming was manifested. The people on the Earth just before the end of the world will witness terrible happenings in natural events, such as with the atmosphere, weather and earthquakes.

## The Symbolic Word view of the seventh trumpet

One important factor of the Symbolic Word view is that it does not ascribe the time periods as exact measures. As the Scripture says, “And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts 1:7).

This matches up with the truth that it is impossible to time or to pinpoint the exact date of the Lord’s return for His saints: “But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.” (Matthew 24:36). “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matthew 25:13).

It is this lack of knowing, and deliberate lack of precision of numbered time periods in the Symbolic Word view which now vindicates the plan of God. In the Symbolic Word view, although the seventh trumpet appears to carry in meaning similarities to things also manifest in the last trump (the literal trump of God at the Translation of the Saints), it is actually not that trump. This agrees with the Historicist and Futurist views of these trumpets as being separate things.

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Corinthians 15:52).

The Translation trump is called the “last” one, implying that there had been trumpets before it. Symbolically, the seventh trumpet is also last in a line, but the seventh trumpet of the Symbolic Word view is showing the last end of the Laodicean Church. With the Symbolic Word view, the seventh trumpet represents the coming together of the saints in life and triumph, a time when all the disparate things are gathered. This will occur just before the trump for the Translation of the Saints.

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him” (Ephesians 1:10).

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

The seventh trumpet symbolises the gathering together and victory of the saints, and God’s control over time. Much of this is heralding the reality that one day there will be a literal trumpet which is to sound for all saints to be gathered together unto Christ in the air (the Translation).

Thus, the seventh trumpet is considered to be a period of time or an outworking of spiritual things, rather than locked to the specific event of the last trump, which is to sound one concise blast. At that trumpet (the last trump) sounding, the full victory will be manifest (as previously heralded by the seventh trumpet), where all believers will rise, the dead ones and the living, and meet the Lord in the air.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up

together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (1 Thessalonians 4:16–18).

The seventh trumpet of the Symbolic Word view matches the spiritual atmosphere that will culminate with the specific event of the Translation of the Saints.

“With trumpets and sound of cornet make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap *their* hands: let the hills be joyful together Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.” (Psalm 98:6–9).

## The victory of the Symbolic Word

“The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11:14, 15).

The seventh trumpet heralds the end and the trump of God heralds Christ coming for His Church. The seventh trumpet (in the Symbolic Word view) is thus just before the Translation trumpet. After the Translation of the Saints, there is still to be the future manifestation of the literal promises of the Word. It also points to the spiritual accomplishment of the Gospel in converting nations during the Church Restitution, which is the last part of the Laodicean period.

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.” (Revelation 11:16, 17).

Not only is the Church shown as worshiping God, which also leads to the Futurist view of the Church being in Heaven, but the Symbolic Word view thus lays out an awareness of the previous three views: it speaks of God’s work which is, that is, the Historicist view; God’s work which was, being the Preterist view; and God’s work which is to come, being the Futurist view.

The reign of Christ means, in this sense, the spiritual reign of Christ. It means that many people have Christ the Lord over their lives, and that He is

being exalted among nations even during the present darkness, thus rolling back the tides of Infidelity and Modernism.

During the Church Restitution, Jesus will not yet be “seen” reigning literally, neither will His throne on Earth be yet manifest since His Kingdom will be manifesting through the hearts and outworking actions of men, in their growing up into perfection, and in the evangelistic advance of the Church of Christ.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” (Revelation 11:18).

The angry nations seems to indicate the Infidel nations, the Muslim nations and the “Christian” dead nations (Eastern Orthodox particularly, but also what is manifested in Protestant nations and formerly Romanist nations).

The Lord promises rewards, a day of visitation, a due season of the manifestation of the last days Holy Ghost outpouring.

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 6:9).

“Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:6).

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:28).

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

## The ark of his testament

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” (Revelation 11:19).

The climax of the first half of Revelation, and of the Symbolic Word view is the statement that the temple of God, meaning the Church, was opened up



in Heaven. In this Church can be seen as a vehicle or mechanism for conveying the Word of God through time.

More importantly, this testament specifically indicates the Pure Cambridge Edition of the King James Bible, as the Scripture, which has been borne over the seas of time to this point, now revealed in power and rule.

Therefore, the powers manifested as lightnings, voices, thunderings, earthquake and great hail, are the spiritual results of the Church in the ideological world against all beliefs not right, whether wrong doctrines in Christianity, Romanism, false religions, atheism or any other human thought. Jesus will reign in the heart of millions, causing great calamity on the kingdom of darkness in the world.

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

## Multiple fulfilments of the seventh trumpet

PRETERIST: The fall of Jerusalem to the Romans in 70 AD.

HISTORICIST: The coming of Gog as a world menace, and his fall, and the fall of Infidelity.

FUTURIST: Global natural disasters preceding the Second Coming.

SYMBOLIC WORD: The fall of false ideologies and gathering of all good things in the Restitution.

# THE WOMAN IN THE WILDERNESS (REVELATION 12)

The relation of the Church and Nero, the relation of the complete history of the Church and the Pagan and Papal Roman system, the relation of believers and the future 10-king confederacy and the relation of Christianity and Infidelity.

## The next portion of Revelation

THE midway point of the Book of Revelation is at the beginning of the 12th chapter, and it is at this point that the next portion begins. Structurally, this allows a shift in focus on previous subject matter, and with the Preterist, Historicist, Futurist and Symbolic Word views, there is a turning back to the past. This means that these prophecies begin by taking a different perspective on events covered previously from Revelation chapter six, and so complements that information.

The Preterist view in Revelation chapter six to 11 covered the Jewish Wars, but now it turns to the battle between Paganism and Christianity. The Historicist covered Paganism, Islam and the pure Word of God, but now it turns to focus on Romanism and the Papacy. The Symbolic Word dealt with Modernism and the English-speaking Bible, and now deals with Infidelity and Christianity. And the Futurist view dealt with the rise of Antichrist and those wars in the Great Tribulation period, but now concentrates on the manifestation of the wrath of God on the Earth and the destruction of Rome.

## The Preterist view of the woman in the wilderness

“AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” (Revelation 12:1–5).

In the Preterist view the woman represented Israel, the child was the early Church as headed by Jesus, the dragon was Satan's use of evil leaders, particularly, Nero, to kill and destroy Christianity.

There is a common story which states that the Emperor Nero, wishing to renovate Rome, had the city set on fire. Afterward, he blamed the fires on Christians, and had many put to death in the arena or by crucifixion.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Revelation 12:15).

The flood coming out of the dragon's mouth might also represent the Roman assault on Jerusalem. During the Jewish War, the Christians knew of the prophecy of Jesus concerning the fall of Jerusalem, and looked for an opportunity to leave. Satan, through his agency of Rome, was not able to kill the Christians, because they escaped over Jordan.

Afterward, Pagan Rome attempted to destroy Christianity, but failed.

## The Historicist view of the woman in the wilderness

"Elliott, Barnes, and others see this vision and the two that follow as retrogressive, that is, they provide supplemental and explanatory information on a time already covered in previous portions of the book."<sup>1</sup> The beginning of chapter 12 turns all the way back to events in Genesis, and therefore is a natural break in the Book of Revelation, paralleling the first half and explaining further in the second half into the future.

"AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Revelation 12:1).

The woman is a single representative of a body, the entire body of true believers, the Church. The station of heaven is descriptive of goodness and power, especially since it is called a "wonder". The woman herself is glorious, dressed in the sun, which represents the divine power. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Malachi 4:2).

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<sup>1</sup> Gregg (1997), 252.

Jesus Christ Himself, being called the “Sun of righteousness”, makes the woman the body of Christ. The moon being beneath the feet means the rule above darkness. The number 12 is also significant, because it represents the 12 tribes of Israel and also the fact that Jesus had 12 principal disciples.

The symbolism is also used in Genesis 37:9, 10, “And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?”

The woman is representative of the collective of all the people of God, not just the New Testament believers, but includes the Old Testament believers. This means that the Church is made up of all, Jews and Gentiles, etc. Old Testament believers are called “the church in the wilderness” (see Acts 7:38), which also is a type for what is seen in Revelation 12.

“And she being with child cried, travailing in birth, and pained to be delivered.” (Revelation 12:2).

The coming of a child indicates Jesus Christ, as coming from the stock of Abraham and David (see Matthew 1:1), is the seed of the woman prophesied back in Genesis 3:15.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” (Revelation 12:3).

Having found that the woman has her origins in Genesis, the same is true for the dragon, who Revelation 12:9 identifies as the old serpent — from the garden of Eden — being none other than Satan or the devil.

The colour red is symbolic of strife and war, and is particularly associated with the idea of bloodshed. It is also used in the Bible as a picture of the stain of sin, “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isaiah 1:18).

The fact that the dragon takes on characteristics common to other beasts, which describe Rome in its varying forms, means that Satan must use Rome as his primary and particular vehicle or mechanism, in the Pagan

persecution of the Church, the Papal imitation of the Church and the Infidel attack on the Scripture and doctrine of the Church.



Figure 127 Blake's illustration of Revelation 12.

The dragon has seven heads, like the beast of Revelation 17:9, “And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” Rome sits on seven hills, meaning that Satan must be particularly using Rome. Likewise, the 10 horns of the dragon are like the beast of Revelation 17:12, “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as

kings one hour with the beast.” The Roman Empire was taken over by 10 barbarian nations, which became Catholic. The seven crowns could indicate seven Roman Catholic kingdoms in Europe. In the Infidel period (circa 20th century), it has also possible to count seven main monarchies in Europe: Belgium, Denmark, Netherlands, Norway, Spain, Sweden and the United Kingdom. The symbolism indicates Satan’s power behind Romanism, which is still being upheld in Europe.

“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” (Revelation 12:4).

The third part of the stars has been traditionally interpreted to mean those angels which followed Lucifer’s rebellion, that is, the devils.

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.” (Revelation 12:5).

The Lord Jesus Christ completed His earthly ministry and then ascended and sat by the right hand of the throne of God. His future role is to return in power. “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15).

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.” (Revelation 12:6).

The wilderness is a symbol of where the Church was able to endure, despite persecutions, and despite the despotism of Roman Catholicism. It is wrong to say (as many erroneous “church history” books do) that the Roman Catholics were a part of the true New Testament Church, or that the Church only appeared in the Reformation (from 1517). In truth, in New testament times the people of God have been enduring since the apostolic days.

“The true Church shall flee into the wilderness a place where men will not see her, into obscurity. This implies that she shall cease to be visible to men. She will yet exist, but in a form that men will not recognise her.”<sup>1</sup>

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<sup>1</sup> Johnson (1881), chapter 12.



Figure 128 Dürer's illustration of the dragon cast down by Michael.

The true Church in the wilderness can be identified as various non-Roman Catholic Christian movements, which is not to say that their doctrines or practices were all perfect.



Celtic Christianity — the Gospel came to Britain in the first century, and was brought into Ireland by Patrick, and then into Scotland, and then into Northern England. Missionaries from here then went into other Northern European nations.

Waldenses — the Gospel was kept in the Alpine valleys of Piedmont from early centuries until they eventually converted to Calvinism (1558).

Paulicianism, Bogomils and Cathars or Albigenses — although charged with certain heresies, they opposed certain errors of Romanism into the Middle Ages.

Eastern Orthodoxy — due to Byzantine breaking with Rome on religious grounds (1054), they retained a less polluted form of Christianity than Romanism.

Thus, in Europe and beyond, even through the high days of Papal rule, there was resistance to Romanism, and this further manifested with the Hussites in Bohemia,<sup>1</sup> the Lollards in England and eventually the entire Protestant Reformation.

The 1260 days is calculated according to the day-year principle, where one prophetic day equals one historical year. Therefore, 1260 prophetic days equals 1260 years.

The true Church must have been threatened by a false usurping body for 1260 years. And this can be observed in history with Roman Catholicism consistently attacking those of the true Church. The period 538 AD – 1798 is exactly 1260 years.<sup>2</sup>

In 533 AD Justinian, Emperor of Constantinople, sent a letter which recognised and empowered the Bishop of Rome as head of all the churches, that is, the Pope. This was later known as the Decree of Justinian.<sup>3</sup> However, Witigas, king of the Goths, was ravaging Italy, and so General Belisarius was dispatched to help fight against the barbarians in Italy. In 537 AD Belisarius handpicked a new pope, Pope Vigilius. In 538 AD Belisarius successfully held Rome while it was besieged by the Ostrogoths. When the Goths left, Belisarius in effect put the power into the hands of the Papacy.<sup>4</sup>

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<sup>1</sup> Known also as Czech.

<sup>2</sup> D. Simpson (1809), 159, 186.

<sup>3</sup> Cobbin (1837), 915.

<sup>4</sup> U. Smith, (1921), 257.



For 1260 years the Popes increased their power in Italy, interfered with European nations and backed persecution of true Christians. The inquisition began in the 12th century, designed to combat the Waldenses and the Albigenses. The Protestant Reformation made great gains, and although Romanism increased their activities against the people of God, they were ultimately thwarted. It is well known that many millions of true Christians were persecuted and burnt by Rome, who also worked to destroy Protestant Bibles.

The French Revolution stopped the Romanist oppression, and the French took control of Piedmont. In 1798 General Berthier marched a French army to Rome, sacked the Vatican, took the Pope prisoner and proclaimed Rome a republic.

In 1798, proper Christianity was strong (e.g. in England with the Evangelical Revival) while Rome was struck with a deadly blow.

## The heavenly war

At verse seven the prophecy takes a step back, forming a repetition or parallel to the first part of chapter 12.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:7–9).

In Luke 10:18, Jesus remarks that “I beheld Satan as lightning fall from heaven.” This indicates His presence at the beginning, when Satan rebelled early after the creation of the universe. This event must have occurred in the beginning part of Genesis.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” (Revelation 12:10, 11).

The advance of the Gospel is part of the spiritual war against Satan. “And the God of peace shall bruise Satan under your feet shortly. The grace of our

Lord Jesus Christ *be* with you. Amen.” (Romans 16:20). Evidently, the battle on planet Earth is between the kingdom of darkness and the kingdom of light.

“Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Revelation 12:12).

The people of God are supposed to have triumph, not be afraid or defeated by Satan. There has also been a casting down by Jesus Christ’s death and resurrection, and by His Church having gone forth in power in the time of the apostles. The advance of Christianity in the Roman Empire again made it as if Satan was crushed.

“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.” (Revelation 12:13).

The persecution of the woman is more likely the Roman Empire’s action against Christians than merely the religious opposition of the Jewish leaders. Therefore, Nero’s, Domitian’s and other such persecutions are to be counted as the period of persecution.

A new kind of persecution, that of the rising Roman Church, was also manifesting, which is the focus of the prophecy.

## The dragon’s war

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” (Revelation 12:14).

The Scripture links the operation of Satan with the Papacy, since the Roman Catholic system was against the Church for the 1260 year period. A “time” here is one year. A time (one), plus times (two), plus an half is three and a half years. In Bible prophecy the years have 360 days. According to the day-year principle of Bible prophecy, three and a half prophetic years of 360 prophetic days would total 1260 historical years, which has been previously explained.



Figure 129 The dragon and the woman.

The wings of the woman represent “the power and protection of God Himself. Christ promised He would build a church. The devil as never been able to stop divine construction. These wings also signify the haste with which this remnant Church was able to seek her own safety away from the man of sin. This metaphor is used to describe God’s deliverance of ancient Israel ... In nature the eagle is the natural enemy of the snake”.<sup>1</sup>

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<sup>1</sup> Caringola (1995), 175, 176.

“Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles’ wings, and brought you unto myself.” (Exodus 19:4). After this, the children of Israel lived safely in the wilderness, supplied by God for a period of time. Spiritually, “But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.” (Isaiah 40:31).

“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” (Revelation 12:15).

The serpent’s flood represented the persecutions, temptations, heresies and so on which came against the Church. “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Isaiah 59:19).

“In the year 533 [AD] the Goths were driven from Rome, and at that time the aspiring Vigilius, by his secret intrigues with the artful Theodora, was promoted to the Pontific dignity, which he purchased with 200 pounds of gold: an unequivocal proof of the character of a man of sin. During the Pontificate of Vigilius, the pretensions of the successors of St Peter to a general superiority began to be openly asserted, and shortly after their supremacy was publicly acknowledged. It was at this time that the Pope assumed the title of Vicegerent of Jesus Christ.” And that, “Belisarius treated Vigilius with submissive veneration in the midst of his triumphs.”

“It must not be objected that Vigilius suffered a temporary exile by the order of Justinian. The Pontiffs of the *tenth* century were often disposed, and sometimes murdered by the Emperors of Germany.” And so likewise at many other times. The 1260 year period was supported by Historicist commentators at the same time, such as, Richard Valpy and Edward King.<sup>1</sup>

“Is not the *Papal power*, at Rome, which was once so terrible, and so domineering, at an end?

“But let us pause a little. — Was not *this* end, in other parts of the Holy Prophecies, foretold to be, *at the END of 1260 years?* — and was it not foretold, by Daniel, to be at the END of a *time, times, and half a time?* which computation amounts to the same period.

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<sup>1</sup> Valpy’s sermon, 13 August 1798, 10–14.

“And now let us see; — hear; — and understand. THIS IS THE YEAR 1798. — And just 1260 years ago; in the very beginning of the year 538, *Belisarius* put an end to the Empire, and Dominion of the Goths, at Rome.

“He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East: and had soon after, made it tributary to him: leaving *thenceforward* from 538 AD, NO POWER *in Rome*, that could be said to rule over the earth, — excepting the ECCLESIASTICAL PONTIFICAL POWER.”<sup>1</sup>

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” (Revelation 12:16).

The earth represents secular forces, that is, the carnal, worldly and anti-religious view of the period of Infidelity. The earth swallowing the dragon’s flood is indicating how that secular forces stopped Catholic persecutions.

It is a fact that the Pagan Roman Empire could not stop the Church, but eventually the Roman world was converted to Christianity. This Christianity was then perverted and began to persecute the true faith.

Romanism became Satan’s primary tool against the truth. At the end of the 1260 year period, in 1798, the Roman Catholic agenda was suddenly thwarted by secular France. Things got worse for Romanism as Europe became more secular. In 1870 the Italians took Rome (property) out of Papal hands. In 1882 the French and other nations took education out of Catholic hands.

B. W. Johnson reported in 1881, “The Italian nation has seized upon the property of the monastic orders, established universal religious toleration, wrested from the Pope the States of the Church, and occupied Rome itself. ... A similar tendency has prevailed in France ... The State has exiled the Jesuits, prohibited other religious orders from teaching the children and taken education out of the hands of the priests. ... it is certain that if the Republic is perpetuated, France will be lost to the Papacy.”<sup>2</sup>

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17).

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<sup>1</sup> King (1798), 16, 17.

<sup>2</sup> Johnson (1881), chapter 11.

The Roman Catholic institution cannot now be seen to openly torture Christians and burn their Bibles. However, there is still an ideological war going on, where education, cultural “norms” and intellectual propaganda are used against true religion. This war includes a re-writing of history to expunge or make light of the sins of Romanism and put Protestantism in a twisted light.



Figure 130 The bygone glory days of the Papacy.

Since the dragon is angered, his intention is to continue the war, but in the secular climate, the only way to fight against the truth is by ideological warfare. Thus, Satan’s aim is to war against the Church, but with part of the institutionalised body of Christians lulled asleep, those who are watching and vigilant must give an urgent cry, and a wakeup call. Satan’s strategy at the current time has been to use Infidelity to belittle the King James Bible and to undermine faith. Furthermore, there has been a great whitewashing and forgetting of the errors of Romanism. However, there is great potential for a spiritual stirring for the true believers at this time.



## Rome's legacy must not be forgotten

The persecutions of Romanism against Christians are numerous. *Foxes Book of Martyrs* records in great detail these events, of which various authors, including H. Grattan Guinness, give but a small summary.<sup>1</sup> The following are typical examples given by Protestants:

1208–1226      The Albigensian Crusade. Whole cities in southern France massacred, untold thousands killed in the whole region.



Figure 131 Wendelmuta's martyrdom.

<sup>1</sup> Guinness (1881), *Approaching End of the Age*, 199–212.

- 1237–1342      Tens of thousands of Vaudois/Waldenses massacred in Northern Italy, by order of the Pope.
- 1300–1413      Terrible persecution of the Lollards in England, by order of the Pope.
- 1421              Thousands of Hussites in Bohemia killed, by order of the Pope.
- 1481–1808      The Spanish Inquisition burnt 31,912 Protestants, tortured 300,000.



- 1488              In Piedmont 3000 Vaudois/Waldenses burnt and suffocated to death in one cave.
- 1540–1570      Many thousands of Vaudois/Waldenses killed (900,000).





Figure 132 Tyndale's martyrdom.

- 1546                      50,000 Flemish Protestants hanged, burned or buried alive.
- 1550–1560            250,000 Dutch Protestants tortured or killed.
- 1553–1558            Queen “Bloody” Mary had 300 English Protestants burnt alive.
- 1567                    The Duke of Alva in the Netherlands executed 36,000 Protestants.
- 1572                    St Bartholomew's Day massacre in France where at least 10,000 are butchered in three days, plus many more.

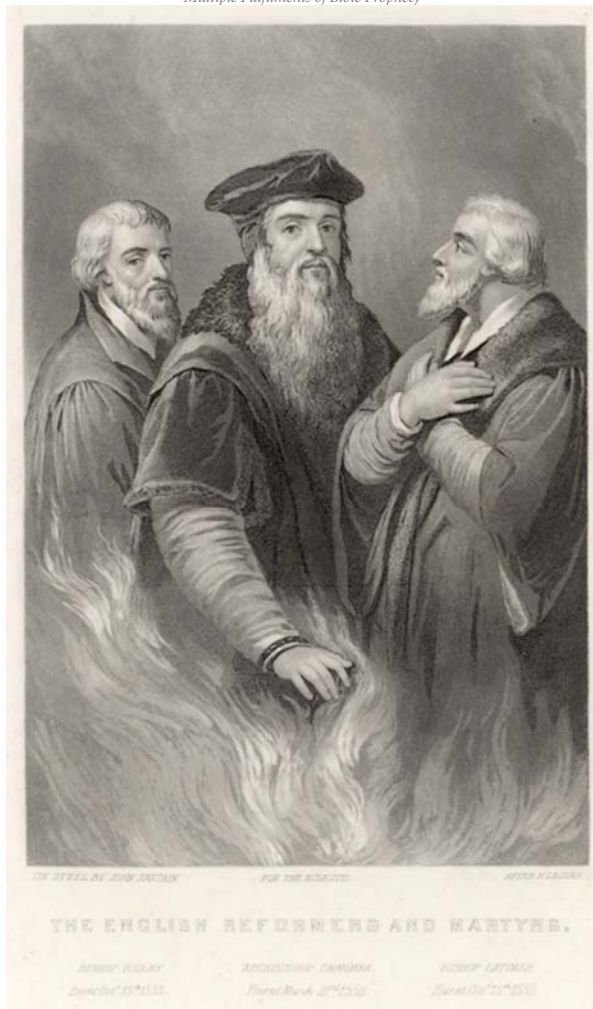


Figure 133 English martyrs.

- 1631 Over 20,000 Protestants massacred in Magdeburg, Germany.
- 1641–1649 In excess of 40,000 Protestants are massacred without mercy by Catholics in Ireland.
- 1655 Bestial mistreatment and massacre of Vaudois/Waldenses in Piedmont, with cannibalism, rapes, infanticide and unprintable outrages.

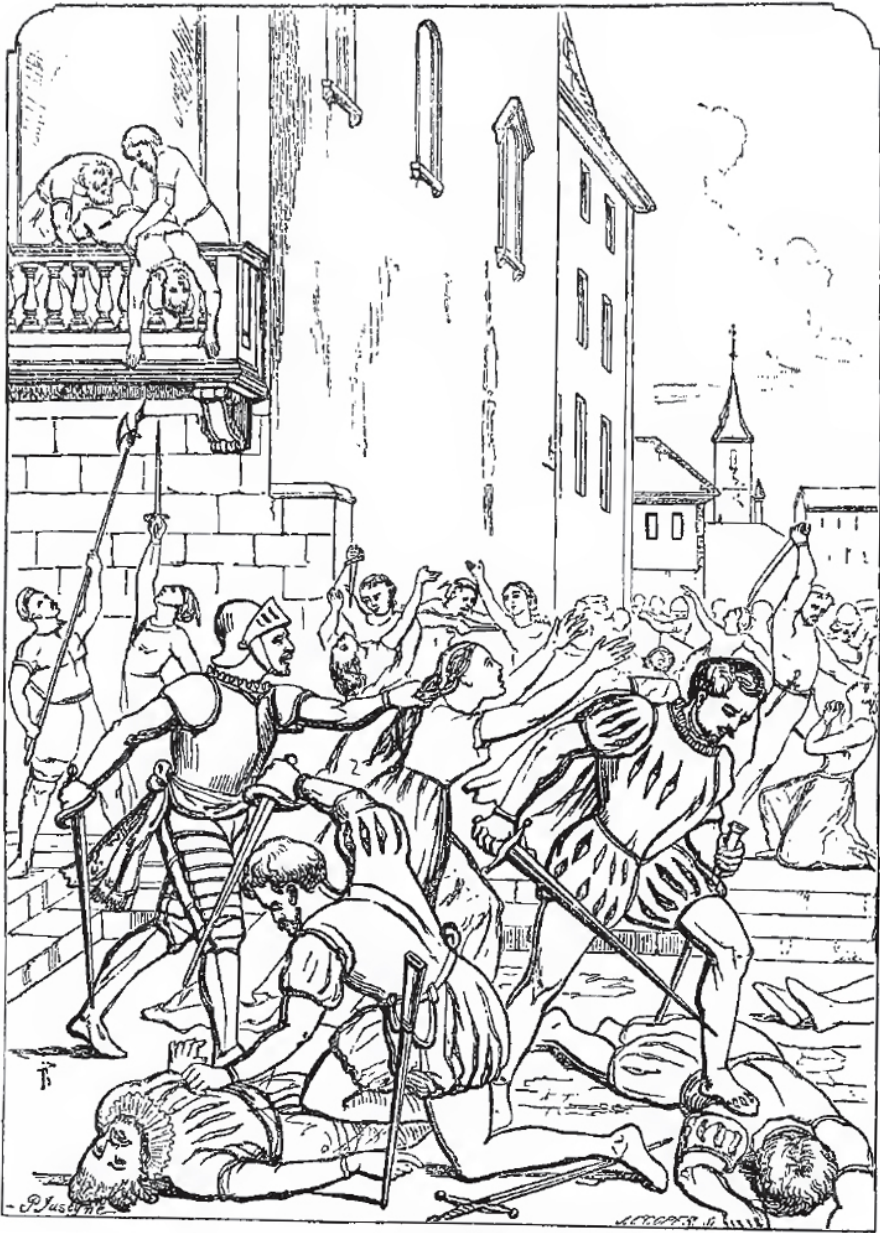


Figure 134 The Paris massacre.

- 1685 French soldiers butcher at least 400,000 Huguenot Protestants, while 500,000 escaped to Britain.
- 1686 Over 11,000 Protestant Vaudois/Waldenses are put to death in Northern Italy.
- 1941–1945 Up to one million Serbs killed by Catholic fascists.



Figure 135 The Papacy glorifies the St Bartholomew's Day massacre.

The Waldenses identified the Papacy as the Man of Sin and Antichrist. Wycliffe branded the Pope as Antichrist. Luther denounced the Papacy as the Kingdom of Babylon and Antichrist. Melancthon wrote, "The Roman Pontiff, with his whole order and Kingdom, is the very Antichrist." Calvin wrote, "The Pope, in furiously persecuting the Gospel, demonstrates that he is Antichrist." Knox taught that the little horn was identical with the Man of Sin and Antichrist. Many other Reformers taught the same.

The King James Bible translators branded the Papacy as Antichrist and the Man of Sin. The Westminster Divines, declared, "The Pope of Rome is that Antichrist, that Man of Sin and Son of Perdition, that exalteth himself in the Church against Christ and all that is called God."<sup>1</sup>

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<sup>1</sup> Close (1917), 6, 7a.





Figure 136 Cranach's illustration of the Papal Antichrist.

Pope Pius X, when Archbishop of Venice, said, "The Pope is not only the representative of Christ, but he is Jesus Christ Himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks."<sup>1</sup>

## The war with the remnant of the seed

The last part of the Historicist view of the prophecy is a summary of Satan's murderous intention, and his final war.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17).

The woman in this verse represents the Church in the Infidel period. The dragon is Satan's means of fighting the Church, which is the Roman Catholic system.

Just as anger is a state of mind and an emotion, so is it that the warfare is ideological rather than physical. Satan's does not directly attack the woman by physical, but he does come against Christian ideas. Churches are not

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<sup>1</sup> Close (1917), 36.

shut down, but they are made to appear to be irrelevant and socially unacceptable.

The coming Translation of the Saints effectively removes the woman from the world, and so all who are left, the Christians of the Great Tribulation period, do then bear the brunt of Satan's assault by his final Antichrist.

The description of the seed of the woman is that they keep the commandments of God (holiness) and have the testimony of Jesus Christ (evangelical). This accords with two movements in the "woman" period, the keeping of the commandments is the rise of the King James Bible Only Movement, and the testimony of Jesus is the Word of Faith view, which coming together are the last form of the woman.

The woman's seed, then, which appear in the Great Tribulation, are the Jews and others who convert based on the last form of the woman, before she was raptured, which is to say, the teachings of the Church Restitution.

Within the Historicist view, then, is a reference the last part of Satan's activities in the Tribulation.

## The Futurist view of the woman in the wilderness

**Revelation 12:1–6.** The proper Futurist view is that these verses show the true Church (made up of the people of God), which has historically brought forth Christ. He is the Head of the Body of Christ or the Church, so futuristically the "man child" should be seen as that section of the woman who will be "caught up unto God, and to his throne". The multiple reference of the man child being Christ historically and the translated saints futuristically will be explained in this section. The historical setting shows that the major persecutor of the Church is the dragon (or Satan) who was cast out of Heaven and has manifested himself through the world's kingdoms to produce the Roman beast masterpiece of political and moral corruption. In the first half of the Great Tribulation, which is "a thousand two hundred and threescore days", the Church on Earth (made up of those converted during the Great Tribulation) will be once again persecuted by the Roman beast in a final form of the Roman religion, which would be a form of Roman Catholicism. However, God will look after the woman, no doubt to get her to maximum strength for the second half of the Great Tribulation, when the final Roman Antichrist institutes his own blasphemous religion, and successfully kills many believers.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” (Revelation 12:3).

Particular attention should be given to the description of the dragon, which shows that he is manifested in a specific, political way on the Earth. The “seven heads” have been elsewhere shown to be the “seven mountains” of Rome (see Revelation 17:9). The “ten horns” have been shown to be the foundational kingdoms of the Papacy. The “seven crowns” have been shown to be the seven world kingdoms that lead to the final manifestation of the Roman beast, just prior to the final Roman Antichrist (see Revelation 17:10, 11). Thus, the work done by Satan against true Christianity will be manifested through the Papacy in the first half of the Great Tribulation. It may be that the final Roman Antichrist will deceive some into thinking that he is a godly “saviour” when he destroys the whore (Romanism) by fire (see Revelation 17:16) around the middle of the Great Tribulation.

“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” (Revelation 12:4).

Unlike verses seven to nine, this verse refers to the initial rebellion of Lucifer in Heaven where God’s throne is. Lucifer became Satan (the adversary) and has prepared himself for the man child. In the Futurist sense, Romanism will be prepared to devour the “glorious church, not having spot, or wrinkle, or any such thing” (see Ephesians 5:27).

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” (Revelation 12:5).

The man child is representative of saints who are part of the “glorious church” (see Ephesians 5:27) and acknowledge that Jesus Christ “washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father” (see Revelation 1:5, 6). As kings and priests, the saints in the Church will reign with Christ, firstly in the Millennium (see Revelation 20:6), then into eternity in the new Heavens and the new Earth. The man child is translated into Heaven at the start of the Great Tribulation and the Marriage Supper of the Lamb will take place. Some have likened this to the bride of Christ.

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” (Revelation 12:6).

The Church during the Great Tribulation will be the subject of persecution since the world (and, in particular, Romanism) will not want to acknowledge the power of God, especially with reference to the Translation of the Saints. As new Christians start out in such an antichrist atmosphere, God will feed them and strengthen them for the task ahead when there will be great power encounters. Being a Christian will not be in name only, but in reality and truth, since it will mean something to stand for Christ. Many will come into the Kingdom of God during the first half of the Great Tribulation.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:7–9).

With respect to the end of this world, especially surrounding the events of the Tribulation, Satan’s activities will be curtailed, so that his influence descends. Initially, Lucifer had access to God in Heaven but was then cast out because of his rebellion (see verse 4), and from this time he was known as Satan and the Devil. He became “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2b), so he has worked in the second heaven (the firmament or atmosphere), no doubt also influencing destructive weather events, and on the Earth where he “walketh about, seeking whom he may devour” (1 Peter 5:8b).

However, during the Great Tribulation there is another shift downward in his power, so that he and his evil angels can no longer operate in the second heaven. This coincides with the event foretold in Daniel: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12:1).

Of course, the descent of Satan will continue even further once Christ returns with the saints to stop the Armageddon campaign, so that his influence over the nations is nullified by him being put into the bottomless



pit and his activities cease on the Earth for 1000 years (see Revelation 20:1–3). At the end of the 1000 years he will be cast into the lake of fire.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” (Revelation 12:10, 11).

The announcement of the Kingdom of God coming with power will coincide with Christ’s Kingdom to be physically established upon Earth. Thus, “the stone [God’s Kingdom] that smote the image [of the world’s kingdoms] became a great mountain, and filled the whole earth” (Daniel 2:35b). Those who operate by faith (which will be the predominant and powerful representation of Christianity in this end time) will be able to overcome and stand.

“Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Revelation 12:12).

Satan will realise that his time is short and that he is about to have his power further curtailed. This explains why at this time (nearing the end of the Great Tribulation), the final Roman Antichrist will be at his most destructive and vicious, particularly against the saints and natural Israel.

“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.” (Revelation 12:13).

Right to the end, Satan will use the Roman beast to persecute the woman (the true Church), just as he has historically. Christians must recognise this and make no compromise with this system in whatever manifestation is in. Hence, Christians will never be able to be in the will of God and a part of Romanism, just as they will not be able to be a part of the final Roman Antichrist’s new “christianised” heathen religion.

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” (Revelation 12:14).

Some say that this is grounds for a Midtribulation Rapture, yet such an interpretation ignores the many proofs that the wrath of God from the seals onward will be poured upon the Earth and that Christians are not appointed to God's wrath (see 1 Thessalonians 1:10; 5:9). The proper Futurist interpretation of Revelation 12:14 is that from the time of the Translation of the Saints until the time that the final Roman Antichrist establishes his false religion in the midst of the Great Tribulation, the saints of the time (born again after the Translation) will be protected and nourished. Obviously, this will apply for those who do not compromise with the Romanism, though there will be martyrs and those who suffer for their faith in Christ in that "they loved not their lives unto the death" (Revelation 12:11b). It is clear that those of faith through the power of God's Word will not partake of the plagues poured out, just as the Israelites (having faith in God through the Passover lamb) did not partake of the plagues poured out upon Egypt.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:15–17).

This will be the last great war against the Church but there will be a tremendous difference from past conflicts. It is clear that "the remnant of her seed" (the saints that are in the Great Tribulation) will receive deliverance by faith (see Hebrews 11:35) as a final, power-filled witness to the inhabitants of the Earth. The Earth will unleash a mighty quake to swallow up the flood of persecutors (possibly an army) as both a judgment and a witness. "Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation. The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina." (Exodus 15:12–14). If the Exodus passage be taken as a prophetic warning for the end time, then it is clear that those in Palestine will see and know of what God is doing. Obviously, Satan's wrath is no match for the power of God demonstrated by a faith-filled people.

# The Symbolic Word view of the dragon

The Symbolic Word view of the dragon in Revelation 12 has been pre-empted somewhat because some have considered the dragon in a wider symbolic sense rather than just as the Devil.

A relatively few commentators have attempted to argue that the red dragon is Mohammad or Islam. Fewer have attempted to draw the inference that the descendant from Rome by the Eastern line is Russia (Moscow being the third Rome), and that Satan is using Russia.<sup>1</sup> Alan Campbell has argued that Islam is intended in conjunction with Russia, that is, Gog. Reference has been made by some to the *Will and Testament of Peter the Great*, the Russian king from 1725 which laid out a plan how to conquer and control Europe. Although some modernist scholars doubt the authenticity of the document, the plan it lays out, if generally followed, harmonises with the events shown in Bible prophecy.

The dragon, in the Symbolic Word view, is more aptly a symbol of Infidelity itself, that is, of a philosophy and ideology. This accords with the Symbolic Word view that the prophecy is dealing with the Word of God and what happens to this in history.

In the natural scheme of things, Enlightenment thinkers, such as the atheistic tendencies of Descartes, Voltaire and Rousseau, contributed to a new spirit in France. France likewise was suffering economic hardship, which fed into political turmoil, and the French Revolution. France is important in this view because it forms the link both to Pagan and Papal times, and has been the chief or instigating place of the spirit of Infidelity. The French Revolution significantly coincides with the end of the 1260 days prophecy in Revelation 12.

France descended into an increasingly atheistic government, and the reign of terror from 1789. After this time, the republic of France embarked on a series of wars, which then allowed the rise of Napoleon Bonaparte, who became emperor. Although the French ambitions were defeated by the taking of Paris and the exile of Napoleon, he eventually returned but was defeated at Waterloo by the British and Prussians.

The impact onto Europe of the French Revolutionary thought, manifested as the spirit of Infidelity, was immense. Many Romanist priests had been

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<sup>1</sup> H. S. L. (1838), 205.

killed, the Papal power overthrown and the new thinking was spreading far and wide. Infidelity cast off both bad and good religion.

While England had troubles with the Oxford Movement, revolutionary ideas had spread across the world, and manifested in successive waves (such as the revolutionary year of 1848 throughout Europe). Infidelity, Secularism and Humanism were on the rise. The spirit of Infidelity could therefore be found in many significant ideologies, such as, Evolution (1859), the Separation of Church and State (1905), Bolshevism and Communism in Russia (1917) and so on.

In the English-speaking nations, the late 1960s were especially tumultuous, with hippies and the social revolution, which too could all be linked directly to the spirit of Infidelity in its anti-Christian and anti-authoritarian aims.

Often, Freemasons, the Illuminati, Jesuits or Communists have been blamed as causing Christianity to be undermined and with decreasing influence, but ultimately the spirit behind all the anti-religious movements has been the spirit of error, the Infidel spirit.

The dragon, therefore, has outworked, not through one single nation (e.g. France), nor through one single ideology (e.g. Communism), but has been multi-headed, that is, through appearing in different ways and places, although having the one same body or central philosophy, that spirit of Infidelity.

“THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:1–5).

## The Symbolic Word view of the woman in the wilderness

In the Symbolic Word view, the woman may be seen as particularly embodying Evangelical doctrine, such as that of John Wesley, and the ongoing progress of English-speaking missions, Holiness teachings, Pentecostalism and sound, Biblically-based teachings.

Gillingham asserted, “we must consider the woman as representing a system of divine truth”, that being clothed with light of truth, superior to the former ways, the reflective light of the moon, the stars being the apostles and its being in the heaven, being the visible ecclesiastical realm.<sup>1</sup>

This know also, that in the last days perilous times shall come.

**BODY:** For men shall be lovers of their own selves, **HEADS:** covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, **HORNS:** Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God;



Having a form of godliness, but denying the power thereof: from such turn away.  
(2 Timothy 3:1-5)

**INFIDELITY**

Figure 137 The dragon of Infidelity.

The dragon being the Infidel power, “It follows that the combatants on the other side are men — men on the side of the devil — men who maintain that systematised infidelity, which is symbolised by the dragon, and which is the embodiment of that ‘old serpent called the devil, and Satan.’”<sup>2</sup>

Further, “we have the effects of infidelity on the minds of an important class, — ministers, lights of the church, stars of the ecclesiastical firmament. Entangled in the folds of ‘the great dragon’s tail,’ he draws them from their high position, and casts them down to a low, earthly, secular condition. And this infidelising, secularising process has been going on in the professing church for many years past; and it is going on still. Many pious

<sup>1</sup> Gillingham (1869), 9–11.

<sup>2</sup> Gillingham (1869), 16.

and thoughtful men contemplate it with deep concern; and wonder ‘whereunto it will grow.’”<sup>1</sup>

The dragon being cast down to the Earth (see Revelation 12:7–9), meant that ongoing power to attack Christianity was unsustainable. The “equality” and revolutionary ideals of Infidelity always invariably meant that it still had to consider in toleration Christianity, the very thing it wanted to fight against. Secularism has acted in many ways as an equaliser, pacifier and nullifier of extremism, terrorism or brutality.

The manchild that the woman was to bring forth, but was caught up to God’s throne indicates the evangelical and prophetic element of Christianity, particularly that manifested through Great Britain which was then planted into Australia. In contrast, the United States came from Christians fleeing persecution from Europe, and from a rebellion against the potential oppression of a State religion in several episodes of Protestant Britain. Australia, however, was a transplant of evangelicalism. This was the avowed aim of its founders, and was afterward seen, that it would be a refuge for a future prophetic fulfilment. “And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 3:9).

The Scripture shows that the woman fled, and had eagle’s wings. Some have attempted to infer that this means that the Church’s core or highest profession moved into the United States of America (the wings of the eagle being a symbol of America). The same interpreters may also take the red colour of the dragon as being associated with the use of that colour in the French Revolution, and in Communism, especially in Russia.

The proper Symbolic Word view indicates that the true Church was being sustained in the wilderness, but that it was not really being an effective witness.

Since the 1960s, when many churches became compromised with Ecumenism, there has been a great diminishing of Christian power. The dryness of the surrounds of Secular Humanism, the seeming ineffectiveness of the Gospel seeds, the pervasive anti-religious atmosphere and attack of Atheism all have seemed to make the Church appear to be in a wilderness, this describing precisely the current situation in America and Australia.

A flood of modern thought and religious subjectivism has been levelled against the Church, giving rise to various splintering and fragmentary

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<sup>1</sup> Gillingham (1869), 17.

movements and doctrines. Ultimately, the tempering effects of the earth (i.e. the secular world) kept back any real “enthusiasm” for the Church because of the secularist doctrine that men may follow their own path and that no religion has the sole truth (if any). In some ways, this has kept religious strife in the Western world from bloodshed, but it has also caused men to be a law unto themselves and proceed down a path of nihilistic disintegration of foundational truths. The many doctrines espoused by the secularists themselves have caused Infidelity to be a fashionable path without addressing the fundamental problems that man encounters in the world under a fallen system. The denial of “all have sinned, and come short of the glory of God” (Romans 3:23) has produced prideful arrogance and resistance to truth (see John 17:17) in the world whilst associated puzzlement in the Church. However, the Lord of all has His plan in the Earth, which means that all in the Church who follow this can have success according to the will of God. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Corinthians 15:58).

Australia’s “Father of Federation”, Sir Henry Parkes (1815–1896), when writing his history, invoked a statement made at the beginning of the English Civil Wars when he wrote, “Things may be worse before they are better; but the day will come when justice and fair play will triumph in this land: when great bodies of Christians, who now seem half asleep, will bestir themselves”.

The lethargic state of Christianity has been especially relevant to the Laodicean prophecy about lukewarmness (that Christ would spew out such — see Revelation 3:16). Even so, the world around had grown indifferent and foolish thinking, in great darkness, has decided unreasonably that there is no God.

Devilish, worldly-wisdom oriented ideology has been warring against sound doctrine, yet has failed to destroy it. The dragon’s war on the remnant of the seed of the woman indicates that the final end of this war is to come. The manifested victory is that true Christians, though scattered, will have endured and persevered with patience, and have been prepared to enter into the great harvest ahead, especially associated with the end time Church Restitution period.

## Multiple fulfilments of Revelation 12

PRETERIST: The true Church escaped Rome’s destruction of Jerusalem.

HISTORICIST: The true Church endured the Pagan, Papal attacks.

FUTURIST: The believers in the Tribulation are not wiped out by the Antichrist.

SYMBOLIC WORD: Bible believing Christianity endures despite much rejection of the truth.

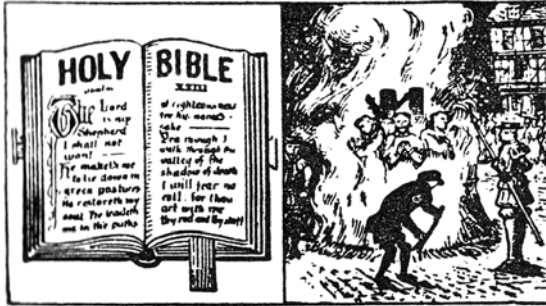


Figure 138 Martyrs for the Word's sake.



# THE BEASTS, THE IMAGE AND THE MARK (REVELATION 13)

Pagan Rome, emperor worship and Diocletian's rule. Papal Rome, the modern Papacy and the European Union. The Antichrist's government, his false prophet and his economic system. The spirit of internationalism, interdenominationalism and Humanism.

## The Preterist view of Revelation 13

The beast of Revelation 13 is recognised as Rome.<sup>1</sup> The heads represented the seven major world empires and the seven hills of Rome, the 10 horns as 10 Emperors, the tenth being also representative of the dynasty of Vespasian which encapsulated Vespasian, Titus and Domitian. There were, further, 10 main persecutions of Christianity under the Roman Empire from Nero to the time of Constantine (313 AD).



Figure 139 Pagan Rome.

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<sup>1</sup> Gregg (1997), 282.

There arose a doctrine of Cæsar worship called the cult of the Emperor, to which the Christians could not acquiesce. This no doubt led to Roman hatred of Christianity.

Gregg wrote, “it is interesting that Nero’s persecution of the Church did in fact last a full 42 months [1260 days], from the middle of November 64 [AD] to the beginning of June 68 [AD].”<sup>1</sup>



Figure 140 Roman Empire at its height.

The lamb-like beast could be a representative of the religious form of the Pagan religion. The fact that it rose later would indicate Diocletian’s reinvigoration of the Empire under the Tetrarchy. Diocletian was declared Emperor in front of an idol of Jupiter. Like the two horns, he then represented himself as Jupiter (a god) and his co-emperor, Maximian, as Hercules (a demigod). This emperor worship was diametrically opposed to Christianity.

Although some Preterists claim that the name “Cæsar Nero” when given in Hebrew letters, has the numeral value of 666, it is, in fact, proper to point to the last major Pagan emperor, Diocletian, as the beast. He had the name Diocles, and therefore, **DIOCLES AUGUSTUS**, which has the numerical value of 666 as follows: D (500) + I (1) + C (100) + L (50) + U, i.e. V (5) + V (5) + V (5) = 666.

<sup>1</sup> Gregg (1997), 290.

## The Historicist view of the first beast

Revelation 13 has a number of links to the symbolism of Daniel chapter seven. The fourth beast in Daniel was identified as Rome, and the Revelation 13 beast is very similar. In the Historicist sense, this is important because when it comes to identifying what is called “the false prophet”, it must be of the Western Roman lineage, not Eastern, because Daniel chapter seven is about the Western, and because the Preterist and Futurist interpretations of Revelation 13 are Western and because (most importantly) this is the traditional Protestant view. This automatically disqualifies Mohammad, Islam or Russia being referred to in chapter 13. Moreover, some had attempted to make the lamb-like beast symbolic of the United States of America, but this can be refuted on several grounds: first, that the passage chapter has been understood to speak about Rome and Europe, and second, that the proper Protestant tradition has tended to recognise the Papacy itself as this particular beast.

“AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” (Revelation 13:1).



Figure 141 Elliott's illustration of the sea beast.

The symbolism here is similar to other places where the sea is representative of the population of the world and the beast is emblematic of the Roman Empire.

The seven heads represent several things, such as the progressive sequence of past empires, being Egypt, Assyria, Babylon, Medo-Persia, Grecia, Rome and the Roman Catholic dominion. Also, the seven heads represent the seven hills of Rome. Even further, the Roman Empire went through seven stages of government, “Tacitus names six — kings, consuls, dictators, decemvirs, consular tribunes and triumvirs”,<sup>1</sup> though the list is accurately put forward by commentators as follows: kings, consuls, dictators, decemvirs, military tribunes and the imperial form. The seventh would be the Papacy.<sup>2</sup>

The 10 horns with 10 crowns represents 10 barbarian nations in Europe which took over the Pagan Roman Empire.

As Barnes stated, “the beast here represents the Roman power, as now broken up into the ten dominations which sprung ... from the one original Roman power, and that became henceforward the supporters of the Papacy ... properly represented here as having ten [crowns]. And upon his heads the name of blasphemy. That is, the whole power was blasphemous in its claims and pretensions. The word blasphemy here seems to be used in the sense that titles and attributes were claimed by it which belonged only to God.”<sup>3</sup>

“And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” (Revelation 13:2).

The characteristics of the beast are important since they not only show that Rome had absorbed the rule or nature of the former empires of Babylon (the lion), Medo-Persia (the bear) and Grecia (the leopard), but also that the Roman Empire exhibited the characteristics of those animals.

Lions, according to Scripture, are bold and strong. “For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.” (Joel 1:6). Bears rend and tear, “Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*: I will meet them as a bear *that is* bereaved of *her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.” (Hosea 13:7, 8). And leopards are swift, “Their horses also are swifter than the leopards” (Habakkuk 1:8a).

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<sup>1</sup> Croly (1827), 466.

<sup>2</sup> Gregg (1997), 280; Kett (1805), vol. 1, 398.

<sup>3</sup> Barnes (1852), Revelation 13:1.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” (Revelation 13:3).

The Pagan Roman Empire was delivered various wounds. First, because it was converted to Christianity from 313 AD under the Emperor Constantine. Second, because the Roman Empire was split in two and the barbarians came against it from 395 AD. But third, and most importantly the “deadly wound”, came when Western Rome fell in 476 AD, and the Emperor Romulus Augustulus was forced to abdicate to Odoacer king of the Heruli.

The healing of the deadly wound began with Justinian, Emperor of the East, sending a flattering letter to the Pope in 533 AD, but actually manifested in 538 AD when the Papacy began its ascension as the executive power in Rome. This healing of the deadly wound meant that the beast now used religion — Roman Catholicism — to dominate in Europe and beyond.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Revelation 13:4).

The worship of the dragon indicated the Pagan ideas which had been incorporated into Christianity, perverting it into Roman Catholicism. The people of Europe then began to be in subjection, religiously and economically, to the Roman system.

The Papacy began to encourage wars, whether against Islam (Crusades), or against “heretics” (Inquisition), or against Protestantism (Counter-Reformation).

Ferris, as representative of all Protestant writers, wrote that “the Bishops of the church at Rome made the following utterly false claims:— (1) That Peter founded the church at Rome and was its first Bishop; (2) that Peter was the vice-regent of Christ and that by means of the “*keys of the Kingdom of Heaven*” Peter could open and shut the doors to heaven and hell at his will; (3) that these miraculous keys were passed on from Peter to succeeding Bishops of the church at Rome; (4) that therefore each Bishop at Rome was in turn the vice-regent of Peter and hence the vice-regent of Christ; (5) that therefore the Bishop of Rome was superior to all other Bishops and out to

be the head of all churches, and that kings out to bow the neck to this head of Christendom.”<sup>1</sup>

And what did the Papacy command? Massacres, tribulation and persecution on believers.



Figure 142 Cranmer's martyrdom.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.” (Revelation 13:5).

Like the little horn of Daniel chapter seven, the Papacy made many pretentious claims, such as that every Pope is the vicar of Christ, that Christ must be re-killed every mass, that the mass transubstantiates into Christ's actual body and blood, that the Pope is infallible, that Lollards and

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<sup>1</sup> Ferris (1941), vol. 2, 20.

Protestants are heretics and that English translations of the Bible were to be banned and burned.

The power of the Papacy was for 42 months. In the Bible a month has 30 days. Therefore, this would total 1260 days. Using the prophetic day-year principle, the total amount of time allocated would be 1260 years, being the exact time frame from Belisarius' effective empowerment of Pope Vigilius in 538 AD to the arrest of Pope Pius VI and the declaration of a republic in Rome in 1798.



Figure 143 The Papacy blasphemously claims to be the Lion of the Tribe of Judah.

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” (Revelation 13:6).



Figure 144 The Papacy blasphemously worships a wafer as God.

Roman Catholic doctrine speaks against God (e.g. claiming that He has a mother, a goddess-like woman in heaven); it speaks against the tabernacle



or true Church (e.g. Waldenses, Reformers, etc.); and it speaks against the saints by making its own false saints or commandeering true saints for its own purposes.

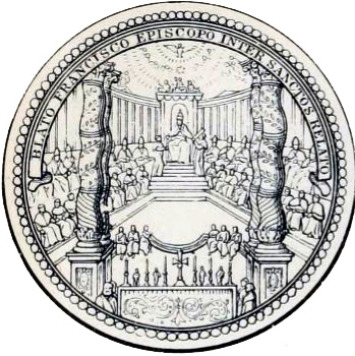


Figure 145 The Papacy blasphemously presumes to be God's representative on Earth.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” (Revelation 13:7).

The fury and the persecution of Christians by the Papacy and the Roman Catholic system should be very well known by students of history. Wycliffe called this system “Antichrist”. Luther called it “very Antichrist”. Reformers Latimer, Ridley and Cranmer all identified the Papacy as the Antichrist. Foxe’s *Book of Martyrs* records how these three were cruelly martyred by Romanists in England.

For much of the 1260 years, a portion of Italy was called “The Papal States”. But the Romanist doctrine had great sway in many places across the Earth, and was introduced into the New World, and into other nations, particularly by Jesuit missionaries.

“And it’s not the word of man, it’s the word of God. Now, of course, Rome used to burn the Bibles, she used to burn the people that translated them, she used to burn the people that read them — but that didn’t succeed. So she decided upon another scheme: that she would place her Jesuit priests in the training of Protestant ministers. And so into the universities of Germany Rome set at work the whole structure of unbelieving higher criticism. And she had in the universities men who sought to destroy belief in the Bible, and we became cursed with what was known as higher criticism. And young men had their faith in the Bible destroyed in the universities and in the training colleges. And so the men that came out to be ordained didn’t believe the book, they didn’t believe the creeds of the



Church, they didn't believe in the historic Christian faith, and they set at work to destroy the faith."<sup>1</sup>

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:8–10).

All the massacres and persecutions perpetrated against God's people and the Holy Scripture and true doctrine by the Papists is to come to a reckoning. Those inveterate sinners who will not repent must have happen to them what they have done to others.

The law of reciprocity states that since the Romanists killed, they will be killed, and since they took captive, they will be made captive. And so it comes to pass, as Popes have variously been made prisoner.

Likewise, the punishments, spiritual and natural, are manifest on the unrepentant enemies of God. The patience of the saints is to endure faithfully, until these things be done.

## The Historicist view of the lamb-like beast

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Revelation 13:11).

The second beast is introduced. Gregg lists the three theories concerning the two beasts.<sup>2</sup> The first is that both beasts represent Pagan Rome, and that the lamb-like beast refers to the Pagan priesthood.<sup>3</sup> The second is that the first beast represents Pagan Rome, and the lamb-like beast then represents Papal Rome.<sup>4</sup> The third is that both beasts represent different aspects of Papal Rome.<sup>5</sup>

The proper approach is to see the first beast as representative of Rome as a whole through time. The second, lamb-like beast, which although is a parallelism with the Papal portion of the former beast (that is, represents

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<sup>1</sup> Ian Paisley's oratory.

<sup>2</sup> Gregg (1997), 278.

<sup>3</sup> Victorinus, Grotius, Wette, Bede and others.

<sup>4</sup> Barnes, Cuninghame and others.

<sup>5</sup> Vitringa, Bengel, Elliott and others.

the Popes themselves), arose afterward as a specific manifestation. More particularly, the lamb-like aspect is particularly identified as the secular, modernist Papacy that is seen in the Infidel period. This lamb-like approach of the Papacy has succeeded in deceiving many, not just in the world, but also those in non-Catholic churches who have befriended this beast rather than see it as the enemy it really is to godly faith.

Gillingham wrote, “This two-horned beast has its origin in worldly empire; is the offspring of secular power— ‘comes up out of the infidelised earth.’”<sup>1</sup>

The earth represents the secular realm, and to arise from the earth meant that the modern Papacy was operating at the sufferance of the secular powers. First, Pope Pius VI was brought to France as a prisoner. Napoleon Bonaparte then made a Concordat with Pope Pius VII in 1801, which made the Papacy subservient to the French government. The French protected the Pope, but in 1870 the Italians took the jurisdiction of Rome. In 1929 the Lateran Treaty between Benito Mussolini and Pope Pius XI granted the Vatican City independence.

In the second half of the 20th century, Popes then wore white, and also would traditionally wear a woollen pallium, being made from lamb’s wool. The mitre had two points, like two horns. They even wore a mitre with pictures of lambs on them.

If the true Lamb in the Bible is a symbol for Christ’s earthly ministry (humility and sacrifice), then this lamb must be a false teacher which pretends to minister peace to people. The lamb-like nature of the Papacy was manifest in its ministers parading as “humble” teachers rather than persecutors. It would also be relevant to the Vatican City from 1929.

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” (Revelation 12:13).

The Papacy which arose slowly from 1798 retained and reclaimed all of what the former Popes had done, including the historical Papacy. The new Papacy was different from before, in that was limited to an alliance with the state. Therefore, the two horns could represent in some way both Catholicism and Secularism combining into one. The modern Popes have been represented as great humanitarians, men of peace, rather than the controversial and dictatorial leaders of the bygone period. They have

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<sup>1</sup> Gillingham (1869), 20.

become known for speaking about “world peace”, ending poverty, hunger and suffering. Throughout the 20th century, there was a noticeable trend in the West toward the kind of unrestrained lifestyle popular in Pagan Rome.

Yet, the Popes still spoke like a dragon. Romanism is still Romanism, no matter how it changes on the outside, its inner characteristics are “semper idem”, always really the same. From 1801 to 1870, the Popes attempted to assert their primacy, including with the doctrine of Papal Infallibility.

W. E. Gladstone (1809–1898), a former British Prime Minister wrote the following: “There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the Popedom... The existence at this day of the policy, even in bare idea, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars” — Vatican Decrees page 50.<sup>1</sup>

Henry Kett thought that the lamb-like beast was secular philosophy,<sup>2</sup> but almost all other Historicists said it was the Papacy or the Catholic priesthood. The correct approach would be to show the Papacy in the Infidel period, aligned with and even embracing humanistic doctrines like evolution, psychotherapy, etc.

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” (Revelation 13:13, 14).

The symbolic wonders of the Papacy are to do with its invoking of anathemas against true doctrine, which is believed by “men”, that is, Catholics. Those that dwell on the earth, the secularists, would see the power of the Papacy in regards to its influence over people’s decisions, as a mighty populist voice, and therefore respect its power when it supported wars or alliances.

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<sup>1</sup> Billington (1994), 75.

<sup>2</sup> Kett (1852), vol 1, 372–377.



Figure 146 Dürer's representation of Revelation 13.

Popes have spoken out in favour of the UN, so called international law, and made pronouncements about protecting civilians in conflicts, the poor and so on.

The common European market was a means of reunifying Europe through economic bonds. Vatican City has been involved in this, and with the later form, the European Union. This then would be the image to the beast, because it would be an economic form of the Roman Empire in secular Europe.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” (Revelation 13:15).

The economic bonds of secular Europe were strengthened by the Papacy. The power of the European Union was also to promote multiculturalism and political correctness. This did not mean that the death penalty or burning at the stake or guillotine were used but that having a different opinion would cause someone to be socially excluded. Character assassination and smearing of reputation were new forms of warfare. When Ian Paisley called Pope John Paul II Antichrist, he suffered some violence at the hands of his fellows, but was not actually “killed”. The attempted “killing” (or separation) was by humiliation and isolation. Thus, people like Ian Paisley have been made to appear as extremists in their viewpoint when, in fact, they have been consistent in applying Biblical interpretation to what they have observed historically and into the present time. The present authors have observed the popularisation of worldly fads and movements (e.g. Ecumenism, evolutionism, modernism) over the established Biblical facts that describe what is really happening in history.

The Futurist R. B. James rightly identified that there was both literal killing and symbolic killing. “When this church, or new beast, has secured the favourable recognition of law, and is established in her privileges and immunities, she proceeds by conventions or general councils to promulgate her decrees, which are the voice with which she speaks, which decrees have been previously confirmed by the government; or perhaps, on the basis of constitutions of political governments, the church is assembled or permitted to assemble in convention, synod, or council, and issue authoritative decrees, which are enforced pursuant to law. Death will be the penalty of non-conformity. But not content with tacit obedience and non-

resistance, this church of session, or ‘false prophet,’ will establish a qualification test to ascertain the minds of men.”<sup>1</sup>

Also, since Ecumenism has made pervasive and religious “toleration” popular, it meant that making any kind of stand for one truth (e.g. that Christ is the only way to Heaven) or holding a true doctrine (as described in the Bible) quite difficult, except for those who refuse to compromise.

## The Historicist view of the mark of the beast

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Revelation 13:16, 17).

“For the love of money is the root of all evil” (1 Timothy 6:10a). Vatican City itself had Euro coins made with pictures of the Pope on them. This means that it became possible for someone in France to buy some bread with a Vatican Euro. (Yet, there is actually no way for citizens of Europe to be able to actually democratically resist the Pope by refusing his rulership over Vatican City.)

The general symbolism of the right hand and the forehead means the actions and beliefs of people. “In whose hands *is* mischief, and their right hand is full of bribes.” (Psalm 26:10). Some people are active Catholics by their actions. “Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed.” (Jeremiah 3:3). Others called themselves Catholic, even though they may not have actually done much for the faith, but have been nominal (in name only). It is also notable that various Catholic rituals or signs involve the right hand and the forehead.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.” (Revelation 13:18).

A blasphemous claim used by the Popes for many years is “VICARIUS FILII DEI”, which means “standing in the place of God’s Son”. Each of the roman numerals in this title, when added together, equal 666. That is, V + I + C + I + V (the letter U in Latin was written V with the value of 5) + I + L + I + I + D + I = 666.

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<sup>1</sup> James (1852), 356.

The values are I = 1, V = 5, L = 50, C = 100 and D = 500.

Helwig explained why this name or title, which was used by Popes, is the number 666: “But behold this present [name] (Vicarius Filii Dei) in every way is such as is required. For first, it is a Latin name, and most exactly renders with significant letters that Apocalyptic number; then it harmonises wholly and always with the papal order in itself ..., as no pontiff denies; then it is not offensive or vile as imposed upon him by adversaries, but is especially honourable to this very one, venerable, and formidable to others: which all the pontiffs have now already ascribed to themselves for more than 600 years (as is apparent), and do ascribe today, and wish to be ascribed: ... [the Pope] took care that nobody should appeal from the Pope to a Council because he said that, in the nature of things, nothing greater could be found above the Vicar of Christ.”<sup>1</sup>



Figure 147 Papal crown.

The name of the mark of the beast being recognised as “Vicarius Filii Dei” has been recognised by various Historicists. Robert Fleming’s 1843 Editor

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<sup>1</sup> Froom (1950), vol. 2, 607, a translation of Helwig (1612).



refuted the claim that the letter “u” was not “v”, in that in Roman times it was. E. B. Elliott also covered the topic in the notes in his *Horæ Apocalypticæ*.<sup>1</sup>

This name was found on many documents from the mediæval period, and has been said to be used in various places in Rome, such as over a doorway, on a throne and even on the Papal crown, before it was expunged from use after Helwig wrote his book in 1612. Doubtlessly, the Papists removed use of this title because they understood it to mean exactly what the Protestants were saying.

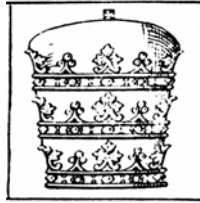


Figure 148 Early 20th century papal crown.

The last part of the prophecy states, “Here is wisdom.” (Revelation 13:18a). This accords with the recognition of the error of the Roman Catholic system by Protestantism in general. The specific name being identified was more prolifically by Protestants from after 1798. In this statement is also a clue that the Historicist view should not pass away, but be restored. It means that true Christians would not compromise with Romanism, even though many in the lukewarm Laodicean period have taken a tolerant, inclusive approach toward Rome.

## The Futurist view of the beasts

The proper Futurist view of Revelation 13 is that it gives insight into the final Roman Antichrist, his origin, and his intents in the end time portion of this present world. It is inconceivable that this Antichrist will arise without any indications of where he came from or why he arose. There is every Biblical indication that he will be the result of a lineage of antichrists that seek to further the purposes of the devil who has specifically designed the Roman beast to destroy God’s people throughout history. “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” (1 John 2:18).

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<sup>1</sup> Elliott (1862), *Horæ*, vol. 3, 255, footnotes.



“AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” (Revelation 13:1).

As the apostle John stood upon the sand, it is clear that he was standing outside of the wickedness of the nations (represented by the sea) and presented with the perspective of what was to happen with respect to the Roman beast. “But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” (Isaiah 57:20). The troubled sea casts up the “mire and dirt” of sin that has shown itself in the rebellious nations. As history declares, the nations have not increased in godliness as the end draws nigh but in wickedness. “WHY do the heathen rage, and the people imagine a vain thing?” (Psalm 2:1). The raging of the heathen against God is demonstrated in their setting up rulership that does not acknowledge Him. The vain thing imagined is that they think they can work out the future of the nations without God. This vain thing will produce the culmination of godless history, namely the final Antichrist who will shake his futile fist against God as representative of what godless man will produce. Thus, the season of sin will finish with a harvest of rebellion that will be destroyed utterly.

This beast is a complex symbol, yet explains much concerning history and the antichrist purpose. The Futurist view is that the seven heads are both seven mountains of geographical identification and also seven kingdoms that persecute the people of God throughout history. These kingdoms are in the one beast because they comprise the one beast in their purpose, which is to destroy the work of God in the Earth. “... The seven heads are seven mountains ... And there are seven kings ...” (see Revelation 17:9, 10).

The seven mountains point to Rome (see also the commentary on Revelation 17), which is known as the city on seven hills, so identifying the primary impetus kingdom of the beast as being the Roman kingdom. These mountains are known as Aventine Hill, Caelian Hill, Capitoline Hill, Esquiline Hill, Palatine Hill, Quirinal Hill and Viminal Hill (known in Latin as *Septem montes Romæ*).<sup>1</sup> It is also of great significance that Constantinople (now known as Istanbul in Turkey) was known as a city on seven hills. The Emperor Constantine had followed the pattern of Rome in establishing Constantinople (on the site of the town Byzantium). The authors suspect that this may be the future capital of the final Roman Antichrist’s kingdom for reasons outlined below. Essentially, Rome gave birth to Constantinople, so its similarities are not random.

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<sup>1</sup> Brownlee (1843), 37.



Figure 149 The seven hills of Constantinople.

The seven world kingdoms (prior to the final Roman Antichrist kingdom) that persecuted the people of God throughout history can be identified as Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome (Pagan and Papal), and the future 10-king European confederacy. The final Roman Antichrist kingdom is counted as the seventh kingdom, though in another vision, more detail is given and describes the Antichrist as the eighth and final kingdom resulting from a takeover of the 10-king confederacy. It is this final kingdom that Christ destroyed when He returns to establish His Millennial Kingdom. “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” (Revelation 17:11). The 10-king and Antichrist kingdom will have characteristics of the world empires preceding them. (It should be noted that none of these was ever a totally global kingdom, and neither is the final Antichrist’s.)

“And the beast which I saw was like unto a leopard, and his feet were as *the* feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” (Revelation 13:2).

The composite nature of the beast symbol allows it to also represent the embodiment of the man who will be the final Roman Antichrist. As has been stated previously, this man will be both religious and political in nature with a great amount of charisma and force. The leopard component shows the rapid rise of this Antichrist, just like Alexander the Great, and also points to a widespread influence over other nations, particularly in the European region. The “feet of a bear” component shows the forceful and brutal nature of the Antichrist’s conquests and rulership. The “mouth of a lion” component shows the majestic quality of the Antichrist’s words,

though they will be of a devouring type. “As a roaring lion, and a ranging bear; *so is a wicked ruler over the poor people.*” (Proverbs 28:15). “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

The installation of this Antichrist is through Satanic power, which means that great deception is used against the peoples of the Earth since it is “Satan, which deceiveth the whole world” (see Revelation 12:9). The seat of the Antichrist is likely to be referring to his seat of power on a world body, rather than just a geographical location. The Antichrist will never be seated at Jerusalem (although he would like to be) because he is defeated by Christ in the Armageddon campaign when he invades Israel with the nations, and he will not be seated at Rome (at least not in the latter stages) because he devours the Roman Whore (the false Roman church) and its city (Rome) with nuclear-type fire (see Revelation 17:16 and Revelation 18:1–24). It is possible that he could be geographically seated at Constantinople (the second Rome, and called Rome by the Islamics), particularly since there will be a power vacuum that will exist subsequent to the destruction of Eastern Antichrist and after the Translation of the Saints at the beginning of the Great Tribulation (see Ezekiel 38 and 39). As mentioned before, Constantinople fits the description of being a city on seven hills or mountains. The “great authority” given to the Antichrist ensures that his military and political might will be without equal at the time.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” (Revelation 13:3).

Some have thought that this verse refers to the final Antichrist suffering a deadly blow and then miraculously recovering. However, this is unlikely because the verse is actually talking about “one of his [the beast’s] heads”, not about the beast himself being “wounded to death”. The proper Futurist interpretation is that the Roman kingdom in the form of Papal authority and power over other kingdoms will seem dead, especially after the destruction of Rome itself. However, its reinstatement will seem to be met in the rise of the Antichrist kingdom with the Antichrist’s special brand of apostate religion that will seem very similar to Romanism but will have himself as the ideal figure (perhaps in opulent, regal garb) with an enormous amount of supposedly moral and political authority. This will be particularly deceptive because the “great authority” will have been given by Satan himself. “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.” (Matthew 24:24).

A double application of this verse would certainly apply if the final Antichrist were to rule from Constantinople because this would also seem to be a reinstatement of the Eastern Roman kingdom with the appearance of being Patriarchal. Thus, both possible scenarios will be something that will cause the present world to wonder about. As a religious figure of great authority, the Antichrist will embody much of the world's religious views as opposed to the Biblical views of the true Christ. It is worth considering that perhaps the final Roman Antichrist will start his rulership from Rome, destroy the city because of his hatred of the Whore of Babylon, then within the last three and a half years of the Great Tribulation (after starting his new religion) proceed to rule from Constantinople.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?” (Revelation 13:4).

The nature of idolatry is false worship and this is what will be a key feature in the adulation that the world gives to the final Antichrist. Even after seeing the clear Biblical nature of the two witnesses, the world will still uphold the beast as the one they want. No doubt, the “defeat” of the two witnesses will give them even more ground for going the way of the Antichrist. He will appear in their eyes to be unbeatable and unstoppable. The power he will uphold and give glory to will be none other than Satan himself, though parading by another name of Romanesque origins. The final Antichrist will appear beautiful and warrior-like to the masses, which will be greatly deceived by this false Christ. This verse clearly shows that the final days of the present world will be inhabited by very religious people and, although this Roman Antichrist's political boundaries will be limited to the European region, his religious influence is likely to be worldwide and be in opposition to those who preach the Gospel. His religious influence (even more than his political influence) explains how he will deceive a great cohort of nations to march against Jerusalem for the final world battle.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” (Revelation 13:5, 6).

The time of forty-two months (three and a half years) is half of seven years, which means that this is the last half of the Great Tribulation. After the final Roman Antichrist starts his new religion in the middle of the Tribulation,

he will take it upon himself to make papal-like pronouncements of great boldness against the Almighty. This will be completely accepted by those who hold to the world with its pleasures of sin, indicating that the Antichrist religion will be sensual and appeal to the lusts of the eyes and the pride of life. “For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1 John 2:16).

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Revelation 13:7, 8).

These verses point to the real worldwide influence of the final Antichrist, which will be his religious influence to gain worship. Those outside of Christ will find his religion enormously appealing and will, no doubt, give people great joy that they can sin and keep away from the “holiness” called for in Biblical religion. The satanic power given to this Antichrist will be that of deception and devilish influence, backed by an insidious earthly wisdom. No doubt many of the problems that the world sees will be blamed on the God of the Bible rather than turning people to look at their plight as one of their own sinful choice. Thus, the people that dwell on the Earth will be seduced into false worship, not by political rule, but by a religious influence backed by a worldly media ready to propagate the message of beast worship and God rejection.

The “war with the saints” is likely to be a war of persecution through false accusations and lies. The phrase “to overcome them” is referring more to overcoming their influence worldwide rather than to just killing them, although many will die (see Revelation 7:14). In the Great Tribulation, subsequent to the Translation of the Saints, the spiritual environment will harden until even mighty miracles (as done by the two witnesses) will be resisted by the religious proud of the day.

The authors note that the current trend of political correctness is to concoct laws that are unbiblical and seek to undermine true faith (examples include pro-abortion and pro-sodomite laws). In a similar manner, the Antichrist will enact in his kingdom such laws that will essentially make Bible-believing Christians “law-breakers” in the world’s eyes. This indicates a revival of Paganism, Romanism and Infidelity. The worldly doctrine will uphold the Antichrist religion as being “inclusive” as a world religion of great unifying (albeit false) power but this will make the Bible adherents

seem divisive and riotous. Jesus said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes *shall be* they of his own household.” (Matthew 10:34–36).

“If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” (Revelation 13:9,10).

The “sword of the Spirit, which is the word of God” (see Ephesians 6:17) is the sword that must be used to fight the enemies of Christ. These enemies are the devils and the people siding with them that seek to undermine the Gospel. Those that hear the Spirit will know that the time of the Antichrist will be drawing near because the Christians in the Great Tribulation will be those that believe and hold to the Word of God exclusively. It is clear from verse 10 that such Christians that will stand until the final consummation will be faith Christians who will walk in victory and power.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” (Revelation 13:11, 12).

The final Antichrist’s religion will be one of devilish miracles and Satanic power. This new beast will be the religious representative of the Antichrist and his religion, and will point the masses to the worship of the first beast (the Antichrist). Thus, this false religion will have great persuasiveness and have an evangelistic thrust throughout the world to gain converts. The raising up of the Antichrist to his seat of great authority will be pointed to as a great healing of the deadly wound of one of the first beast’s heads, which was seen to be the restitution of the Roman power that the world had thought was gone. The lamb-like beast will be the False Prophet of this new religion and will seem gentle in nature. “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” (Revelation 16:13). His doom will come as described in Revelation 19:20. His inspiration is through the dragon or Satan, so he will have a devilish wisdom at the height of false philosophy and false science (see 1 Timothy 6:20). “This wisdom descendeth not from above, but *is* earthly, sensual, devilish.” (James 3:15).

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” (Revelation 13:13, 14).

Satan, as “the prince of the power of the air” (see Ephesians 2:2), has some control over the weather and this can be used in destructive ways. Thus, prior to Satan being cast to the Earth (as described in Revelation 12:7–9), the False Prophet will be able to use Satan’s power to make fire come down from the atmospheric heaven (see Genesis 1:8). The Antichrist’s religion will be seen as one of miracles but it will clash with Bible-believing Christianity with its true miracles. The two witnesses at Jerusalem, for instance, will show the Antichrist’s “prophets of Baal” to be weak and unable to open the heaven to give rain (see Revelation 11:6).

The False Prophet will demonstrate miracles operating through devilish power. One such miracle will be healing the Antichrist of a wound by a sword, possibly by an assassination attempt. This is to be distinguished from the deadly wound that will be applied to one of the beast’s heads. Historically, there have been many false miracles through false religions, such as healings that have come to Romanists at Fatima and other pilgrimage sites. Thus, it should not be surprising that at the end of the world there will be great religious fervour that will propel the Antichrist to be a world leader in a religious sense, even though politically (like the Popes of today) he will not reign over every nation on Earth.

An image or statue of the Antichrist will be made and will be an idolatrous object of worship. This hearkens back to the statues of Roman gods of Pagan Rome and the statues of saints of Papal Rome.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” (Revelation 13:15).

This will be a significant miracle that will astound the world of the future. How this will be manifested is yet to be determined but it is clear that it will be very convincing since today’s technology can manufacture many illusions through special effects. It is unlikely, therefore, to just be a mere special effect but indeed a seeming life-giving miracle, which in a way will “confirm” the evolutionary false belief that life can come from non-life. One thing to note in this verse is that the life given to the image is not stated

as something instantaneous, so it could be produced over a significant period of time, starting with the False Prophet's erection of the "image to the beast" (see verse 14). Like the test in the days of Daniel when Nebuchadnezzar made an image to be worshiped, so too this image will be a Babylonian test to weed out the Bible believers and cause the Antichrist religion adherents to be more zealous for their false faith.

## The Futurist view of the image and mark of the beast

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Revelation 13:16, 17).

This economic law "that no man might buy or sell" without specific conditions will only be enforceable within the Antichrist's geographical reign, although his policies are likely to have some influence with other nations and kingdoms. The Bible is clear that the mark will be "in" the right hand or forehead, not "on" as some incorrect versions state. The fact that the mark will be "in" points to technology, such as microchip or nano-type mechanisms, that will enable computer scans and surveillance. The Antichrist's purpose for this mark is both religious and control or manipulation of people. It has always been harder for dictators to control people who have been allowed to freely act according to truth, so there will be a deceptive program that will link the mark to the "name of the beast" or the "number of his name".

The number of the beast's name has been the subject of much speculation; however, the Bible is clear that it must be related to the religious nature of the Antichrist and his religion. This is indicated by the fact that it will be the False Prophet who "causeth" the people to receive the mark.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six." (Revelation 13:18).

There are many languages on the Earth where the letters of the language correspond to various numerical values. Just as in the Historicist view where the name of the Popes was "VICARIUS FILII DEI" in Latin, which added to the number 666, it will be the same with the name of the Antichrist. However, it will only be those with spiritual understanding that will be able to "count the number of the beast" because it will not



necessarily be in full view or known to all. Clearly, those linked to God's wisdom will know how to unlock what is this number. However, speculation is useless because this is not being led by the Spirit of God. Ungodly wisdom blinds men's minds. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4).

## The Symbolic Word view of the sea beast

"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (Revelation 13:1).

On a spiritual level, the beast out of the sea represents symbolically a false unity, the waters being the peoples of the world that are joined together. Just as there are seven continents, so are there seven representative heads. This spiritual beast has been manifested in organisations like the League of Nations; the United Nations; and other such alliances, blocs and confederacies.

"Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people." (Psalm 65:7)

The name of blasphemy written shows that the Papacy has been connected to this false unity. For example, the Holy See is connected with the United Nations, and the Vatican City is connected to the European Union. The United Nations itself also has within it a mixture of many doctrines and nations, whether Communistic, Muslim or supposedly Christian. Furthermore, the religious compromise of the United Nations is propagated by its commitment to Humanism.

Some people have attempted to interpret the wounding of one of the heads as being the fall of Communism, and others just as easily suggest that Germany and Nazism was intended. But the Symbolic Word view is not specific to a particular wounding since it is certain that the spirit of fraternity (for that is what the unification spirit is) represents an overarching power, with the pervading ideas of international law, globalisation and political correctness, all of which parade against Christianity.

The persecution and overcoming of the saints by this beast means that by its ideologies, its worldliness and wrong precepts, there are concerted attempts

to supplant the Christian doctrine and its effects. Thus, there is an environment from the sea beast which disdains Christianity, and gives credence to all kinds of sins.

The patience of the Christian refers to one who endures and remains steadfast, despite these difficulties.

## The Symbolic Word view of the lamb-like beast

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” (Revelation 13:11, 12).

The lamb-like beast indicates the spirit of religious compromise, which, through Ecumenism and other seductive methods, portrayed so called “unity” (even with non-Christian religions) and encouraged false worldly methods of “growing” churches. This represents, on an institutional level, the World Council of Churches, the Vatican II Council Roman Catholicism and all other such alliances. This compromise seeks to make it difficult for true Christians to point out error and appear loving at the same time. The fact remains though that all ways outside of the Biblical way leads to destruction and perdition. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matthew 7:13, 14).

The two horns of the lamb indicate false witness, especially in relation to religious power. Unlike the two spiritual witnesses of Revelation 11:3, being in the Symbolic Word sense the two true witnesses of the Word of Faith and King James Bible Only movements, the two horns represent two false witnesses. These false witnesses are the anti-faith, feelings-based religion (such as through carnality among compromised Charismatics and Pentecostals), and the other is the anti-Word movement (incorporating modern version supporters and liberal theology students).

It is apparent that the lamb-like beast spirit has had the United States of America as a basis of operations. Roman Catholic propaganda, such as Catholic tracts and Hollywood films undermining Protestantism, has been predominantly from American sources. Also, American Pentecostalism has been largely debased to talking against all tradition (contradicting 2 Thessalonians 2:15), and promoting experience over knowledge

(contradicting Philippians 3:8 and Colossians 1:9). Roman Catholicism has been particularly involved in the promoting of new versions, which is linked to upholding ungodly alliances and false unity. For example, there is Catholic backing of the making of modern versions like the New International Version, which have explicitly and directly attacked and attempted to undermine the King James Bible. The list of parties allied with Catholicism in this ungodly enterprise can be easily seen by looking at the NIV's opening pages of self-congratulatory foolishness.

The nature of this beast speaking as a dragon represents the worldly speaking of the false unity, which involves the unifying of different denominations (thus watering down Biblical doctrine), and includes, very importantly, Russian Orthodoxy besides many English-speaking denominations that have become apostate.

## The Symbolic Word view of the image

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” (Revelation 13:13, 14).

In a broad sense, the image of the beast indicates something which incorporates an imaginary or fantasy idea made into an exhibition of worship and reverence. In terms of the Symbolic Word view, the spirit of error has attacked the Word of God by means of historical revisionism. This is an imaginary view of what happened in history as opposed to what has really happened. Thus, King James is made to be an ungodly man, an abuser and a sodomite when actually he was the opposite and was greatly used of God to help in the production of the King James Bible. Similarly, the Emperor Constantine is made to appear evil and antichrist when actually he helped to turn the whole Roman Empire to be Christian and stopped the persecution of the Christians at the time. Fundamentally, the convenience of modern media technologies allows for historical revisionism to be more realistically portrayed than ever before and thus more liable to entrap those who do not place the Bible as the truth.

Historical revisionism is a major modern weapon of devilish origins whereby there is a concerted effort to change proper depictions of the past into distorted views that paint Christianity and the Bible in a completely wrong light. Thus, the present becomes a purveyor of error in an

antichristian society. This is practised now across the world and is a feature of Islam, Roman Catholicism, Evolutionism, Communism, Anti-British Imperialism and so on. “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:5).

Historical revisionism also strongly comes through in area of Bible versions. Revisionism aligns with the doctrinal perversions of Rome, and their attack on the truth of Scripture, as shown in the *Dogmatic Constitution on Divine Revelation* of the Second Vatican Council, which clearly stands for modernism backed up by the Pope himself. The declaration is made that scholars “should investigate what meaning the sacred writers really intended”, as though the Bible is a human book limited to the knowledge of those who first penned it.

Again, “The interpreter must investigate what meaning the sacred writer intended to express ... For the correct understanding of what the sacred writer wanted to assert, due attention must be paid to the customary and characteristic styles of perceiving, speaking and narrating which prevailed at the time of the sacred writer, and to the customs men normally followed at that period in their everyday dealings”.<sup>1</sup> Thus, the Romanists have made out that there was a big difference between the days of the original writers’ audiences’ understanding and the present. This, of course, is a deception since God transcends all cultures and all times — His Word is for all people right to the end of the world. Furthermore, false scholars promote the idea that new translations must be made, as well as ensuring that commentaries are provided when prudent for them to do so. In this same document, they sanction Protestants making new translations. There is a war against those who hold to views not sanctioned by the Romanist scholars, and who do not accept their new translations or their reasons for making them.

The prevailing anti-supernaturalism of the world, billed as a war between reason and faith, or science versus blind faith, is, in fact, even found in churches to various degrees. Good Christian ministries, who believe in Creationism, the Bible record, miracles and so on, still doubt various Bible words and claim that in order to get the most accurate Bible, scholars must turn back to the earliest manuscripts. These views are a lie for they act as if God had not preserved His Word, nor supplied it to His people through the Reformation, nor that He really has had any necessary role in the transmission of His truth. This lying viewpoint purports that God’s words rely on late discoveries, late collation of manuscript data and late

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<sup>1</sup> Vatican II (1966), 120.

breakthroughs in translation methods, supposing that now is yielded a closer approximation to what the original writers “really” wrote and meant. This is part of the image of the Romanist beast when the reality is that God has always preserved His words exactly throughout history, even through the translation process. The people backing the image lift up error, lift up the work of error and chance and the unknown, exalt the experiment of human reason, and avowedly reject that the King James Bible could ever be perfect.

The mark of the beast simply means receiving or accepting devilish knowledge, and that there is an opening for devilish entry into that person’s mind. The mark itself is a symbol for Humanism and devils, the number of man, and the exaltation of self. The number 666 is a commonly used symbol in various forms of occultism.<sup>1</sup>

Symbolically it would represent the declaration of human rights or charter of Humanism. Those who took upon themselves that man granted himself power would essentially be as if they were marked with the number of man. Some interpreters have recognised it to represent, “one huge system of INFIDEL APOSTASY”.<sup>2</sup>

## Multiple fulfilments of Revelation 13

PRETERIST: Pagan emperors.

HISTORICIST: The Pagan Roman Empire, the Papacy and modern Europe.

FUTURIST: The 10-king confederacy and the final form of government.

SYMBOLIC WORD: Unity of nations, religions and doctrines.

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<sup>1</sup> Marrs (1988), throughout.

<sup>2</sup> Gillingham (1869), 22.

# THE HARVEST AND THE VINTAGE (REVELATION 14)

The rise of Christianity under Pagan Rome, the advance of Protestantism, the prophetic warnings during the Tribulation and the progress of sound Christianity against Infidelity.

## The Preterist view of the Revelation 14

THE reason why the Preterist view must be accepted as legitimate becomes apparent in the latter part of Revelation, as it contains prophecies which look forward from the time of the Apostle John to the fall of Paganism.

Revelation 14 describes the Jewish Christians from the fall of Jerusalem, how that the Gospel really came into the hands of the Gentiles after that time, and that the Gospel would be proclaimed through the Roman Empire. The angels represent the Christian messages and prophecies, that people were not to bow to Rome's religion, that Rome was really Babylon for its actions against the Christians (particularly Christian Jews to begin with), and that one day, Babylon would fall, meaning the end of the power of Paganism in the Roman Empire.

The period of reaping in the Roman Empire occurred from Constantine, where there was a restoration of the Church. The end of Paganism was therefore the fall of Babylon, and this should not be misinterpreted as the later surrender of Rome to Odoacer the Heruli king in 476 AD.

## The Historicist view of the 144,000 Lamb-followers

“AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.” (Revelation 14:1).

One Historicist writer titled his commentary on Revelation 14 as being “of the Protestant Churches”.<sup>1</sup>

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<sup>1</sup> H. S. L. (1838), 216.

Before the beginning of the 1260 years, the sealing of 144,000 that occurred between the sixth and seventh seal represented the true Christians, the spiritual Israel. Just before the end of the 1260 years, before the vials, the 144,000 represented the believers at that time. The highest profession of the Christian religion was particularly coming out of England.

One historicist, Ettrick, though misapplying the facts he observed to the prophecy of the Two Witnesses, was nevertheless correct in his identification of God's chosen vessel for that time, "The glorious and happy privilege, granted by a merciful providence, to the British Isles, has confirmed MEDE's opinion. They alone, amongst the nations, have been able to withstand the colossal power of the revolutionary abyss, and even to become its tormentor for many years; and at length to effect its symbolical killing ... the British prophets have continued to afflict, with all the plagues ascribed to them in their commission the universal destroyer, found to be by every other opponent irresistible. And they have now completed his destiny, as they will in like manner do unto [m]any future tyrants".<sup>1</sup>

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:2–5).

"The faithful ones of Christ, especially in the Church of England, a little body scattered here and there at the time, ... I say these members of Christ's mystical body of the 144,000, 'the called and chosen and faithful,' who were all in their several spheres of duty busily taking part in the promotion of the same blessed work, hailed with delight the interposition and gift from God.

England, by the mighty power of the Spirit, experienced a revival of Christian religion instead of the revolution of countries around it. Gradually the work worked through the entire society, "The power and blessing of God's almighty Spirit was manifest in it. Religion revived in England. The number of its adherents, and its means too and resources,

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<sup>1</sup> Ettrick (1814), vol. 1, xxi.

were multiplied.” Thus was opened a tremendous prosperity of useful endeavour through the Spirit of God.

“Associations Christian and philanthropic arose: and at length too missionary societies, — the Baptist, the London, the Wesleyan, the Church Missionary; one after another, in quick succession, like the Swiss Alpine peaks at day-dawn, catching and reflecting on a benighted world the rays of heavenly light: — while at the same time other older Associations revived, or brightened the holy flame: especially the Moravian, that pattern, though with smallest resources, of a missionary body; and also the Christian Knowledge and Gospel Propagation Societies; ... Yet once more, last, but perhaps greatest of all, there arose the British and Foreign Bible Society: — a Society by which (conjunctively with the Mission Societies) the word of life has in every quarter of the world been diffused and preached in the several native languages; and the vision of the Apocalyptic Angel seen by St John flying through midheaven, with the book of the everlasting Gospel to preach to every nation, kindred, and tongue, literally fulfilled, and just in the exact order of time there laid down. — It is not for an Apocalyptic Expositor of the English Church, persuaded that the prophetic vision was thus fulfilled, to withhold his admiration from the work of the Bible Society, because Protestant Dissenters had a part in it; or from that of some of the other English Protestant Missionary Societies, because constituted of such, very principally, as their members.”<sup>1</sup>

And out of this grew the movement to evangelise the heathen nations far afield.<sup>2</sup>

So the Gospel spread, year by year, with tens of thousands of converts, “all these things are doubtless preparing the way for the church’s full glory. ... Every where, in proportion as the gospel of Christ has been fully and faithfully preached, it has been *the power of God to the salvation* of the heathen.”<sup>3</sup>

## The Historicist view of the three angels

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship

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<sup>1</sup> Elliott (1862), vol. 3, 482–484.

<sup>2</sup> Elliott (1862), vol. 3, 485.

<sup>3</sup> Bickersteth (1835), 143, 144.



him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6, 7).

Writing about the “victory of the Church over the Roman Empire”, Ladd reported from 19th century commentaries that “Two of the most effective agencies in accomplishing this end were the British and Foreign Bible Society and the contemporary missionary enterprise.”<sup>1</sup> Clarke said that the publishing of the Bible, particularly by the British and Foreign Bible Society, was the means by which the Gospel was being spread throughout the habitable globe.<sup>2</sup> Hence, the proper Historicist view of these verses is that Britain particularly has been used of God for the preservation and advance of the Gospel.

In 1811, another Historicist Richard Valpy, used the text of Isaiah 11:9b to preach about Bibles going everywhere, “for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” Thomas Scott’s commentary also linked the missionary Bible societies with these verses.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Revelation 14:8).



Figure 150 Reformation anti-Papist illustrations.

While ultimately, in the Futurist sense, Babylon — meaning Rome — is to fall, there is also a pointing to the historical Babylon. Babylon, between the Reformation and the French Revolution, was the name the Protestants used for Rome and its religion, Roman Catholicism. Granville Sharp wrote a book in 1805, *An Inquiry Whether the Description of Babylon ... Agrees Perfectly With Rome as a City, etc.*, which argued that it does indeed constitute a warning to the Roman religion.

The Protestants coming out of the Reformation, such as William Cowper, knew, “Certain it is, that this *Babel[on]* spoken of in the *Revelation*, is *Rome*; which the greatest doctors of the Romish church are forced to acknowledge,

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<sup>1</sup> Ladd (1956), 42.

<sup>2</sup> Clarke (1832), Revelation 14:6.

and themselves see it will be made desolate, and the Pope cast out of it: but this *Babel[on]* is the whorish church of Rome”.<sup>1</sup>

In the Historicist sense, Babylon is Roman Catholicism. This verse is a great warning to Christians not to compromise with Babylon in all its manifestations, firstly with Roman Catholicism, and then afterward with the Oxford Movement, Ecumenism and so on. The fornication spoken of here points to people linked up with Rome. Spiritual fornication is explained in many Scriptures, for example, “I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.” (Ezekiel 23:30).

Bishop Ryle wrote, “I hold, for one, that this Romish movement ought to be steadily and firmly resisted. Notwithstanding the rank, the learning, and the devotedness of some of its advocates, I regard it as a most mischievous, soul-ruining, and unscriptural movement. To say that reunion with Rome would be an insult to our martyred Reformers, is a very light thing; it is far more than this: it would be a sin and an offence against God! Rather than be reunited with the idolatrous Church of Rome, I would willingly see my own beloved Church perish and go to pieces. Rather than become Popish once more, she had better die! Unity in the abstract is no doubt an excellent thing: but unity without truth is useless. Peace and uniformity are beautiful and valuable: but peace without the Gospel, — peace based on a common Episcopacy, and not on a common faith, — is a worthless peace, not deserving of the name. When Rome has repealed the decrees of Trent, and her additions to the Creed, — when Rome has recanted her false and unscriptural doctrines, — when Rome has formally renounced image-worship, Mary-worship, and transubstantiation, — then, and not till then, it will be time to talk of reunion with her. Till then there is a gulf between us which cannot be honestly bridged. Till then I call on all Churchmen to resist to the death this idea of reunion with Rome. Till then let our watchwords be, ‘No peace with Rome! No communion with idolaters!’”<sup>2</sup>

It is often said by the Protestants, “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:4). This was a warning for people to get out of Roman Catholicism, and it came to pass that in 1798 the Pope was taken prisoner and in 1870, the Italians disempowered the Pope from any real secular authority, all of which was a blow to the prestige and power of the Church. Furthermore, in 1882, laws were being

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<sup>1</sup> Cowper (1619), 55.

<sup>2</sup> Ryle (1885), 418.

passed in nations which took education out of the hands of Romanism, and put it into the hands of the state.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (Revelation 14:9–11).

The worship of the beast meant the loyalty and subservience to the Roman Catholic system. The image of the beast indicated the setting up of European nations who gave leave for the Papacy to continue. The mark of the beast indicated a persons identity (the forehead) and service (the hand) to Roman Catholicism.

God’s judgment came onto Romanism in 1798 by way of the French, who marched into Rome, took the Pope prisoner and proclaimed the city a republic. But the outpouring of God’s wrath also was continuous. There were revolutions in Europe in 1848, the Italians took Rome away from the Papacy in 1870, in 1871–1878 the Germans waged a cultural war against Romanism, in 1882 the French and many other nations were passing their educational reforms against Romanism, and many other forms of anti-clericalism.

The 19th century Historicists recognised that the vindication of the English Church and the suffering of Romanism was happening at their time.<sup>1</sup> The continuing warning against Romanism came out in some parts of the English-speaking churches all the way through the 20th century, but the voices seemed far and few between. The message that Romanism was a deadly error, and that a future great punishment was coming on Rome was being preached by some Protestants.

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<sup>1</sup> Cuninghame (Froom {1950}, vol. 3, 370–2), Bickersteth at the Continental Conference (Froom {1950}, vol. 3, 449), Brooke’s “Dialogues” of the Albury Prophetic Conferences (Froom {1950}, vol. 3, 457), Fry (Froom {1950}, vol. 3, 493), Tudor’s “Morning Watch” (Froom {1950}, vol. 3, 502–503), James Haldane Stewart (Froom {1950}, vol. 3, 529).

## The Historicist view of the patience of the saints

“Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12).

The patience of the saints means that the Christians should wait for a period of time, until the just punishment is fully manifest on their enemies. The proper Historicist view is that, in this case, the punishment is the destruction of Roman Catholicism.

Despite the warnings, from the mid-20th century, many Protestants began to compromise with Romanism. First, the Ecumenical Movement had gained ground. Second, in 1948 the World Council of Churches was formed in the Netherlands. Third, the Second Vatican Council ruled favourably on non-Catholics. Fourth, there were all kinds of initiatives, dialogues and activities aiming for parity, friendship or unity with Rome.

In the second part of the 20th century, two specific movements became more distinct and noticeable, as directly related to the patience of the saints.

The first was the broad group of those who kept the commandments of God, that is, in the general sense what might be called “Fundamentalism”. This group consisted of those who believed in the inspiration of Scripture, in young earth Creation, the virgin birth, literal miracles, death and resurrection of Jesus Christ and of the reality of the born again experience. The specific form of these Christians, who could best be described as the keepers of God’s commandments, having God’s very words, were those who resisted modern versions of the Bible and retained the use of the King James Bible.

The second was the broad group who kept the faith of Jesus, that is, believing in the relevance of the Baptism of the Holy Ghost, healing, miracles and so forth, and more specifically, those who also believed in Word of Faith doctrine, such as, Divine Health and Prosperity.

The King James Bible Only Movement and the Word of Faith Movement have been steadfast in holding to the purity of God’s Word and faith in God. It would be of the greatest witness if a Christian held to both these views. By also acknowledging the antichrist nature of Romanism, such a Christian would be in the strongest position for the continuance of true Christian doctrine.

“And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Revelation 14:13).

The Infidel period of history began with the French Revolution and stretches all the way to the future Translation of the Saints. It is the time where religion itself is slighted, and where man regards himself rather than any gods. The “deaths” which men suffer in the Infidel period in the Historicist interpretation can be taken as meaning the widespread and persistent slights on the character and beliefs of true Christians. Those that suffer for their faith because they have not embraced the fashionable, modernistic, contemporary carnal ways are deemed lesser and unworthy by the world. Yet, it is this calibre of people who are called the blessed by God in Revelation 14:13.

The Holy Ghost further points out that the good works of all prior periods of history are laid up in store, and in the condensing, gathering and consolidating process, believers have rapid and ready access to great amounts of spiritual learning. Jesus said that “The kingdom of heaven is likened unto a man which sowed good seed in his field” (Matthew 13:24b). The seed grows up to harvest. In like manner, all the things of the Kingdom of God must come to pass.

What has been wrought through the generations is not lost. There comes a time when the Church is ready to reap, who are empowered to take up the fruits of all those labours which have been done before them. It is the last, faithful, persisting, diligent few who are empowered to triumph in doctrine, despite having endured through a time of darkness when surrounded by ideological adversity (e.g. sin, doubts, spiritual lethargy, hardness) on a global scale.

## The Historicist view of the harvest

“And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” (Revelation 14:14).

This section of Revelation 14 describes the harvest of God in the end time, which, in the Historicist sense, is what the Puritans have called the latter days glory of the saints, the Church Restitution.

The prophecy points to a time where there is a body of reaping saints, when the Church is the growing into perfection. That this next stage should follow the apparent weakness, smallness, scornfulness and foolishness of the saints will be astounding. It will be seen as such a reversal as to be almost unthinkable to those Christians who come to that time. And yet God has raised up a people who have been prepared for the task.

The figure sitting on the cloud represents the body of Christ with Jesus Himself as the spiritual head, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13). The crown denotes authority, while the sickle represents the reaping of knowledge accumulated throughout history, souls into the Kingdom of God, and finances as part of the end times wealth transfer. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.” (James 5:7).

“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Revelation 14:15, 16).

The conversion of the Jews and the conversion of nations was discussed in detail by Historicists, and was a prevailing view among them in Britain.<sup>1</sup> It was also recognised that Jesus’ parables on harvesting and related subjects were in fact prophetic of the latter days glory.<sup>2</sup>

Already Jesus pointed to the reality of a great harvest. Instead of deferring it to a future time, He indicated that believers should be prepared and active for it.

“Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” (John 4:35–38).

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<sup>1</sup> *Quarterly Journal* (1849), 136.

<sup>2</sup> J. A. Clarke (1862), 284.



Figure 151 The sower soweth the word of God.

The sowing through the ages would mean that the future generations would reap. Part of the reaping included not only Gentiles (see Acts 28:28), but also Jews.

“The promised future conversion of the Jews, with its effect on the world, should both encourage our hopes and excite our labours for them. This duty is brought before us in the statement of God’s design in their present unbelief ... The PRIORITY OF THE GENERAL CONVERSION OF THE JEWS to that of the Gentiles, has been much discussed. They appear to be closely connected events: if we only considered the vastness of the scene of labour, and the immense work to be accomplished, we should see how easily both may be advancing at the same time, and mutually promoting each other. Vast as are the hopes and means of the real church of Christ, the progress hitherto made in its purification, and the conversion of the world, is very limited.”<sup>1</sup> Although Bickersteth was promoting what appeared to be Postmillennialism, his notions were correct about the need for spiritual revival.

This means that the Church will come into a great period of blessing and reaping prior to the return of Christ. This latter days glory would mean first the reaping for the Church.

“Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile” (Revelation 2:6–10).

There are both Jewish tribulations (e.g. the troubles inflicted by Gog), and Gentile tribulations. These come on the natural Jews and the Gentiles who are without God. But those who believe, the Church of both the Jews and Gentiles, a great blessing comes after the fall of Gog. Likewise, the Great Tribulation is a curse on the world, and afterward the believers reign on Earth, being a blessing for them.

The imagery of this passage also points to both a spiritual and a literal fulfilment: “Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come

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<sup>1</sup> Bickersteth (1835), 120, 121.



down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.” (Joel 3:11–14).

## The Historicist view of the vintage

“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.” (Revelation 14:17–19).

The proper Historicist view of this passage is that there is to be reaping of the wicked also. One angel had a sickle, which represents the harvest of sin and the curse. Another angel had “power over fire”, which meant that judgment and cleansing by fire was to be the result of its actions (see 2 Peter 3:7). The “clusters of the vine” are the associations of the people, also symbolic of man’s blood which represents sin. The “vine of the earth” speaks of all of the fruits of mankind. The winepress is representative of the wrath of God in judgment, which has been manifested in history as various punishments on sin, including the consuming power which has come upon Roman Catholicism.

“A harvest, which is an ingathering of the fruits of the earth, is used for an ingathering of the spiritual seed, either of the righteous or of the wicked, or for the reaping of earthly gains. A vintage, which is the gathering of grapes for their treading in the winepress, is used as a figure for the treading down or final destruction of an apostate people—with reference to the vine, being a figure for the true church.”<sup>1</sup>

The Great Tribulation period is then described, as part of the sequence of history. The judgment of the Great Tribulation is intensified by the Second Coming. This judgment could be argued to begin already in the destruction of Gog.<sup>2</sup> “WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his

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<sup>1</sup> H. S. L. (1838), xvi.

<sup>2</sup> Keith (1847), *Signs*, vol. 2, 178–180.

strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come.” (Isaiah 63:1–4).

The symbolism is of God personally taking vengeance, as is sung in a famous hymn,

*Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword:  
His truth is marching on.*

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.” (Revelation 14:20).

There are three suggested interpretations for this passage. First, that the dimensions given literally apply to Palestine, which would make up the city of Jerusalem. Second, that the dimensions do apply very exactly to the dimensions of St Peter’s Patrimony in the Papal States, and be also a symbolic picture of the rule of the Pope. Third, that the numbers are merely symbolic of universal judgment.<sup>1</sup> The phrase “even unto the horses bridles” shows the extent and severity of the judgment. In the Historicist sense, the interpretation that the Papal States (from the outskirts of Rome to the Po river) no longer were under control of the Papacy, and that the reference to the horses bridles means that the judgment was rising to consume everything Catholic, so that nothing would be able to escape. This is an ongoing consuming judgment against the Papacy.

## The Futurist view of the Revelation 14

“AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father’s name written in their foreheads.” (Revelation 14:1).

This vision is set in Heaven after the Translation of the Saints. After the Gog and Magog invasion of Israel (see Ezekiel 38, 39), the conversion of Israel

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<sup>1</sup> Caringola (1995), 210.

will start and 144,000 evangelists from this nation will be raised up (see Revelation 7). The 144,000 Jewish evangelists will do their work during the Great Tribulation and many people will be converted through their ministry. The Mount Sion mentioned here is the one in Heaven itself. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matthew 16:27).

The correct Futurist view is that the 144,000 are raised up after the Translation of the Saints, coinciding with the firm Christian religion infrastructure that will exist in Israel after the conversion of Israel starts from the defeat of the final Eastern Antichrist. In effect, the 144,000 are prepared for the final Great Tribulation work by the works of their predecessors. Hence, after the Translation of the saints, there will be many Jewish converts, even though Jerusalem itself essentially falls into the hands of unbelievers once the churches stand vacant, and becomes open to the final Roman Antichrist invasion at the end of the Great Tribulation.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth." (Revelation 14:2, 3).

Great joy is in Heaven because of the work of the 144,000 that will be wrought during the Great Tribulation, enabling many conversions at this time, and the end of this current, wicked world. A great multitude will be saved through their work and the preparatory work of dedicated Christians before them. In fact, for the 144,000 to even exist quality seeds will have to have been sown in the nation of Israel. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7:14b). Eternal rewards will be given to the saints in Heaven while the Great Tribulation occurs on the Earth. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." (1 Corinthians 3:13, 14).

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:4, 5).

Great rewards will be given to the 144,000 Jewish evangelists. This is a sign for all believers who will preach and speak the Word of God faithfully. “The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.” (Proverbs 11:30). “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James 5:20). In Heaven, there is great joy when sinners are converted: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” (Luke 15:7).

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6, 7).

The spiritual climate of the end times on Earth is here shown. This angel flies in the “midst of heaven”, which is the firmament or the first heaven (see Genesis 1:8a).

Firstly, the Gospel is to be preached and it is the same Gospel throughout the whole of history — it is everlasting in quality and never dims in its power to save: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Romans 1:16). Note that verse 14 is not saying that the angel is preaching the Gospel but that he has it for the purpose of preaching, so there will be people in the Great Tribulation who will have specific visitations to inform them that the Gospel is the same and is to be preached across the world still.

Secondly, this is the “hour of his judgment”, which means that sin is about to end with the world. “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:17). This will likely be the pronouncement that Satan would be soon cast out of the first heaven and no more be able to operate as the Prince of the power of the air. This will curtail his destructive weather activity.

Thirdly, creation will be widely known about, so the false evolutionary doctrine will be thoroughly discredited and people will know about the Creator. People will be given the opportunity in the hour of judgment to worship the Creator.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Revelation 14:8).

This second angel now declares what will happen to the false Romanist church, which made the nations commit spiritual fornication, which means that they followed after gods other than the one true God. This is a statement made after the destruction of Rome and is reiterating the fact that this false church has been dealt with forever. The Roman church has been very wrathful against Bible believers and has persecuted them in both its vicious form and lamb-like form. The lamb-like Papacy has backed modernist corruptions of the Bible to greatly weaken the Christian opposition to its filthy practices. Babylon is the “great city” of Rome identified here. Its fall will be by fire at the hands of the final Roman Antichrist (see Revelation 18:9, 10).

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (Revelation 14:9–11).

The third angel pronounces a special judgment pertaining to those who connect themselves to the Antichrist through worship and submission. For them to do so will require an allegiance to a false god and system of worship, which will be very clear since the mark is instituted by the False Prophet and he also erects the statue of the Antichrist with its “miraculous” powers. This passage makes it clear that idolatry and false religion leads to an eternity in Hell. Thus, there will be a very religious atmosphere in the final days of this world with the Biblical witness also being very strong and confrontational. The laws enacted in the Antichrist kingdom will be anti-Bible and so any who ally themselves with his worldwide religion will know very clearly that they are rejecting the Biblical Creator and rejecting the Lord Jesus Christ as Saviour.

“Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord

from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Revelation 14:12, 13).

The Christians of the end time must be people of faith who are prepared to stand in holiness and in the strength of the Lord. Their labours will be some of the most significant in history since they will meet with the culmination of Satan’s work of sin on the Earth. In particular, these Christians will not be lukewarm or weak but will stand in faith against the insidious religion of the final Roman Antichrist. Its rapid increase worldwide will only be countered by Bible believers of great conviction.

“And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Revelation 14:14–16).



Figure 152 Larkin’s view of the reaper.

Christ will reap the final harvest of souls for the Kingdom of God. He will then be ready to return with His saints to destroy the Antichrist-inspired armies surrounding Jerusalem. “For I will gather all nations against Jerusalem to battle; ... Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.” (Zechariah 14:2, 3).

“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.” (Revelation 14:17–20).

This shows that the end of the world is also a reaping of the judgment against sin. The magnitude of the wrath of God against sin is that it will be utterly destroyed along with all who have not received Christ as their Saviour from sin. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36). God’s vengeance must be taken out upon all who have not obeyed the Gospel of Christ. “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Thessalonians 1:7, 8).

It has been reported that this distance is the length of Palestine, and there would be great carnage at the Second Coming.

## The Symbolic Word view of the Revelation 14

In the Church Restitution to come, the uncompromised believers — as being the faithful remnant of the English-speaking Protestant tradition — have “his Father’s name written in their foreheads” (Revelation 14:1b). This is symbolic of the fact that they stand for the name JEHOVAH as given in the King James Bible (see Psalm 83:18; cf. Proverbs 30:1–6).

Specifically, at this time there is worldwide preaching of “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6b), a proclamation of the demise of compromised Protestantism with Romanism (on the basis of the consuming of Romanism since 1798). “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Revelation 14:8). Also, there is a warning against staying in Romanism and pointing to the future destruction of those resisters (see Revelation 14:11). Those who choose to continue with the world-compromised system will be destroyed with this false church. Those who choose to go the way of Biblical faith and trust in the Lord Jesus Christ will be part of the Restitution.

The Restitution message, specifically outworking the faith doctrine of the great end times wealth transfer, is symbolised by the reaper. “Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” (James 5:3). And, “the wealth of the sinner *is* laid up for the just.” (Proverbs 13:22b).

Whereas the winepress and blood is completely symbolic of destruction on enemy ideologies, the number 1600 being divisible by four indicates that it is worldwide and everywhere equally.<sup>1</sup>

## Multiple fulfilments of Revelation 14

PRETERIST: Christianity advances over Paganism.

HISTORICIST: The advance of the Gospel, the consuming of Roman Catholicism, the Laodicean period and the coming Church Restitution.

FUTURIST: The preachers in the Tribulation and the destruction in the land of Palestine.

SYMBOLIC WORD: The advance of the King James Bible and the Word of Faith into blessing.

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<sup>1</sup> Caringola (1995), 210.



# THE SEVEN VIALS (REVELATION 15 & 16)

The vials indicate the decline of Pagan Rome, the rise of Secularism from the French Revolution, the last intense environmental disasters of the Tribulation and the various wasteful and incorrect pseudoscientific ideologies of the Infidel era.

## The Preterist view of the seven vials

THE Pagan Roman Empire entered into a crisis, called the Crisis of the Third century, in which seven vials are representative of particular problems which brought Pagan Rome to its knees.

First vial — plagues, such as smallpox.

Second vial — breakdown of trade, inflation.

Third vial — barbarian raids from the north.

Fourth vial — many emperors, civil wars.

Fifth vial — morale lost, lack of citizen participation.

Sixth vial — war with the Sassanid Persians.<sup>1</sup>

Parenthetically foreshadowing the stronghold of Christianity in the Eastern provinces, the Eastern Division of the Roman Empire, and the conflict that would end Paganism. Three frog-like spirits indicate the Roman culture, Roman military and Emperor worship were stirred under Diocletian to end Christianity once and for all, but all this failed with the victory of Constantine.

Seventh vial — the division of the Empire into parts, three (Gallic, Central and Palmyrene) and also four (Tetrarchy under Diocletian). The Tetrarchy broadly fell into three factions, the Western, the Central and the Eastern.

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<sup>1</sup> Some Preterists say Parthians, which in 224 AD were overtaken by the Sassanids.



Figure 153 Tower's illustration of the vials.

## The Historicist introduction to the vials

“AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” (Revelation 15:1–4).

The vision of John now moves to another sequence, that of seven angels with seven plagues. From the time of the French Revolution, Historicists could link the sequence of the vials to the events that they have seen around them.

The people of God, the great body of Christians, were being stirred up by the evangelical revivals of Wesley and others. The glassy sea represented the peace in England, as opposed to the revolution in France, and the fire represented the rising zeal for the Gospel, which widely effected the Anglican Church and leaders of the government.<sup>1</sup> The fire of the zeal of God could not be quenched, “Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.” (Jeremiah 20:9). “*Is not my word like as a fire? saith the LORD*” (Jeremiah 23:29a). The Historicists applied the symbol of the glassy sea to the peace in England as opposed to France, and the fire to God’s people in the “much-loved isle” of England.<sup>2</sup>

“Now from early times, during the terrible wars of the Revolution, while the few, very few, faithful ones of Christ’s true Church elsewhere, though not without fearful awe at the divine judgments poured out, comforted themselves with the assurance that Christ’s cause could not fail, and that even these judgments would hasten on the time when (to use the language of the harpers by the glassy sea mixt with fire) all nations should come and worship before him, so more especially those that were in England cherished hopes of the preservation of their country, as being that which, with all its sins, had still the ark of Christ’s true evangelic Church within it.”<sup>3</sup>

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts

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<sup>1</sup> Holmes (1815), vol. 2, 253–283.

<sup>2</sup> Skeen (1857), 272.

<sup>3</sup> Elliott (1862), vol. 3, 488.

gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” (Revelation 15:5–8).

The wrath of God was to be released in France which would be like a plague smiting Roman Catholicism through Europe and around the world. The opening of the temple of the testimony not only represented England, but also that the British had now planted in Australia (1788) their future. The vital seed was the King James Bible borne aloft by Evangelical doctrine. The vials represented the rise of the doctrines of the French Revolution (1789).

Cuninghame wrote, “I shall, in concluding this chapter, offer only one observation, in reference to the final shaking of the powers in the heavens, which marks the moment of the advent. As this country [England] is manifestly the great seat of the Church of God, I think it most probable that the shaking of the political heavens in this kingdom of Great Britain, is to be the event specially intended to show the advent to be at the door. That such a shaking is approaching, few discerning persons doubt. When it arrives, let the wise virgins trim their lamps.”<sup>1</sup>

Throughout history, it has been difficult for interpreters to know exactly what the vials were referring to. There were various interpretations, and some suggested that the vials represented a parallel completion of the trumpets.<sup>2</sup> Obviously, it was only after the French Revolution occurred that there was a real clarity in linking the vials to those events. It then became easy for many Historicists to agree in interpreting the seven vials as representative of events coming out of the French Revolution.

In 1810, Ettrick wrote in *The Second Exodus*, “The memorable events of the last twenty years have opened quite a new prospect into the regions of prophecy, where before all was wrapped in silence, and impenetrable clouds and darkness. Newton, and the troop of commentators in his company, have passed through a wide and (at that time) barren tract of this country, ... not having found any objects of sufficient distinctness in the thick mist ... to which the expository telescope could be lifted up with any tolerable clearness of vision. But since that time the haze has begun to break, and many of the nearer objects have been defined, and the rude masses of shade have been opened out into their various forms and respective colours: and

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<sup>1</sup> Cuninghame (1832), 506.

<sup>2</sup> For more information, see Introduction to Revelation.

even the distant points in the prospect are falling, one after another, within reach of the powers of the instrument.”<sup>1</sup>

## The first vial

“AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.” (Revelation 16:1, 2).

Atheistic literature had begun to abound in France through the pens of philosophers. The French Revolution was a horrible atheistic sore upon men, killing the monarchy and aristocracy, and promoting anticlericalism. Many thousands were killed in the period 1789–1799.



Figure 154 Storming the Bastille.

Elliott wrote of “*infidelity* and *atheism*, which acted so tremendous a part in the convulsions of the French Revolution, may be considered as both the child and nursling of the Papal system established in France”.<sup>2</sup>

For years France had been a Catholic stronghold. But the Reformation was run out of France, and the Huguenots were massacred. The French people themselves became sick (in mind) of the lavish lifestyle of their rulers and

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<sup>1</sup> Ettrick (1814), vol. 1, vii, viii.

<sup>2</sup> Elliott (1862), *Horæ*, vol. 3, 364.

the clergy, while the people of Paris ran into a food shortage. When at last a supposed democratic movement rose up, it soon went out of control, from rioting to the systematic execution of the aristocracy and Roman Catholic leaders of that nation.



Figure 155 The French Revolution.

The level of hatred shown against religion was astounding. The French turned to Satanism and other blasphemies in their contempt of the years of the iron oppression of Rome. Church buildings were turned into stables. Bibles were burnt, Sunday worship was abolished, and the antichristian cry was “crush the wretch” (i.e. Jesus Christ). A common prostitute was enshrined as the goddess Reason in Paris.

There was no great distinction between their rejection of Roman Catholicism and Protestantism, and when the First Republic instigated their Reign of Terror (1792), all religion was persecuted. When, in 1794, Robespierre attempted to inaugurate his own new religion, a form of Deism, he fell out of favour and was himself sent to the guillotine.

Writers such as Edmund Burke and Sir Walter Scott recognised that they were observing a plague of sores.<sup>1</sup> Isaiah 1:6 uses this language to describe sinfulness, “From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”

Roman Catholicism suffered badly, with members of the Catholic clergy being sent to the guillotine. Eventually the French shut down the Papacy in 1798, but Napoleon’s Concordat with the Pope in 1801 ended the period of de-Christianisation.



Figure 156 The guillotine in the French Revolution.

## The second vial

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.” (Revelation 16:3).

The second vial was the defeat of the naval and missionary power of the Roman Catholic nations. There were a number of naval battles where Spanish and French forces were defeated.

1793 Lord Hood defeated the French at Toulon.

1794 Lord Howe defeated the French at Ushant.

1797 the British defeated the Spanish off Cape St Vincent.

1798 Lord Nelson defeated the French at the Nile.

1805 Lord Nelson defeated the Spanish and French at Trafalgar.

Importantly, the British Navy divided Europe from the South American colonies, and many of these rebelled against their Catholic European masters in this time. Meanwhile, the British Navy defended the growth of their new colonies in Australia and New Zealand.

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<sup>1</sup> Hemenway (2007), 131.





Figure 157 Battle of the Nile.



Figure 158 Battle of the Nile.





Figure 159 Battle of the Nile.



Figure 160 Trafalgar.

## The third vial

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.” (Revelation 16:4–7).

At the very places the Christians were martyred in the Rhine, Danube and Po river valleys, now ran the blood of the Catholic armies as they were defeated by the French in the War of the First Coalition (1792–1797). These areas, in Italy, Austria and Germany, once witnessed the persecutions against the Waldenses, Hussites, Moravians, etc.



Figure 161 Cromwell and Milton protest against the Waldensian massacre in the 1650s.

John Milton had, under Oliver Cromwell, written a famous Protestant poem:

*Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;*

*Ev'n them who kept thy truth so pure of old,  
When all our fathers worshipped stocks and stones,  
Forget not. In thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese, that rolled  
Mother with infant down the rocks.*

This manifestly was the vengeance of the Lord using the anti-Catholic French to fight against other Catholic military powers, such as the Papal States and the Austrians.

## The fourth vial

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.” (Revelation 16:8, 9).

The sun, the brightest luminary object in the sky, is symbolic of a great leader. From 1796 till 1815, the French Emperor, Napoleon Bonaparte, was engaged in a series of campaigns, dazzling Europe with his military and political skill. Both Alexander Keith and E. B. Elliott record, by accessing various histories, the particular wars, temperament and actions of the French Emperor, and how he, like the sun, shone, scorched and burned Europe and the Papacy.

“Within the space of eight years, he scorched every kingdom in Europe, from Naples to Berlin, and from Lisbon to Moscow. Ancient kingdoms withered before the intense blaze of his power. Plagues accompanied his progress. In the wars which he waged, the conquest of kingdoms was the work of a day. Decrees were issued; supplies, the most exorbitant, were levied; kingdoms were unsparingly reft<sup>1</sup> like garments. He parcelled out continental Europe as a heritage; and a system of spoliation, extortion, and oppression was established, that the subjected nations might be enslaved to the will of one man. Like the sun, there was nothing hid from his great heat; and the exercise of his power was the misery of millions.”<sup>2</sup>

In 1801 Napoleon made a Concordat with the Pope, recognising the role of Romanism in France, but ensuring that the French had power of the Bishops. Napoleon, however, did not act in good faith with the Pope, and

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<sup>1</sup> past tense of reave, meaning spoiled and pillaged, with the idea of being torn apart in the process.

<sup>2</sup> Keith (1847), vol. 2, 273, 274.

added his own Organic Laws which further limited powers of the Papacy, and guaranteed freedoms for Protestants. The Pope attempted to refuse to sign the document. The publication of the Concordat, which the Pope thought was going to be for his advantage, ended up opening new problems for him.



Figure 162 The signing of the Concordat of 1801.

## The fifth vial

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Revelation 16:10, 11).

The seat of the beast refers directly to Rome, as the capital of the Papal States. The Papal States continued on under French protection through the 19th century, but with Bismarck’s invasion of France, the French pulled out, allowing the Italian forces under Garibaldi to enter Rome, stop the Vatican I conference which was proclaiming Papal Infallibility, and dispossess the Pope of all temporal power. The Papal States thus came to an end.



Figure 163 The capture of Rome from the Papacy in 1870.

From 1870 to 1929 the Pope had no more real power, but was now a subject of Italy. Thus, the Pope was no more an executive head of the Papal States, but merely a religious figurehead. The Papacy was effectively restrained, and the Pope declared himself a prisoner in the Vatican. In 1929 Mussolini made a Concordat with the Pope which allowed the creation of the Vatican City.

In the late 19th century, B. W. Johnson wrote, “The Italian nation has seized upon the property of the monastic orders, established universal religious toleration, wrested from the Pope the States of the Church, and occupied Rome itself. The Pontiff, secluded in the Vatican, holds no communication with the King of Italy who occupies an old Papal palace in Rome. Victor Emmanuel died in excommunication, and the present King of Italy is under Papal censure. Protestant churches are being established in every city of Italy, and it would not be surprising that the State, at any time, should formally dissolve all connection with the Romish Church.”<sup>1</sup>

Part of that darkness included the flourishing of anti-religious ideologies like Communism. Communism found fertile ground in Russia during the First World War. Consequently, Communism continued to be an anti-Catholic movement for many decades afterward.

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<sup>1</sup> Johnson (1881), chapter 11.

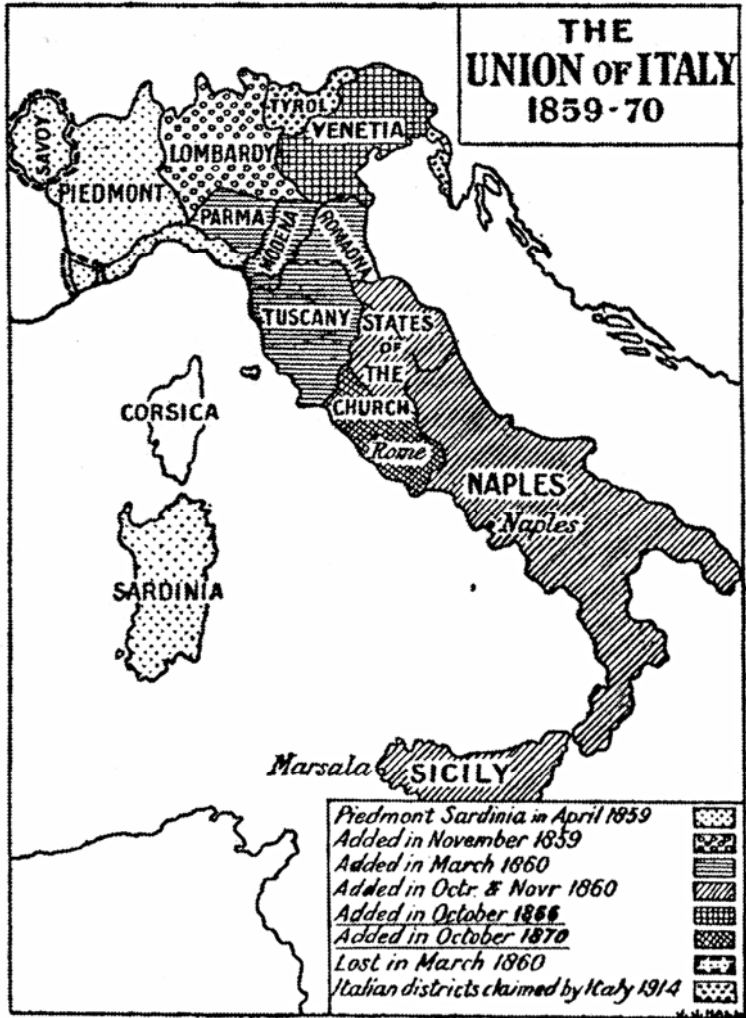


Figure 164 The states and kingdoms which united to form the Italian nation.

## The sixth vial

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” (Revelation 16:12).

The great river Euphrates is the same as the Euphrates spoken of in the sixth trumpet, now called “great”, meaning the greatness of the Ottoman Empire.

The Turks were languishing in the 19th century, having suffered a series of defeats and setbacks, but the critical point was when the British and Commonwealth forces, under General Allenby, were able to break into Palestine in 1917, and so the Turkish resistance collapsed.

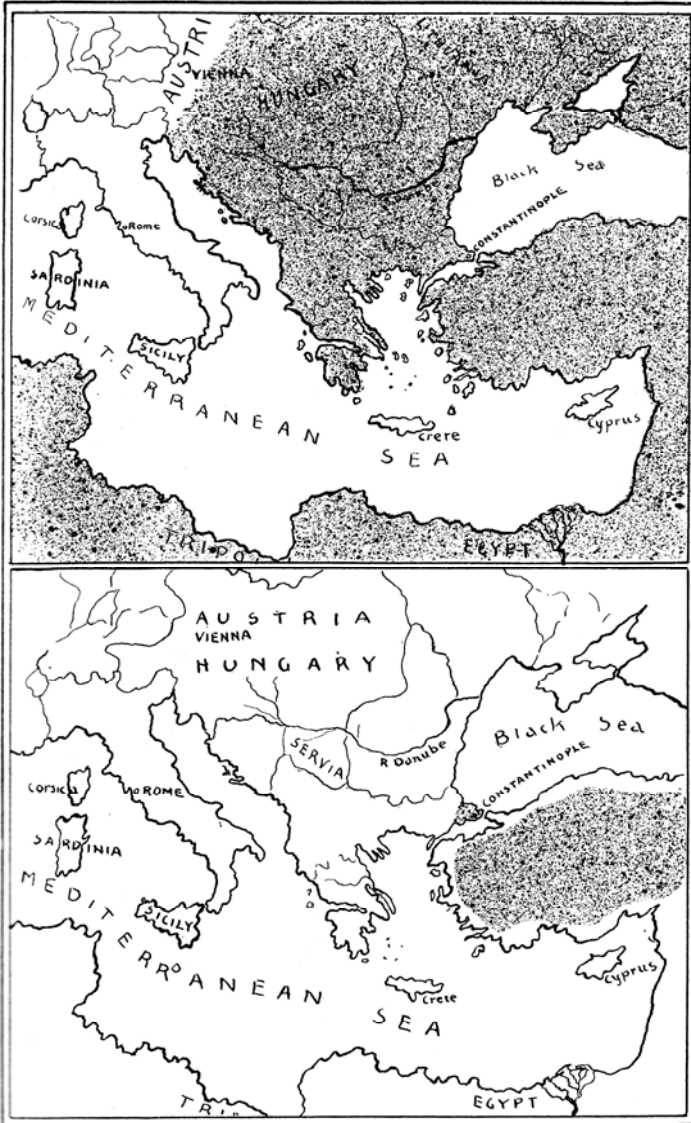


Figure 165 The collapse of Turkey.



The drying up of the waters showed that Turkish territories were now divided by European nations. Britain got the lion's share, and their possession of Palestine opened the opportunity for Jewish immigration.

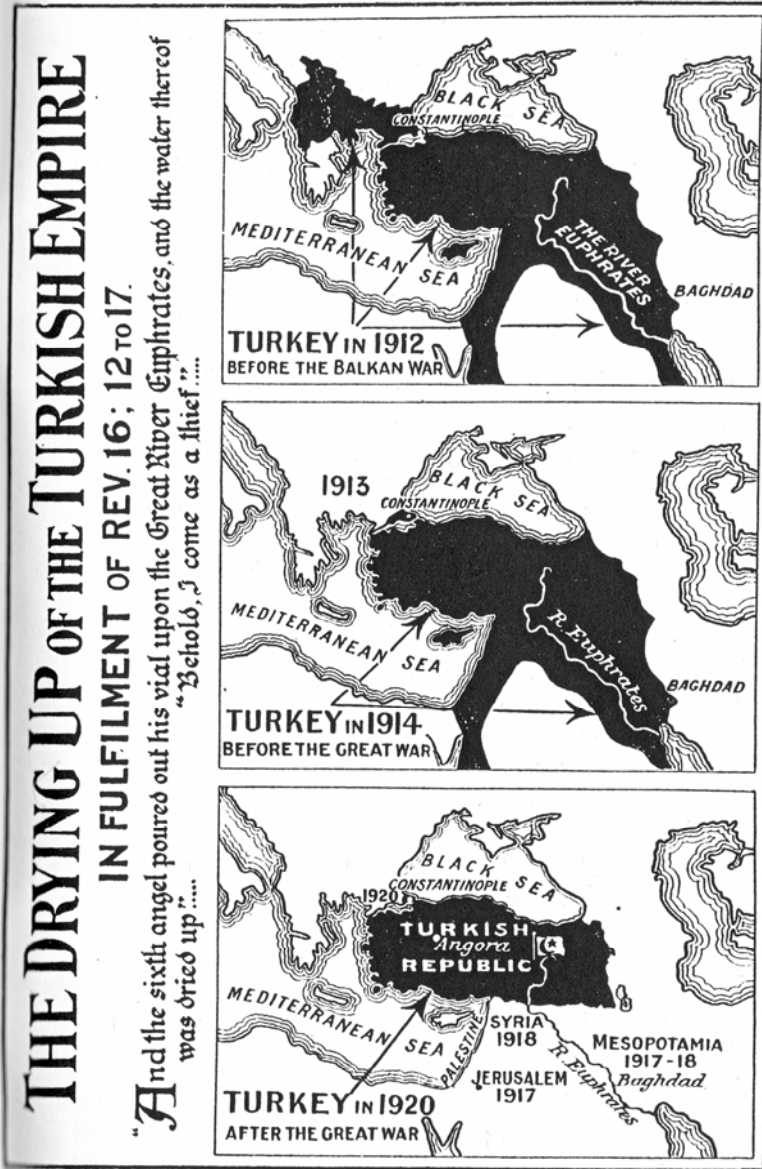


Figure 166 Hall's illustration of the collapse of Turkey.



Just as the trumpets went for long periods of time, so the vials likewise had a long running effect. The drying up of the Turkish power was noticeable in the 1920s, with the deconstruction of the Caliphate, and the secularisation and movement towards Europeanisation under their famed leader Ataturk. It will perhaps continue for a longer period, possibly until Turkey itself is completely conquered by Russia and her confederates.

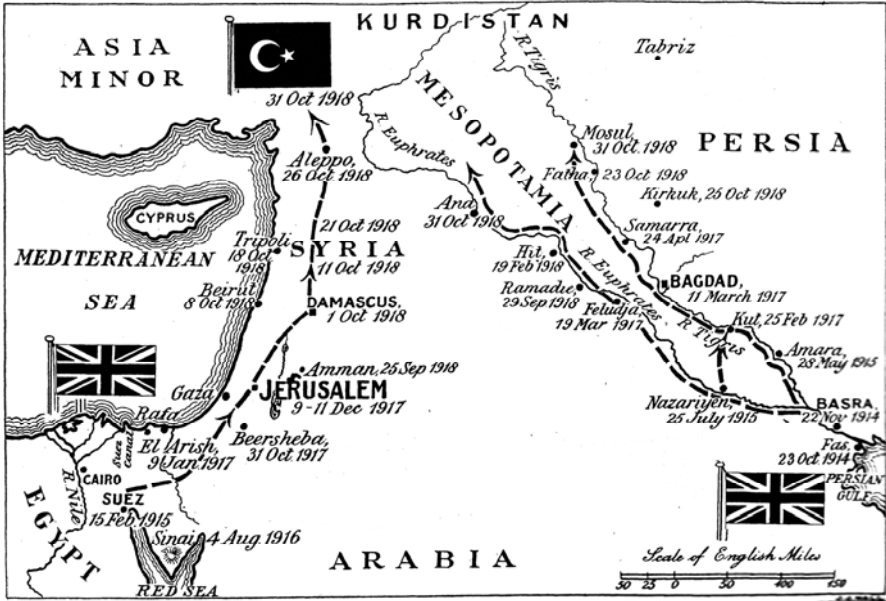


Figure 167 Hall's illustration of the Middle East in the First World War.

During the Crimean War, popular Historicist works prophesied the demise of the Turks and the rising threat of Russia. A large amount of tracts were published in America, England and even Australia, influencing common culture, and affecting popular prophecy interpretation since that time.

Jonathan Burke ("Fortigurn") listed numerous Historicists that predicted beforehand that the Turkish Empire wither and be dried up as a necessary antecedent to the return of the Jews to their land.<sup>1</sup> Further, Burke listed Historicists who explicitly mentioned the return of the Jews to their land

<sup>1</sup> These include Brightman (1605), Owen (1639), Mede (1640), Goodwin (1654), Durham (1657), Increase Mather (1669), Sherwin (1670), Poole (1685), Torrey (1695), Fleming (1701), Cotton Mather (1702), Gill (1748), Thomas Newton (1754), Faber (1806), Burkitt (1807), Keith (1831), Thomas (1849), Barnes (1851), Elliott (1862), Guinness (1888), and others.

with the assistance and protection of Britain and her mandates.<sup>1</sup> This is a great proof for the accuracy of Bible prophecy.<sup>2</sup>

## Parenthetical explanations

While virtually all later Historicist commentators have agreed on the vials, including to the point in the sixth vial where the Euphrates indicates the diminishing of the Turks, they have all seriously diverged from each other in their interpretations from that point. The almost complete disagreement in the details in the last part of chapter 16 may seem astounding and perhaps taken as evidence that Historicism had failed, yet it is clear that they were looking through a glass darkly and their predisposition against multiple interpretations of prophecy did not help them come to a proper discernment of what was to happen. The disagreement appears to be an effect of the very things they were describing in the last three vials (the fourth, fifth and sixth).<sup>3</sup>

As with the sequence of seven seals, and seven trumpets, between the sixth and seventh vial, there is included some information of occurrences under the heading of the sixth vial. In that outworking or “parenthesis” of the sixth vial, there are several occurrences which are relevant to Infidel period, and specifically events which came to pass out of the First World War.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” (Revelation 16:12). The final part of the verse speaks of the reason why Turkey was to dry up — “that the way of the kings of the east might be prepared” (Revelation 16:12b).

The Kings of the East is not speaking of Russia, as some have supposed, since they are really a northern power. Nor are the Kings of the East to be considered the Islamic nations, particularly the Shiites of Iran, even though Iran and Iraq in Bible times were considered the East.

The manifest object of Islam in the Infidel Era has not been specifically to fight against Rome or Roman Catholicism particularly, in that the focus of

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<sup>1</sup> Predicted accurately by Brightman (1605), Owen (1639), Mede (1640), Goodwin (1654), Durham (1657), Gill (1748), Thomas Newton (1754), Faber (1806), Burkitt (1807), Keith (1831), Thomas (1849), Barnes (1851), Elliott (1862), Guinness (1888), and others.

<sup>2</sup> Burke (2004), 4.

<sup>3</sup> E. P. Cachemaille 1918, A. J. Ferris 1941, J. S. Fox 1948, H. E. Barton 1963, H. B. Rand 1962, F. W. C. Neser 1974, T. Foster 1975, A. Campbell 1990, C. V. Taylor 1994, R. Caringola 1995, E. J. Watson 1999, F. N. Lee 2000, C. A. Jennings 2001, D. L. Hanson 2002, H. Hemenway 2005, R. W. Mills 2005, G. Hotter 2006, O. E. Collins 2007, M. S. Jarvis 2007, J. R. Brogan 2009, J. Burke 2013.

its warfare has been really on the nation of Israel, and against Western interests generally.

The verse does not say that the Kings of the East are prepared (though that would be implied and be according to providence), but that their way is prepared, that is, the opening up of their avenue of advance. This would mean the regathering of the Jews to the land of Israel, and secondly, the fall of Gog, which would serve as the removal of Islam as a religious and political barrier, and open the way for Gospel preaching to Secular–Catholic nations.

In 1842, an anonymous book was published titled *Kings of the East*, which argued that Christian obedience in Britain had been blessed, that their missionary endeavour was right, that they had the role to restore the Jews, that they would raise an ensign — the author thought it to mean the cross<sup>1</sup> — and intimated that Britain’s interest in the East (i.e. India) should increase.

By the time of the Crimean War, it was well recognised that the English-speaking people had the direct role of being the Kings of the East, and a mandate to help the Jews. This was the topic and focus of various books and tracts, such as John Thomas’ famous pamphlet, “The Coming Struggle”. Not only was British activity in India encouraged, but Australia was particularly encouraged to strengthen itself.

Although the doctrine of British Israelism was wrong to claim that the British people were the physical descendants of Israel, some of their works did promote the idea that people from Australia and New Zealand, etc., should come to the Middle East. Some even have even claimed that these will be Christ’s (earthly) armies coming at Armageddon. That view would constitute a fundamental misunderstanding of the Futurist fulfilment of Bible prophecy.

















Within Australian Christianity, particularly Pentecostalism, there has been a strong idea of a sense of destiny in end time evangelism and toward the nation of Israel.<sup>2</sup>

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<sup>1</sup> Incidentally, Australia and New Zealand both have flags with the three crosses of the Union Jack and representations of the southern cross constellation.

<sup>2</sup> Stringer (1998) and Stringer (1999).

# The Seven Vial Judgments of Rev 16

<p><b>1<sup>ST</sup></b>  <b>VERSE 2</b></p> <p><b>SORE ON THEM WHICH HAD MARK OF THE BEAST</b></p>	 <p style="text-align: center;"><b>THE FRENCH REVOLUTION</b></p> <p style="text-align: center;"><b>1789 - 1793</b></p>	
<p><b>2<sup>ND</sup></b>  <b>VERSE 3</b></p> <p><b>SEA AS BLOOD</b> <b>DEATH IN THE SEA</b></p>	 <p style="text-align: center;"><b>NAVAL DEFEAT OF FRANCE &amp; SPAIN</b></p> <p style="text-align: center;"><b>1793 - 1805</b></p>	 <p style="text-align: center;"><b>NELSON</b></p>
<p><b>3<sup>RD</sup></b>  <b>V 4 to 7</b></p> <p><b>THE RIVERS AND FOUNTAINS BECAME BLOOD</b></p>	 <p style="text-align: center;"><b>FRANCE INVADES NETHERLANDS, GERMANY, SAVOY, PIEDMONT, VENICE.</b></p> <p style="text-align: center;"><b>1793 - 1806</b></p>	
<p><b>4<sup>TH</sup></b>  <b>V 8 &amp; 9</b></p> <p><b>ON SUN</b> <b>MEN SCORCHED WITH GREAT HEAT</b></p>	 <p style="text-align: center;"><b>FALL OF THRONES</b> <b>NAPOLEONIC WARS</b></p> <p style="text-align: center;"><b>1806 - 1815</b></p>	 <p style="text-align: center;"><b>NAPOLEON</b></p>
<p><b>5<sup>TH</sup></b>  <b>V 10 &amp; 11</b></p> <p><b>ON SEAT OF THE BEAST</b> <b>HIS KINGDOM FULL OF DARKNESS</b></p>	 <p style="text-align: center;"><b>PAPAL STATES &amp; ROME INVADED</b> <b>POPE A CAPTIVE &amp; EXILE</b></p> <p style="text-align: center;"><b>1798 - 1848 - 1870</b></p>	
<p><b>6<sup>TH</sup></b>  <b>VERSE 12</b></p> <p><b>THE RIVER EUPHRATES DRIED UP</b></p>	 <p style="text-align: center;"><b>DECAY OF TURKEY</b></p> <p style="text-align: center;"><b>1878 1882 1914 - 1918</b></p>	
<p><b>7<sup>TH</sup></b>  <b>V 17-21</b></p> <p><b>AIR</b></p> <p>(1) GREAT EARTHQUAKE (2) BABYLON DESTROYED IN THREE PARTS (3) ARMAGEDDON</p>		

The Second Advent

Figure 168 Hall's illustration of the vials (modified).

## The Kings of the East

In Daniel 5, king Belshazzar was feasting while the Medes and the Persians besieged Babylon. He saw several words appear on the wall, “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the hand that wrote.” (Daniel 5:5).

The frightened king could not get an answer from his magicians, astrologers, Chaldeans and soothsayers, so eventually Daniel was called in. Daniel said, “And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.” (Daniel 5:25–28).

History shows that the Medes and the Persians did conquer the city by an unusual means. Cyrus had the Euphrates River redirected, and so came in under the wall through the water channel. The brass gates there were left unlocked, and so the army came into Babylon (see Isaiah 45:1 and Jeremiah 51:31). “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old.” (Daniel 5:30, 31).

This narrative in Daniel may be taken as a type, in that the drying up of Euphrates served as the way by which Cyrus could enter in. The ultimate result was the conquest of Babylon itself. This indicates that the drying up of Turkey will open the way for a conflict with the European form of Babylon, that is, the false Christianity.

“Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.” (Jeremiah 51:27).

It needs to be noted that the particular people group described that were allied with Cyrus included what is known as Ashkenaz,<sup>1</sup> which were the forefathers of the Germanic, and therefore, English peoples. By this, the indication may be that the Kings of the East in the last days would particularly be comprising of the only two Ashkenaz nations in the Far East,

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<sup>1</sup> The common spelling elsewhere in the Bible and in history.

being the British-colonised and English-speaking and Australia and New Zealand.

Just as the Ashkenaz people were present at the literal drying of the Euphrates and fall of Babylon, so it indicates that the nations which come from Ashkenaz (i.e. the Germanic or Teutonic people, the English people, the American people and specifically the people of Australia and New Zealand) would have an important role in the future, benefiting by the fall of Islam (as symbolised by the Euphrates) and advancing the Gospel against Romanism and secular Europe (as symbolised by Babylon).

When Noah prophesied that the children of Japheth would dwell with the children of Shem, it can be taken that in the future, both literally and by the Gospel, the English-speaking Christians (Japheth) will be with and convert Jews (Shem). The Germanic nations, including the English language, descend from Ashkenaz.<sup>1</sup> Providentially, the English language is now common and well understood among the Jews.

The Kings of the East indicates two forms of kingship First, these kings are political leaders, and really of nations, since symbolic prophecy uses the term “king” to mean “kingdom” or dominions.<sup>2</sup> Second, the kings are more likely meant to be kings and priests, that is Christians (see Revelation 1:6), but quite unlike any depicted in fantastical mediæval stories like that of Prester John, supposed to be a Christian potentate of the East who would come and fight Gog and Magog in the last days. The proper Kings of the East are therefore Christian people from Australia and New Zealand.

The Scripture contains a large number of allusions and references supporting this view.

“KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

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<sup>1</sup> In Anglo-Saxon, the Hebrew (English Bible) word “Ashkenaz” can be broken down into etymological compounds: *Ash*, which is also the name of the legendary founding father of this people, whose name was given to the ash tree; *Ken*, another letter of the runic alphabet, meant a burning tree or beacon and *Az*, a suffix probably meaning the nominative singular. The “-az” ending used in Hebrew (English Bible) also was used in proto-Germanic, that is, in the form of language spoken by the Ashkenaz people from the tower of Babel, obviously a form of Japhetic (so called Indo-Aryan). This cannot be used to link any historical link between the Hebrews and the English, beyond their common origin at Babel.

<sup>2</sup> Anonymous (1851), 69.

Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he. The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.” (Isaiah 41:1–5).

The prophecy indicates that the islands specifically must come into conformity to the Gospel, especially with the rise of strong Christianity from those quarters. The coming together for judgment is ideological, and the examination is of the typology of King Cyrus reflected through a future missionary movement, which may be linked to a peace keeping expeditionary force. The prophecy specifically links the isles and the ends of the earth with response to the Gospel and their coming into the land Israel.

“Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it. Harken unto me, ye stouthearted, that *are* far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.” (Isaiah 46:9–13).

The prophecy points to a reviving of traditional Christianity (i.e. Protestant and Pentecostal). The message indicates a specific examination of the Bible for old prophecies being fulfilled, and an outworking of the plan of God (i.e. Historicist prophecy fulfilled). The element of the ravenous bird shows gathering of wealth from enemies. The spirit of the age is called “stouthearted”, an apt description of the Infidel period. The Gospel, by English-speaking Pentecostal preaching of the King James Bible, is set to come both to the Jews and for the benefit and reviving among the Church.

Joseph Mede, in 1627, wrote that in the sixth vial, the Euphratean flood, referring to Turks, would be dried up. Although it was not clear to him (and he was partially mistaken), he foresaw that the Gog and Magog prophecy of Ezekiel indicated that the Jews would be in repossession of their homeland, and indicated that this would be due to some collapse associated with the Turks.

He then proceeded, “Whatever it may be, their obstruction being removed, the way of approach is by some means said to be prepared for these new Christians from the East, and that, as it appears, for the purpose of undertaking an expedition against the beast, to whose destruction all the

vials are subservient. For whence otherwise, and for what reason, should such a trepidation and panic seize upon the followers of the beast, and even the demons themselves, from the time of the drying up of the river, as to occasion such a horrible and unheard-of preparation for war as is here described; unless they, with the whole diabolical cohort, feared every extremity from the accession of the new kings of the East?”<sup>1</sup>

Mede thought that the Christians from the East may be Jews, but if they were Jews, where did they learn the Gospel? In other words, it must be that the Christians of the Gentile Church are first responsible for this advance, from which they begin to convert Jews in the great advance of the Gospel. Yet Mede furnished the reader with a particular anecdote where the Roman Catholics were accusing the English Protestants of being the progenitors of a rising future “antichrist” (i.e. really the opposite of that) — “The sixth vial will be poured out on the great river Euphrates; so that, being dried up, a passage may be prepared for the new enemies of the beast to come from the East, that is, for the Israelites,” — he should have meant spiritual Israelites first — “wonderfully converted to the pure faith and worship of Christ, and now become candidates for the kingdom promised for so many ages. Whom the followers of the beast, perhaps, may be inclined to consider as the army of their fictitious antichrist, to arise from the Jews, of whom they do not hesitate to assert, that even we of this day are the forerunners. God thus avenging their obstinacy in error.”

Bishop Wordsworth preached about the “way of the kings of the east”, saying it was the “way of salvation”, and quoting John the Baptist’s message of prepare ye the way of the Lord (see Luke 3:4), and to having ones feet shod with the preparation of the Gospel of peace (see Ephesians 6:15). With respect to the East, Wordsworth identified many passages<sup>2</sup> to do with the rising of the sun as a symbol for Christ, interpreting it to be “the faithful soldiers of Christ”. And though Wordsworth was partially mistaken in his identification, he said, that this “will open the way for a new and glorious manifestation of the power of the Gospel, both among Jews and Gentiles.”<sup>3</sup>

The primary element in the sixth vial was the preparations of the way of the Kings of the East. The Scripture does not indicate exact details as to the identity of these people and their motives, yet much can be understood about the Kings of the East by familiarity with many other Scriptures.

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<sup>1</sup> Mede, *Key to the Apocalypse*, Phial the Sixth.

<sup>2</sup> consider Psalm 50:1; 113:3, Isaiah 59:19 and Malachi 1:11.

<sup>3</sup> Wordsworth (1852), 381–384.



The ultimate aim of the Kings of the East is the outworking of God's revenge on the great European Babylon, the alliance of Secularism and Romanism. This is to be achieved, not merely by spiritual warfare in prayer alone, but other practical steps of faith. It is nothing other than that the advance of the Gospel itself prevails, that is, not a battle based on the power of the literal sword in reliance on the arm of the flesh, but of the spirit (see 2 Corinthians 10:4, 5). This is not to deny that the tools of the natural world are to be used — particularly money — but that the power of the spirit is greater. There are, of course, natural instruments, which Christians ought to use in within their national contexts (see Matthew 21:41, Luke 14:31, Romans 13:4). The example of Reformation England and Puritan Britain were the exact prototypes of this rising Bible Patriotism.

“Blessed is the nation whose God is the LORD; *and* the people *whom* he hath chosen for his own inheritance.” (Psalm 33:12). While great inroads of worldwide evangelism are taking place, especially towards the Jews, one would also expect prosperity by trade and other material benefits being manifest in the world.

The wise men who came to visit the young child Jesus may also be considered a type, with their great riches and prosperity, so also the Kings of the East in Revelation 16:12 are to be very prosperous through their possession of the spiritual gold of the Scripture (see Revelation 3:18) and the material wealth of the world coming into their possession (see Revelation 3:20).

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:12, 13). The Restitution of all things means the total transfer of the things of the world under the domain of Christ. This period of Restitution must have an origin, and before Christ's personal coming. This means that there Kings of the East are bringing salvation in line with the declaration of the Scripture, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:14, 15).

The secret weapon of the Kings of the East is also revealed where Paul shows that the Scripture has come to the ends of the earth and is in possession of seemingly foolish people, “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.” (Romans 10:18–20).

Apparently, then, these candidates for bringing salvation to the natural Israelites would turn out to be able to surpass the Jews in terms of past divine blessings, attributes, providences and divine attainments. It has been in the heart of British Christianity to help the Jews, and in the heart of American Christianity to help Israel, and therefore in the heart of Australian and New Zealand Christianity to aid them also. Accordingly, there is to be an outpouring of the Spirit in the last days, which therefore correlates these events together.

The Scripture also indicates how the Gospel even got to the Kings of the East, with Jesus saying, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8). Thus, faithful Gospel witnesses from the past lay down the foundations for the Kings of the East to be Christian, just as they too help to lay the foundation for Israel to be saved and come into spiritual Israel (the Church).

## The three frogs

While the Kings of the East have at last been in preparation according to divine providence, there has been the manifestation of three frog-like spirits, since the end of the First World War and contemporary with the decline of Turkey.

“And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” (Revelation 16:13).



Figure 169 Three frogs (French symbol).

The Bible describes the overrunning of Egypt with frogs in Exodus, as a plague where every part of the country had frogs in the way. This can be seen as symbolic of the press and media (croaking), selfishness (swelling body), general moral filth and crime (slime). The historicist E. P. Cachemaille said that the frogs operate by agitation.<sup>1</sup> In the Infidel period there has been a great increase of errors and varying social movements, chartists, suffragettes, unionism, civil rights activists, anti-war protests, pro-sodomite parades, environmentalism, anti-globalisation riots, pro-abortion pushes, and many other like things, which have operated by the frog-type of means.

The frogs indicate three bodies of doctrines, ideologies or movements from three sources, which are described by prophecy interpreters as the false trinity, the tripartite operations of the dragon, the beast and the false prophet.

The three frogs have also been linked by some to the slogan of the French Revolution, which was Liberty, Equality, Fraternity. (The French monarchy since the Frankish king Clovis had been known as the Eldest Son of the Church, whose own banner was three frogs.)<sup>2</sup> The French themselves are commonly nicknamed the Frogs.

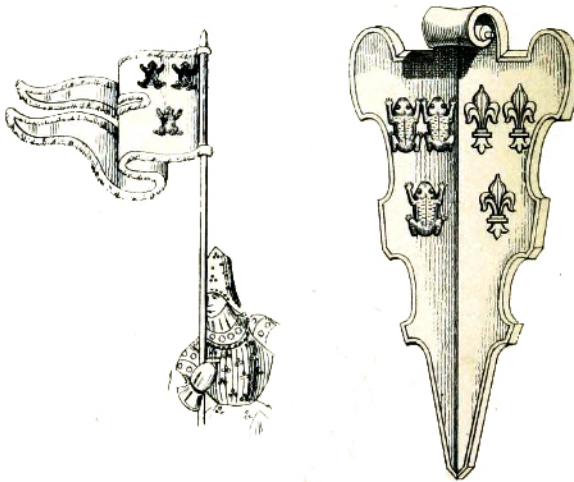


Figure 170 Old French symbols.

After the First World War, the dragon has been Satan in his role as using the world empires to persecute Christianity. The League of nations was

<sup>1</sup> Cachemaille (1918), 85.

<sup>2</sup> Elliott (1862), vol. 3, 397.

formed with France as one of the members in 1919. Nazi Germany was also a member, but left in 1933. In 1940 Germany and Italy invaded France, meaning that both Rome and France were under the control of the same Axis powers.

The dragon historically represented Satan's use of Rome. In Pagan Rome the doctrine of Paganism became the ultimate form of Emperor worship. The dragon has been responsible, in continuing war on the seed of the woman in the Infidel period, of promoting New Age ideology, and was manifest in the Nazi doctrine, which not only promoted the cult of the leader, and Paganistic doctrines, but also served to unify people of different religions. Fascist dictatorships were in alliance with the Papacy. They also raised up and influenced Islamic extremists.

After the fall of Nazism, the United Nations was formed, with both France and Russia as members. The United Nations has promoted the doctrine of Humanism, and has generally held in check various national and factional interests, including Communism. Russian Communism finally collapsed in 1989, and it was within the context of the United Nations that Russia gathered its following of Islamic nations, forming a new power bloc.

The first frog therefore has worked from the League of Nations all the way to the rise of the new Russian imperialism, which will join various Islamic factions under the Eastern Antichrist, Gog the leader of Magog.

Next in sequence after the first frog, was the frog out of the mouth of the beast, which indicates Europe, including the nation of France. Where before the beast meant Roman Catholicism under the Papacy, Europe now has become secularised, and its new form unified economically. After the Second World War, the European nations moved toward cooperation. The European Economic Community (EEC) was created by the Treaty of Rome in 1957. The frog-like devil of the beast therefore promoted unity based around economic interests, specifically the love of money.



Figure 171 Euro coins with Vatican imagery.

The EEC turned into the European Union, and after the collapse of the Berlin Wall and the Iron Curtain, the nations of Europe came closer together. In 1999 they began to use a common currency. The Vatican City, or Holy See, has had a long connection with the EEC and with the EU, including the power to mint Euros, which are legal currency throughout Europe.<sup>1</sup>

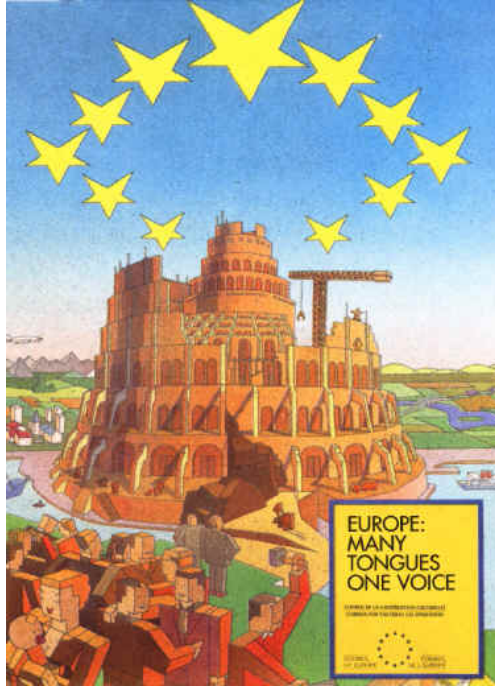


Figure 172 The EU using the symbol of Babel.

The European system has been a role-model for other economic unions, treaties and blocs. Russia also has agreements with various nations, and these are leading toward a new confederation of certain Islamic nations, such as Iran with Russia as the leader. It would be in their economic interest to seize resources in other nations, and to eventually invade Israel.

Third in sequence, after the second frog, was the frog out of the mouth of the false prophet. This is the lamb-like beast which indicates the Papacy, and the secular-Roman Catholic alliance. This came forth in the Second Vatican Council, 1962–1965.

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<sup>1</sup> The Holy See is the governing power of the Roman Catholic institution, which has the sovereign state of the Vatican City as its principal territory.

The first bishop to speak at the first session (after the Pope had opened the Council) was French. The agenda of this Council included to renew the Roman Catholic institution and to promote unification between Romanism and their “separated brethren”, especially Protestants.

The influence of Vatican II into Protestant groups has been noticeable, with Protestants and Catholics coming together in many ways. Also, in English-speaking culture, particularly within Britain and America, there has been a promoting of multiculturalism, toleration and other such pacifying ideologies. The United States has been used as the chief mouthpiece for the new Roman Catholic message.

“For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (Revelation 16:14).

The frogs particularly use advanced methods of communication, and their uncleanness is manifested through the written word (books and newspapers), through broadcasts (radio and television), and through the internet.

The aim of the frog-like devils, was to bring together the kings of the earth (in contrast to the Kings of the East), meaning particularly secular Europe, and of the whole world, meaning through the United Nations.

The devils have worked various miracles, such as seeming world stability, economic prosperity and pacification of religious differences. At times, wars, economic sanctions or condemnation of ideologies has taken place, but these “miracles” have contributed to a general atmosphere of tolerance, weakness and unpreparedness for the rising threat of Gog and his Islamic confederates.

The purpose for these things is that there should be a gathering together for battle. The battle is actually, in the first degree, ideological. Even though there are signs of an upcoming physical battle, the struggles of the Church in the second part of the 20th century and after the start of the third millennium have been primarily ideological struggles, not physical struggles. Therefore, the defeat of current barriers is really an ideological battle to bring about great victory for the Gospel in the latter times.

Numerous prophecy commentators (Historicist and Futurist) point toward the rise of Russia with certain Islamic allies. However, this war is ultimately

not militaristic or economic, though these are major elements. The ultimate result of the supernatural destruction of the enemies is the vindication of Christianity, and the massive inroads against the secularists (remembering that most Jews currently are secular, and most Catholics are nominal).

The first frog (false unity of nations) is clearly humanistic, and promotes the adulation of man, including entertainment “idols”. The second frog (false unity of economies) is hedonistic, and promotes the love of money and pleasure seeking. The third (false unity of religions) speaks of worldly toleration (although intolerant of Biblical Christianity) and political correctness. In practice then, the frogs say that man forges his own destiny, that mankind is equal, and that men must belong together in common belief.

Christianity conflicts with the frog devil philosophies, because the truth says to serve God first, love your neighbour and follow the one true way of salvation in Christ (see John 14:6).

“Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Revelation 16:15).

In the same time as the frog devils and multiplying Infidelity, it appeared as if Christianity was failing, accomplished by stealthy means, particularly after the Social Revolution of the 1960s, so that Christians have viewed the world as getting worse and worse. The abolition of the death penalty, acceptance of abortion, gambling, Sunday trade, rampant sodomite pride, pornography, alcoholism, drugs, murders, crimes, disasters, terrorism are but some examples.

Jesus has stated that He is coming for His saints, something which has been particularly and rightly popularised in Christianity from the 1970s, specifically the doctrine of the secret Rapture. People began to feel as if Christ would return at any moment.

The Laodicean period can be dated to after the Second Vatican Council, and to have begun before the publishing of *The Late Great Planet Earth* by Hal Lindsey (1969). In 1968 “there occurred a spontaneous combustion of rebellious spirits”, and “What was unique about 1968 was that people were rebelling over disparate issues and had in common only that desire, ideas about how to do it, a sense of alienation from the established order, and a profound distaste for authoritarianism in any form.”<sup>1</sup>

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<sup>1</sup> Kurlanski (2004), xv.

The reference to watching means to be focused on Christ rather than the world, indicating the danger of carnal Christianity, which has been prevalent since that time. The reference to keeping one's garments specifically means that one should possess righteousness by faith. The watching and the keeping of the garments are the symbols used in reference to the Laodicean Church period: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Revelation 3:18, 19).

In this period the relevance of Jesus' message is to do specifically with carnality, that the Church would be much overtaken by the world, which has become the prevailing belief and view of Christians in beginning of the 21st century. Many Christians have compromised with the world's deceptive philosophies and thus denigrated the importance of the Bible.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16:16).

The gathering is ultimately by God. His gathering is of the natural forces of the Russians and Islamists, but the real battleground is not merely the Gog and Magog War, but the ideological battle for whole nations. The fall of Islam, the opening up of the way for the Jews to obtain salvation, and the shock of the atheists will be the ripe environment for great victory of the preaching of the King James Bible in the English language to the nations. This is the Church Restitution to come.

Referring over to the seventh trumpet helps to place this Restitution in context, knowing that the seventh trumpet of Revelation 11 will be specifically and literally the few years of the rage and ravaging of the Russians and their Islamic confederates on the world stage, the events described under the sixth vial are the preparation for it, and for its consequences.

The name Armageddon in this case (in contrast to the final Armageddon of current history) concerns the Jews, that is, involving the chain of events that will lead toward Russian armies entering Israel. The battle is that there is defeat of the Islamic power and an ideological "showdown" in Europe itself, besides the physical defeat of the Russians in the land of Israel.



Christopher Wordsworth, over a hundred years beforehand, predicted very accurately, “Thus he foretells that the Papacy, distressed by the ebbing of its strength, will resort for help to infidel powers, making hollow professions of religion, and will ally itself with them. It will hate orthodoxy worse than scepticism, and will endeavour to persuade mankind that they cannot be Christians unless they are Papists, and thus will do the Dragon’s work, and promote Infidelity. He portends that Roman preachers, ministers of the False Prophet, will advocate doctrines of political licentiousness, and flatter rulers and nations with seducing words; that they will countenance them in despising and disobeying the divine Word, as the Egyptian magicians encouraged Pharaoh and his people in their resistance to God; that they will extol crimes which the Gospel condemns; that they will even eulogise insurrection against any powers opposed to Rome, and will invoke benedictions on rebellion, and be hierarchs of revolution.”<sup>1</sup>

Infidelity has abounded to the point where, from the 1960s, much of the media and Hollywood productions have been filled with anti-Christian, worldly ideas, reporting as it were, the very message of the frog devils which are at work, bring together the war between Gog and the rest of the world.

While particular events can be pointed to, it is important to emphasise that the frogs came out, and went forth, meaning that while the formation of the League of Nations (Paris, 1919) occurred, the focus really shifts outside of that, onto Russia (which was not a member of the League). Again, the formation of the European Economic Community (Rome, 1957) has, outside of it, a Russian economic community, and third, the publication of the papers in English of the Second Vatican Council (New York, 1967) has had, beyond it, the restoration of Eastern Orthodoxy in Russia (after the fall of Communism) and the growing cooperation between Islam and Russia, to the point where some Islamic leaders identify Russia as their ally according to the Koran, Sura 30, “Rum” or “Roum”. This is specifically taught by Islamic eschatologist, Sheikh Imran Nazar Hosein, and seconded by Russian philosopher, Aleksandr Dugin (or, Douguine).

Elliott, for example, wrote that apostasy with neology [new thought] and Rationalism had advanced in the Lutheran and Reformed Churches at his time, whereas in the English churches “almost alone” had the light “burn somewhat brighter.” That is, that there was a remainder of truth in the English-speaking churches, and a longer resistance to errors, meaning that true Christians had the greatest strength in those places, as was afterward

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<sup>1</sup> Wordsworth (1852), 388.

observed in America and Australia. He then gave a simple providential argument why it must have been so, "Could it be that the blessed Reformation itself had ended in failure?"<sup>1</sup> And it was that spiritual tree initiated by the English Reformation which was transplanted into Australia and New Zealand.

It should be noted that pacifistic movements and the general lethargy of Christianity in Western nations have made them weak and ill prepared to resist the coming war with Gog. Likewise, the English-speaking churches around the world are vulnerable, especially due to suffering theology being widespread among them. If, in a time of desperation or national disaster, people are seeking comfort, the churches have been unable to help the people, and have been unwilling to themselves repent.

Further, the division between the Word of Faith people and the King James Bible Only people has not been good, and therefore it has been blessed and providential that in Australia and New Zealand these things could come together and bring a true witness to the nations.

No doubt some might think that this is the end of the world, the last days, the Great Tribulation, etc. But the end will be some time away yet when Russia and its confederate nations invade natural Israel.

Gog, the final Eastern Antichrist, will be suddenly cut off in his military campaign, and the whole turmoil will stop. It can be extrapolated, due to their strategic position of the globe, and due to the character of the culture, and by the prophecies of Old Testament, that Australia and New Zealand should be able to hold out against Gog. "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee." (Psalm 22:27).

And what answer would the Church have, unless the Lord had kept for Himself a remnant? One author, a captain of the Bombay Engineers, wrote, "When we look all around us, even in our own favoured land, we are struck with the vast amount of infidelity which is spreading all over it. Book after book of the Bible is criticised and condemned, till soon the Gospels alone will remain. And can they stand of themselves? No, they will fall also; and numbers, calling themselves Protestants and Englishmen, having rejected the whole Word of God, will worship the beast. ... Look at our churches, how empty they are! Look at the congregation, how inattentive!"<sup>2</sup>

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<sup>1</sup> Elliott (1862), vol. 3, 319–325.

<sup>2</sup> Baker (1858), 17.

The titles of several books (current to the authors) alone is sufficient to illustrate the state of current Christianity without the need to bibliograph in detail: *The Chaos of Cults* by van Baalan,<sup>1</sup> *Satan is Alive and Well on Planet Earth* by Lindsey,<sup>2</sup> *Exposing Witchcraft in the Church* by Godwin,<sup>3</sup> and most tellingly, *When Christians Roamed the Earth: Is the Bible Believing Church Headed for Extinction?* by Ham, Morris, Wieland, etc.<sup>4</sup> One should be able to conclude, by these book titles alone, the necessity for the true Church to break out of an insular, defeatist, retreat mentality.

The Pentecostal pioneer Smith Wigglesworth prophesied, “I believe that this Pentecostal revival that we are now in is the best thing that the Lord has on the earth today, and yet I believe that God has something out of this that is going to be still better.” And, “I can see even in this Pentecostal work, except we see there is a real death, God will say to us, ‘Come out.’ Unless Pentecost wakes up to shake herself free from all worldly things ... we will hear the voice of God, ‘Come out’ and He will have something far better than this. I ask every one of you, will you hear the voice of God and come out?”<sup>5</sup>

The only solution to the current Laodicean unbelief and despair is to advance beyond the separateness of the Word of Faith and the King James Bible Only movements, and bring them into Biblical agreement, in a new, powerful form of Christianity, which is destined “to be revealed in the last time” (1 Peter 1:5b). That is, the Church Restitution: “And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.” (Haggai 2:7).

## The seventh vial

In the same way that Constantine ended the power of Paganism in the Roman Empire, the Scripture uses similar language to earthquakes, voices, thunders and lightnings as a description to the turmoil and events described under the seventh vial.

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<sup>1</sup> Other books on the subject: *Cults* by Spittler, *The Kingdom of the Cults* by Martin.

<sup>2</sup> Other books on the subject: *The Late Great Planet Earth* by Lindsey, *Dark Secrets of the New Age and Mystery Mark of the New Age* by Marrs, *The Hidden Dangers of the Rainbow* by Cumbey.

<sup>3</sup> A highly recommended author on the subject is Kenneth E. Hagin, while it is strongly encouraged to avoid books endorsed by C. Peter Wagner.

<sup>4</sup> Other books on the subject: *Smokescreens* by Chick, *New Age Bible Versions* by Riplinger.

<sup>5</sup> Smith Wigglesworth's sermons, *The Gifts of Healing and the Working of Miracles* (n.d.) and *The Appointed Hour* (5 November 1922).

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” (Revelation 16:17).

Although at a distance, there may appear to be a convergence of the seven trumpet and the seventh vial. In the proper Historicist sense, the seventh trumpet signifies the rise and progress of Gog, his sudden destruction and the following Church Restitution. Thus, the sixth vial contains the impact of the consequence of Christianity revived, its vindication and the exposing of other ideologies as false. Thus, like at the end of the plague of frogs in Egypt, there will be stinking piles of corpses as described in Ezekiel 39. The declaration of it being done is then the limit of which mankind reaches in what is likely to be called World War Three, or the First Gog and Magog War.<sup>1</sup>

This means that the seventh vial must be consequential, meaning the events of the latter portion of the Great Tribulation.

“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.” (Revelation 16:18).

The drawing together of the calamity of voices, thunders and lightnings indicates a conflict in the spiritual realm, and in the natural, that ultimately the greatest revolution of all is shown, the ultimate form of evil on Earth.

“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” (Revelation 16:19).

The great city means Rome, and its influence upon Europe, which is to fall into three categories, iron, clay and residue. The iron means those strong nations, the clay the weak, and the residue is that which is defeated by them. The falling of the cities (by warfare) indicates the progress of Antichrist.

The great Babylon of the seventh seal is the final form of the Roman Catholic religion with its other followers.

“And every island fled away, and the mountains were not found.” (Revelation 16:20).

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<sup>1</sup> It should be noted here that there are no prophetic indications that the United States will be a major player in these events.

Islands indicate refuges, places of safety, indicating corporations and the trading powers (including stock exchanges) of the nations. The fleeing away indicates economic collapse (see Ezekiel 27:27). Mountains indicate prestigious men, and reputable institutions in society, which of themselves have no true power to withstand the fearful threat (see Jeremiah 51:25).

“And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Revelation 16:21).

The plague is symbolic of all the wrath of God poured out in the Great Tribulation.

## The Futurist view of the seven vials

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” (Revelation 15:1).

The proper Futurist view is that the seven vials are “the seven last plagues”, so come at the end of the Great Tribulation and finalise judgment on this present wicked world system. These start near the end of the trumpets.

## The victory over the beast

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.” (Revelation 15:2).

Clearly, the reign of the final Roman Antichrist will have been going for some time before the events that martyr the Christians who resist his image, mark and name. Verse two shows many such martyrs in Heaven, which places this time near the end of the Great Tribulation. The concept of having victory over the beast’s name is significant because there are many today who confuse the name “Christian” with “Catholic” and try to make these synonymous. These future Christians will ensure that the name of Christ is clearly not connected to the final Roman Antichrist and his wicked religion.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just

and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” (Revelation 15:3, 4).

These Great Tribulation saints will perfectly reflect obedience to Christ. They will be in stark contrast to the false religionists of the day. Jesus said, “If ye love me, keep my commandments.” (John 14:15).

## The wrath of God revealed in the vials

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.” (Revelation 15:5, 6).

Once again, the Book of Revelation reveals that events in Heaven are manifested on Earth. The prayers of the saints will have asked that God would move in the Earth to finalise the present wicked world and, in particular, end the reign of the final Antichrist. The angels are administrative spirits that take action as a result of the Word of God. “Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.” (Psalm 103:20). In this case the seven angels will pour out the vials of the wrath of God, which are taken out of the temple of God in Heaven.

“And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” (Revelation 15:7, 8).

The “seven golden vials” are receptacles of holiness (signified by the gold), illustrative of how important God sees judgment on sin. Those not in Christ during the Great Tribulation will partake of the wrath of God upon sin. “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thessalonians 5:9).

“AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.” (Revelation 16:1).

The vials are taken out of the temple of God in Heaven and are poured out upon the Earth where events are manifested as a result. These judgments are very specific.

## The first vial as judgment against false worship of the beast

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.” (Revelation 16:2).

With the correct Futurist interpretation, it is evident that the first vial cannot occur until the mark of the beast has been instituted and the False Prophet has erected the image or statue of the beast. Thus, the vials are poured out in the second half of the Great Tribulation after the final Roman Antichrist’s false religion has prevailed somewhat. The first vial specifically judges the future Roman Antichrist’s false religion, which means that all Babylonian religion will be judged as devilish and cursed.

There are many examples in the Bible where the manifestation of plagues and sickness can be related specifically to the sin of the recipients. Some examples, as follows, will suffice to show this. Note that often these come about through resisting in unbelief the true way and worship of the Lord. “And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.” (Numbers 12:10, 11). “Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.” (2 Chronicles 26:19). “And, behold, thou [Zacharias] shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.” (Luke 1:20). “And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.” (Acts 13:10, 11).

Likewise, the “noisome and grievous sore” of the first vial will be directly related to the sin of participating in the final Roman Antichrist’s false end

time religion, especially since this means that such participation will mean actively counteracting Biblical Christianity. It may be that the nanotechnology employed to administer the mark goes astray and destroys its hosts. Nevertheless, devils will be at work in the sickness itself since the sin of men's rebellion will have given them entrance.

Note that this is a worldwide judgment because by this time the final Roman Antichrist's religion will have been disseminated widely across the world. Although his political influence is restricted to Europe and its immediate surroundings, the Antichrist's religious influence will be worldwide (see Revelation 13:7). The mark of the beast will be economic and religious in his immediate kingdom; however, outside of his kingdom, it will be a religious symbol of pride in being associated with the final Roman religion. It could be supposed that the primary image in the Antichrist's capital (likely to be Constantinople) will be replicated across the Earth in various temples of his "blessing" (similar to many Romanist statues currently replicating Mary and the Catholic saints presently shown in Vatican City). Revelation 16:2 makes it clear that two categories of people will get these painful sores: those who receive the mark of the beast and those who worship the image of the beast.

## The second vial as judgment against the wicked prospering from the sea

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea." (Revelation 16:3).

The Bible is clear that the sea holds much riches, which is spoken of as "the abundance of the sea" (see Isaiah 60:5). Thus, the judgment on the sea is a judgment on the prosperity of the Earth that man has not acknowledged as coming from God. Many depend on their living from the sea's resources, so when it becomes blood, it will represent a devastating blow. However, much of mankind does not see God as the source of wealth but their own efforts in harvesting the natural world. Thus, great death will result from a reliance on the sea as the source of wealth and provision. God warns His own people not to "say in thine heart, My power and the might of *mine* hand hath gotten me this wealth." (Deuteronomy 8:17).

Satan's grip on the wealth in the world will be broken as the following verse symbolically indicates. "IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that



crooked serpent; and he shall slay the dragon that *is* in the sea.” (Isaiah 27:1).

## The third vial as avenging the martyred saints and prophets

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.” (Revelation 16:4–7).

By the end of the world, many martyrs for Christ will have been killed for the stand they have made. This is the blood of the righteous and must be avenged, which is what this vial will address. Historically, water has been regarded as essential for life on the Earth, so when the rivers and fountains become blood, the essential is struck, causing an immense draught and great suffering. This will come about because people have judged themselves unworthy of the Gospel message and counted it as nothing. As the Scripture declares, “seeing ye put it [the Word of God] from you, and judge yourselves unworthy of everlasting life” (see Acts 13:46). The mechanisms of this judgment can be manifested through many different types of things, not the least being the pollutants put out by man’s unwise usage of the waterways.

## The fourth vial as judgment against false science

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.” (Revelation 16:8, 9).

With the continuing degradation of the planet earth and the atmosphere, it seems that even the physical universe outside of direct human control (i.e. the sun itself) is affected. This is a sign because people should realise that there is no way that the sun itself could be affected unless the spiritual law and ultimate control of God was true.

The increase in solar radiation and related issues with the earth’s atmosphere mean that there will be a great rise in health issues and material weathering.

## The fifth vial as judgment against false government

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Revelation 16:10, 11).

The final Roman Antichrist will represent the peak of human government rebellion to God. The seat of the beast is the seat of the Antichrist’s power, no doubt on the world body of the end time. This vial is a judgment against this false government, which will be plunged into darkness, no doubt via naturalistic means (such as dark clouds through storms and volcanoes) and technological means (such as through electrical outages or electromagnetic-type pulses). Both of these means will cause pain to those in the Antichrist’s kingdom and will show his impotence in stopping this judgment. Note that the God of Heaven is blasphemed as though He is somehow to blame for this, yet the Scripture here is clear that the deeds of rebellious men have brought upon them their pains and sores.

## The sixth vial as judgment against the false gathering

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.” (Revelation 16:12–16).

It is supposed by some Futurists that the “kings of the east” spoken of here are synonymous to those leading the great Asian army coming towards Europe as a result of the sixth trumpet loosing of “the four angels which are bound in the great river Euphrates” (see Revelation 9:14). However, this angelic loosing to set in motion the 200 million strong army is different from the events of the sixth vial. Although the river Euphrates is referred to in both judgments, it does not mean they are automatically the same since the details need to be examined. The sixth vial is not poured out until about the end of the seventh trumpet, so cannot be a part of the sixth trumpet, indicating that these are two separate happenings. The sixth trumpet does

not have a drying up of the river Euphrates but a spiritual loosing of angelic powers. It may be though that the angelic loosing is a prelude to the preparation of the way of the kings of the east.

Like the wise men (or kings) of the east that greeted Christ's first coming (see Matthew 2:1), the kings of the east in this vial judgment are godly kings whose way is prepared to meet Christ at His Second Coming with the saints from Heaven. There will be a gathering together unto Christ at His Second Coming and this starts prior to His coming via a preparation. "NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him" (2 Thessalonians 2:1). This preparation is an answer to the false gathering of the Antichrist through the "unclean spirits like frogs". The "kings of the earth and of the whole world" is a direct contrast to the kings of the east. The earthly, worldly kings listen to the devils from the mouths of the unholy trinity (the dragon, beast and false prophet) whereas the kings of the east listen only to God and know the signs of the times. The miracles of the frog devils will be seductive illusions "to gather them [the world's kings] to the battle of that great day of God Almighty" but it will be an enormous slaughter of the worldly kings, as described in Zechariah 14:12–15.

Thus, the kings of the east will be ready to greet Christ after His battle with the Antichrist armies gathered together at Armageddon (the valley of Megiddo). These godly kings will be part of the righteous at the judgment of the nations that will follow. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:31–34).

These happenings are the results of the Jewish evangelists during the Great Tribulation period.

## The seventh vial as judgment against all reliance on this present evil world

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an

earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Revelation 16:17–21).

This vial is the final judgment levelled against all reliance on the present world system. Hence, the prophesied end of the world will be started with the seventh vial through the destruction of the world’s foundations. “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:17).

The Earth itself will be shaken mightily, which will also shake the world because the world is situated upon the Earth: “for the pillars of the earth *are* the LORD’s, and he hath set the world upon them.” (1 Samuel 2:8b). The men “upon the earth” will be shaken. The cities of the nations will fall since these have been the propagators of the world’s system. The great city that will be divided into three parts is most likely Constantinople, the centre of the Antichrist government. Rome will have been destroyed well before this time, so the second Rome, Constantinople, will now also be destroyed. Great Babylon, which propagated false religion throughout the world, will have all its religious effects nullified in remembrance before the true God. The islands and the mountains will no longer be refuges for any of the world’s sinful secrets. The plague of hail across the Earth will destroy the buildings and structures of the world’s system, leaving utter economic devastation.

Even after all this, the spiritual climate of the time will be to blaspheme God. The only One who could save the nations and restore them will be rejected utterly, so this final step taken will be the reason for God to take over since no more can any be saved or rescued from this present wicked world.

## The Symbolic Word view of the seven vials

The authors of this work suggest that the following is the Symbolic Word view of the vials.

The vials indicate that all religion (including “pure religion” of James 1:27) will have become unpopular, and attacked specifically by humanistic, atheistic philosophies. Because so many professing Christians accept

worldly views, such as the doctrine of “Separation of Church and State” or “religion and science do not mix”, then there is great turmoil among such people (e.g. no moral basis to stop crime or to cure mental illness). The vials actually represent scientific hoaxes, which are lies believed by the world and doing much harm to anyone who held to them.

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thessalonians 2:11, 12). Many choose to believe a lie because it is convenient and because the fear of man is greater than the fear of God. Yet, this brings a great snare to those who compromise and reject the plain readings of Scripture. “The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.” (Proverbs 29:25).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Timothy 3:13).

Faber wrote, “virulent humours are irreligion ... while the noisome sore, produced by the eruption of those humours, is irreligion in a state of open and undisguised, and avowed practice.” In the 18th century, Infidelity and Atheism arose, and from the French Revolution and the Reign of Terror, manifested.<sup>1</sup>

The first vial is poured forth against the scientific hoax of evolution, which has caused many troubles by infesting men’s minds against the Creator.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.” (Revelation 16:2).

A sore in Scripture means something vexing and problematic (see Psalm 77:2), the mark from chapter 13 referred to Humanism, and worshipping the image to historical revisionism. Nothing more aptly describes this than, “THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.” (Psalm 14:1).

Evolutionary theory has stated that life arose from a primordial ocean millions of years ago, and that God had no place in bringing about life. This false philosophy purports that God has no place as the lawgiver. Thus, because many Christians have also foolishly accepted evolution, then they

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<sup>1</sup> Faber (1828), vol. 3, 360–367.

have made themselves as being a law unto themselves and so suffer the consequences of lawbreaking. When people live for themselves rather than God, then they violate the spiritual law of the Creator being the meaning of life: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” (Revelation 4:11). This great compromise of many Christians has seriously weakened Biblical witness because a false philosophy (a lie) was replaced for the truth. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8).

Evolution has been at the basis of all kinds of massacres, racism and troubles in the world, as well wasting much money in supposedly searching for extraterrestrial life. This hoax has been taught in schools and universities as “science” or a precise system of knowledge, yet it has no substance at all to its claims. “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called” (1 Timothy 6:20).

“Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” (Romans 1:22, 23). Thus, the “noisome and grievous sore” represents the corruption that is in man, specifically because of sin (see Jeremiah 17:9), so that his mind is open to festering, intellectual evils. The “mark of the beast” represents the foolishness that stains people by putting other things (beasts, creatures, man, society) before the Creator. Those who “worshipped his image” have put a fantasy philosophy, based upon imaginations, into their hearts and minds instead of the truth of the Word of God (see John 17:17). “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.” (Psalm 119:160). “In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.” (Psalm 56:4).

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.” (Revelation 16:3).

The second vial is poured forth against the scientific hoax of false medicine, which has caused many people to be put into bondage. The Bible says, “the life of the flesh is in the blood” (Leviticus 17:11a), so this vial is addressing the false science dealing with medical conditions. The sea speaks of the wicked, so this medical hoax has originated and will finish in wickedness.

Without Christ there is no blessing. “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” (1 Corinthians 16:22).

False medical “science” has caused people to think about pregnancy in the wrong way to encourage the murderous act of abortion. Little children are murdered in their mother’s wombs because evolutionary philosophy has permeated medical thinking into falsely supposing that they are not human beings. Also, this false science has encouraged incorrect human philosophies about the mind (e.g. psychiatry), producing the false view that people are born with certain predilections rather than being responsible for their actions. Hence, sodomites are told they are “born this way”, criminals are told they have “chemical deficiencies”, and gluttons are told they have a “particular eating disorder”. Thus, the rise of mental illness has prevailed among those who refuse to believe what the Bible says about such issues. Parts of the “mental health” industry has grown because of sin, and some have stated that people cannot be “cured” from mental illness.

By this false science, false healing views have been propagated, which in every way disparage the views of the Scripture, disdaining the existence of sin, and denying the existence of devils. This too has been rife among so called Christians who actually should have been looking to God’s way of healing and health. “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.” (Exodus 15:26).

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.” (Revelation 16:4).

Whole bodies of thought, like religious education and Christian scholarship, has lost its pervasive power, and has been replaced with humanistic sources of information. The Bible indicates that fountains are symbolic of sources of knowledge whether blessed or cursed. “Out of the same mouth proceedeth blessing and cursing. ... Doth a fountain send forth at the same place sweet water and bitter?” (James 3:10, 11). The world gives many such fountains and dispenses it as its “wisdom [that] descendeth not from above, but is earthly, sensual, devilish” (James 3:15), thereby leading many astray and keeping them on the paths of ignorance. The devils are not concerned about what erroneous path people travel upon, as long as it is not the path of Christ. “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6).

This third vial indicates drinking, and the problem of alcoholism and substance abuse is rampant. The great lie being told about alcohol and so forth is that alcohol is good and healthy, and even though it has dramatic negative social and personal health effects, people are recommended, by respected medical leaders, to partake of alcoholic beverages. This is indeed blood to drink, for the Scripture makes many connections between grape juice and blood, and in the negative, the deadliness of alcoholic wine and drunkenness.

Gillingham and Faber spoke of “infidelity being systematically taught and enforced”.<sup>1</sup> By the philosophy of relativism, people are told they are free to do what they will. Moral relativism and laxity prevails. The moral filth therefore piles up. All who have believed such lies become stagnant themselves and find their inner man ears become blocked to the things of truth. “For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” (Acts 28:27).

“And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.” (Revelation 16:5–7).

Just as Paganism and Romanism were against Christians, so Infidelity has killed Christians, figuratively, by bringing resistance to faith in Western nations. Infidelity has thus killed the faith of many, even though its underlying falsehoods are very easy to expose. This indicates that Christianity has become weakened in such nations to the extent that many do not know the Bible or how to defend it, despite the fact that there are simple answers to all the atheistic, unbelieving attacks. The Bible is clear in its instruction to Christians about this whole issue. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15). “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Colossians 4:6).

Furthermore, the prophecy shows awareness of the eternal nature of God, and the rigidity of time. The “which art” refers to the present being

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<sup>1</sup> Gillingham (1869), 69.



Historicist; “and wast” refers to the past being Preterist; and “shalt be” refers to the future being Futurist. This emphasises the eternal nature of God, and therefore counteracts false theories dealing with fortune, luck, fate, and denial of divine providence. Time is absolute with a beginning and end, and God’s judgment is swift, just, sure and coming in due season. “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Revelation 1:8).

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.” (Revelation 16:8).

This vial addresses the scientific hoax of false environmental science. Such false science, specifically the speculative kind which created scares about global cooling, the ozone layer and climate change, has made several wrong assumptions (based upon evolution) about the sun as follows:

- (1) *The sun is just an average star.* This is refuted Biblically because the Lord made it as “the greater light to rule the day” (see Genesis 1:16).
- (2) *Carbon dioxide and not the sun determines how hot the Earth becomes.* This is refuted Biblically by the fact that the Bible gives two main sources of heat for the Earth, namely geothermal (see Deuteronomy 32:22) and the sun itself (see Revelation 16:8, 9).
- (3) *The sun has always been the source of light upon the Earth.* This is refuted Biblically because God is the source of all light (see 1 John 1:5) and the sun was created on day four of creation (see Genesis 1:14–19).

This vial shows that the sun is under God’s control, angels administer its operations, and heat can be turned up on the sun’s output to affect the Earth and will be done so into the future (contradictory to the evolutionary theory prediction that the sun will expand and get hotter millions of years into the future). Even with this demonstration against false science, men will still look to their own gods, especially themselves, and refuse to acknowledge the Creator but instead blaspheme His name. This shows where false science ultimately leads, which is to a blasphemous position. Hence, it can be concluded that evolutionary theory is both religious in nature and blasphemous. “Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” (Romans 1:22, 23).

“And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.” (Revelation 16:9).

In order to give God glory, men would have to forsake their own misguided, deficient ideas and acknowledge that God knows more about the universe He created than men do. Note that in the days of false science, God is consistently looked at in the wrong way as though all the problems of the Earth have arisen from Him. Men should rather understand that their own sins have brought much misery and curse into the Earth and they live in a fallen, world system with broken and deficient philosophies that explain nothing properly.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Revelation 16:10, 11).

The false idea that people should do as they will as long as it harms no one else has been very destructive. This idea has backed the scientific hoax of particular forms of genetic research, such as all stem cell research that has come at the cost of countless “conceived” human beings (either artificially or through unwanted pregnancies). Evolutionary theory has made out that such research is not a problem since it deceptively puts the babies experimented upon in the class of “non-human”. The fifth vial comes against a society built upon the blood of innocents. The beast society is the epitome of being “full of darkness” since “the god of this world hath blinded the minds of them which believe not” (2 Corinthians 4:4a). Such a society will agree heartily with the death of millions of innocent children, yet weep miserably for the death of a few beached whales.

This false science has backed the promotion of various sins (including abortion as a convenient escape from any “problems” that result from fornication), there has been a rise of violence and crime and all kinds of societal problems. Because people have been taught to avoid responsibility, many ills have invaded society. Yet, “There is none righteous, no, not one” (Romans 3:10).

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” (Revelation 16:12).

The false sciences have purported that the world’s resources could not support the world’s population, that life is unsustainable, and that resources are very scarce and finite. In fact, the opposite is true. However, the flow of resources, like fossil fuels, has been acted against by various powers that have harnessed the philosophy of hatred. The economic power of Islamic

peoples has been curtailed by Infidelity and the legitimacy of Islamic thinking have been suppressed. This is set to explode in a great war under Russian leadership (which is altogether doomed). This great war, led by Gog, will be supposedly a war of taking back resources from Israel but it will be based in hatred of natural Israel and blind to the will of God.

In the Symbolic Word view, the sixth vial pours out judgment upon the worldly economy that has back the false view of resources. The confidence in the world's system will be shattered since its foundation is sand. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matthew 7:26, 27).

The "great river" is the symbol of life that the world has been drawing from. False, worldly prosperity must end by being "dried up" and great wealth transfer to the Church for the end time harvest must occur. "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." (Proverbs 1:32).

The kings of the east indicates that like the wise men who visited the child Jesus, there have been those prepared to come forth at the fall of Islam. These kings will be representative of those prepared for the great wealth transfer needed for the Gospel to be preached worldwide with great effectiveness.

"And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." (Revelation 16:13).

There is a great ideological battle, which ultimately leads to the vindication of Christianity. The unclean spirit from the dragon, representing Infidelity, says that people are free to do as they will. The unclean spirit of the beast says that all people are equal and should be tolerated. The unclean spirit of the false prophet says that all ideas are equal, and that no one should judge anyone else's private, subjective opinion. The "mouth" indicates that words of Infidelity have been the instruments by which the false views have been propagated. It is "the sword of the Spirit, which is the word of God" (Ephesians 6:17b) that will defeat such words.

These three evil ideas obviously lead to all kinds of sinful extremes, thus incurring the wrath of God. Just as the "Liberty, Equality, Fraternity" of the French Revolution actually meant the opposite, the manifestation of these

spirits through Gog, the northern confederacy and self-will shall allow error to flourish.

“For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (Revelation 16:14).

The gathering represents the bringing of false doctrines and false words to be used as a weapon against true believers, so that Gog can say to effect, “See, even the English-speaking Christians do not believe the King James Bible is true,” and come against many by this propaganda. However, God has answered this by the preparation of witnessing Christians who properly understand the prophecies that stand against such false philosophies. These witnesses have proper, true doctrines and true words to speak to the world and defeat the enemies of God. The prophecy against the enemies' sword stands: “Their sword shall enter into their own heart, and their bows shall be broken.” (Psalm 37:15). God answers with His sword: “Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.” (Psalm 45:3).

“Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Revelation 16:15).

In the Symbolic Word view, the thief-like coming of the Word does not (in this case) mean either the Translation of the Saints, or the Second Coming, but that the King James Bible is vindicated in power. What it says must come to pass, and the faith of believers is to be vindicated.

It means that Jesus' Gospel is to come against the Muslims and into Europe to draw away from Rome followers after Him.

“And he gathered them together into a place called in the Hebrew tongue Armageddon.” (Revelation 16:16).

Many people think that it is necessary to go to the Hebrew to find out the real truth of the Scripture, and so they would be deceived into thinking that Word of Faith must be wrong (because they use English words to speak) and because the King James Bible is wrong (because it is a translation).

However, a new spiritual paradigm is to assert itself against the long-standing devilish war, “AND you *hath* he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course

of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:1, 2).

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” (Revelation 16:17).

**Revelation 16:18–20.** The description of events seems to match those coming out of the seventh trumpet, which is that the temple in heaven is opened and the ark of His testimony is revealed.

Hence, the antichristian forces taking their place in the supposed authority of the Hebrew language, rather than English, in regards to the Bible, are to find that their refuge of lies is subject to destruction.

“Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.” (Isaiah 33:17–19).

Many intellectuals of today think that going to the Hebrew or other languages to “unlock particular meanings” is a secret place, which is probably why it has been a resort for occultists. Occultists are well known for their prideful adherence to secret or guarded knowledge.

“And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.” (Isaiah 28:18–21).

With their thought that “truth” was in Hebrew, and that English was not sufficient to communicate the hidden meanings of the “originals”, prideful Christians are to be perplexed at the fall of all the false theologies. All their attacks on proper understanding came to nothing but was itself spiritually bombarded.

“And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Revelation 16:21).

Jonathan Edwards wrote, “When the waters that supply this mystical Babylon [Rome] come to be dried up in this sense, it will prepare the way for the enemies of antichristian corruption, that seek her overthrow. The wealth of the church of Rome, and of the powers that support it, is very much its defence. After the streams of her revenues and rich, are dried up, or very greatly diminished, her walls will be as it were broken down, and she will become weak and defenceless, and exposed to ruin.”

This can mean that the fall of Gog will open the way for the Gospel to advance on the secular Roman Catholic Europe.

Jonathan Edwards continued, “And therefore we may suppose, that another thing meant by the effect of the sixth vial, is the removal of those things which hitherto have been the chief obstacles to the progress of true religion, and the victory of the Church of Christ over her enemies. These have been the corrupt doctrines and practices which have prevailed in Protestant countries, and the doubts and difficulties that attend many doctrines of the true religion, and the many divisions and contentions that subsist among Protestants. The removal of these would wonderfully prepare the way for Christ and his armies to go forward and prevail against their enemies, in a glorious propagation of true religion. So that this vial, which is to prepare the way for Christ and his people, seems to have respect to that remarkable preparing the way for Christ, by levelling mountains, exalting valleys, drying up rivers and removing stumblingblocks which is often spoken of in the prophecies, as what shall next precede the church’s later day glory.”

In this he seems to look for the spewing out of the compromised Laodiceans, which means that worldly thinking must also be cast out of the Church.

Further, Jonathan Edwards said, “Besides those things which belong to the preparation of Christ’s way, so often represented by levelling mountains, drying up rivers, etc., viz. Unravelling intricacies, and removing difficulties attending Christian doctrines; distinguishing between true religion and its false appearances; detecting and exploring errors and corrupt principles; reforming the wicked lives of professors, which have been the chief stumblingblocks and obstacles that have hindered the progress of true religion: these things are the proper work of the Spirit of God, promoting

and advancing divine light and true piety, and can be the effect of nothing else.

“And that the beginning of that glorious work of God’s Spirit, which shall finally bring on the church’s latter-day glory, will accompany that other effect of this vial — turning the streams of the wealth of the world, bringing its treasures, and the gains of its trade and navigation, into the true protestant church of Christ — seems very manifest, because this very effect is spoken of as that which shall be at the beginning of this glorious work. Isa. 60:8, 9. ‘Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.’ So that it is to be hoped, that before this effect, now probably begun, is at an end, the Spirit of God will so influence the hearts of the protestants, that they will be disposed to devote to the service of God the silver and gold they take from their popish enemies, and the gains of their trade and navigation, both to the East and West Indies, so that their merchandise and hire shall be holiness to the Lord.”<sup>1</sup>

## A remarkable prediction

In 1868, an author remarkably described what was to happen exactly one hundred years later: “Infidelity is making far more rapid progress than we are at all aware of. It is secretly sapping the foundation of faith and feeling throughout the whole civilised world. In numberless cases, where there is the outward semblance of reverence for outward things, there is underneath a sceptical influence at work, which only waits for the suited occasion to burst forth with overwhelming force, and carry away the feeble embankments which education and social influence have erected. In many cases it is painfully apparent how little reverence there is for the Bible or sacred things on the part of the young people growing up around us. If we look back upon the history of the last quarter of a century, we cannot but see a marked and melancholy change in this respect. There was an outward respect, at least, for the Word of God, sufficient to make men shrink with a sort of horror from any one who could dare to breath infidel or sceptical notions. Even that feeling is rapidly passing away. Thousands and tens of thousands now listen with cold indifference, if not with secret feeling of approval to bold infidel attacks upon the sacred volume. All this, with much more that might be named marks the appalling progress of infidelity. Professing Christian teachers are not ashamed or afraid to call in question

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<sup>1</sup> Hickman (1840), vol. 2, 307–310.

the authenticity of Holy Scripture. Every new attack upon the Bible, every new assault upon Christianity, is received with growing interest by millions of professing Christians throughout Europe and America. Every new theory which seems at all likely to furnish materials for an attack upon Divine revelation, or its Divine Author, is swallowed with avidity. We cannot shut our eyes to these facts, and we dare not withhold them from our readers.”<sup>1</sup>

George Jeffreys, the Pentecostal pioneer, in the surviving recording of his 1930 sermon titled “Look Up”, said, “In the religious world Christendom is revealing the malignant growths of Higher Criticism and modernism. And the unmistakable latter day sign of the falling away of the faith is glaringly revealed. These are but a few of the dark signs of the end of the age. As we see these things coming to pass, it is with consolation that we obey the command of our Lord, to look up. We do not look out, for our hope is not centred on anything or anyone around us. The outlook is dark indeed. Our hope is centred in the coming Christ. Therefore we gladly look up. For the up look is exceedingly glorious.

“There is sign of quite another character. It is a worldwide outpouring of the Holy Spirit with supernatural signs, that tens of thousands of born again people are experiencing, in every country under the canopy of heaven. In fulfilment of prophecy given, both the Old and New Testaments, God is pouring out his Spirit. Believers are everywhere receiving the Holy Spirit as the disciples did on the day of Pentecost. Miracles of healing, just as marvellous as those recorded in the Acts of the Apostles, are taking place in every land. For the miraculous gifts are in evidence today, just as they were in the first days of Christianity. In fulfilment of Scripture prophecy, the showers of latter rain are falling upon the thirsty, and the true Church, which consists of all who are born again, is being prepared for the imminent return of her Lord.”

## Multiple fulfilments of the vials

PRETERIST: The internal collapse of the Pagan Roman Empire.

HISTORICIST: Actions and events affecting Romanism, particular Infidelity.

FUTURIST: Worldwide natural disasters.

SYMBOLIC WORD: Scientific hoaxes hurt the world.

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<sup>1</sup> Gillingham (1869), 77, 78.



# THE WHORE OF BABYLON (REVELATION 17)

Paganism and the fall of the Pagan state, Romanism and the Reformation and secularisation of Catholic Europe, the final form of Romanism and its demise in the Tribulation, and the mixture of all false religions and the world system.

## The Preterist view of the Whore of Babylon

**T**HE subject of Revelation was not the Jewish state and its end under Roman rule, but more importantly, the judgment of God on the city of Rome and its religion. Rome has historically been a very religious city, and Paganism has permeated its daily life.

In the Preterist view, the prophecy of Revelation 17 is pointing to the downfall of Paganism, something that was future to John's day.

“AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” (Revelation 17:1–3).

The beast, which in this case was Rome, was spreading out her doctrine upon the Earth. “And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Revelation 17:5). The religion of ancient Babylon was alive and well in Rome. Ancient Babylon had been a centre for Pagan cults, and the city was the centre of a mighty empire which oppressed Jerusalem, just the same as Rome was in the New Testament.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” (Revelation 17:6). The Romans had, and would continue to persecute Christians until 313 AD. The power of Rome was overwhelming.

The Scripture makes it clear that the Whore of Babylon was directly a symbol of the religion of Rome: “And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.”

(Revelation 17:9). The city of Rome was well known as the city on seven hills.

“And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.” (Revelation 17:10).

The most comprehensive Preterist commentators such as Beale and Osborne indicate that there are many varieties of interpretations:

1. A sequence of seven emperors, e.g. Julius Cæsar to Nero (early date).
2. A sequence of the main emperors from Augustus to the Flavian Dynasty.
3. Seven stages in the Pagan Roman Empire.
4. Seven world empires.
5. Numbers are merely symbolic.<sup>1</sup>

As is seen from this list, there has been much confusion. It is not possible to count a sequence of seven literal emperors, since the list from the time of Jesus to the time of John there were more than seven emperors: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, etc. Ladd wrote in his *Revelation Commentary* (1972), “the dates simply do not work out.” And, “All sorts of speculative solutions have to the problem have been suggested.”<sup>2</sup>

The clearest explanation would be that Rome had gone through five stages of government, and that the sixth, the Imperial, was at hand. The seventh would be the crowned or diademed emperors, beginning with Diocletian and the Tetrarchy.

Alternatively, the five kings that are fallen represent five emperors from Augustus to Nero, and then the sixth form of the Empire was the Flavian Dynasty of Vespasian, Titus and Domitian. The seventh would therefore point to the Tetrarchy of Diocletian.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.” (Revelation 17:12). These kings could be the ten emperors and consols contemporary with Diocletian, being:

## 1. Diocletian

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<sup>1</sup> Osborne (2002), 618, 619.

<sup>2</sup> Ladd (1972), *Revelation*, 228, 229.

2. Carinus
3. Maximian
4. Constantius I Chlorus
5. Galerius
6. Severus II
7. Maxentius
8. Maximinus II
9. Licinius I
10. Constantine I

A second list of ten can also be made, who were of the Tetrarchy, Diocletian, Maximian, Galerius, Constantius Chlorus, Maximinus Daia, Severus II, Constantine the Great, Maxentius, Licinius and Domitius Alexander. The last named Emperor, Domitius Alexander, ruled Africa and was allied with Constantine.

The ten kings fought against Christianity, but the change occurred by Constantine's conversion from Paganism to Christianity.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” (Revelation 17:16).

The Emperors from the time of Constantine helped Christianity, and Paganism fell away. Constantine co-operated with the Bishops and leaders of the Church, and by the time of Theodosius, it was possible to declare that only one religion reigned in the Roman Empire. The complete transformation from Paganism to Christianity had been accomplished.

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” (Revelation 17:17).

In 313 AD Constantine ended the persecution of Christianity by the Edict of Milan. Constantine defeated Licinius and united the Empire. After that, the emperors from Constantine worked against Paganism.

1. Constantine I
2. Constantine II
3. Constans
4. Vetranio
5. Constantius II
6. Jovian

7. Valentinian I
8. Gratian
9. Valentinian II
10. Theodosius I



Figure 173 Theodosius the Emperor blessed by Bishop Ambrose.

(Interestingly, in the midst of the Christianisation period was one Julian, 361–363 AD, who rejected Christianity, and attempted to restore Paganism, but this failed.)

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:18).

This reference confirms that John was speaking about the Imperial City of Rome, the city which ruled in his day, and in Constantine’s.

## The Historicist view of the Whore of Babylon

The Historicist view of the Whore of Babylon is the narrative of the rise and fall of the Papacy.

“AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelation 17:1, 2).

The symbolism of the woman is of a religious organisation, the Roman Catholic institution, the major false “church” of history. Fornication symbolises the practices of compromising with the world, or Pagan religion. Fornication is used as a symbol of idolatry and apostate religion in the Scripture, as in Isaiah 23:17a, “... Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.” In the case of Roman Catholicism, it was formed by fusing Pagan ideas into Christianity. Many have written on this subject, such as, Joseph Mede’s 1641 book *The Apostasy of the Latter Times*.

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” (Revelation 17:3).

The scarlet colour is very apt for Romanism, as that colour is worn and used by certain of her ministers. The names of blasphemy include the false pretentious titles of the Popes, and their adding to the Scripture the Apocrypha, and their adulation of idols and many other perverted practices.



Figure 174 Hall's illustration of Romanism.

H. Grattan Guinness wrote, "The mighty Cæsars had fallen; Augustus, Domitian, Hadrian, Diocletian, were gone; even the Constantines and Julians had passed away. The seat of sovereignty had been removed from Rome to Constantinople. Goths and Vandals had overthrown the Western empire; the once mighty political structure lay shivered into broken fragments. The imperial government was slain by the Gothic sword. The Cæsars were no more, and Rome was an actual desolation. Then slowly on the ruins of old imperial Rome rose another power and another monarchy — a monarchy of loftier aspirations and more resistless might, claiming dominion, not alone of the bodies, but over the consciences and souls of men; dominion, not only within the limits of the fallen empire, but throughout the entire world. Higher and higher rose the Papacy, till in the dark ages all Christendom was subject to its sway. ...

“And this was voluntary submission. As a kingdom, the Papacy was not at that time in any position to enforce it. Not by military power, but by spiritual and religious pretensions, did the Bishop of Rome attain supremacy in the Church and in the world; it was by his lofty claim to be the vicegerent of Christ, by his assumption he was as God on earth, — it was by means of his episcopal position that he attained by degrees supreme power, not in the Church only, but in the world.”<sup>1</sup>

The woman is symbolic of Roman Catholicism itself, while the beast it rides upon symbolises the natural headquarters in Rome, the seven hilled city, and 10 horns indicates 10 European nations as a political foundation.

“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Revelation 17:4, 5).

The Old Testament pointed to the literal city of Babylon as a type, “Babylon *hath been* a golden cup in the LORD’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.” (Jeremiah 51:7).

The “fornication” meant the idolatry, and the mystery indicated the hidden nature of the secrets of the cults of old Babylon, which manifested in Roman Catholicism.

“All power is delivered unto him. He forgives sins; he bestows grace; he cancels punishments, even in purgatory; he restores the lapsed; he excommunicates the rebellious; he can make that which is unlawful, lawful; he cannot err; his sentences are final; his utterances infallible; his decrees irreformable. O dread dominion! O dizzy height! O blasphemous assumption! O sublime, satanic tyranny! who is like unto thee, thou resuscitated Cæsar, thou false Christ? Lord of the conscience, thou sittest there as a very deity, QUASI DEUS, as God.”<sup>2</sup>

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<sup>1</sup> Guinness (1887), *Romanism*, 100, 101.

<sup>2</sup> Guinness (1887), *Romanism*, 107.



Figure 175 The woman holds a cup.

The colours, the gold and precious things are all symbolic of the riches of Roman Catholicism, describing they very colours and clothes, their very ornamentation and even their famous ritual of holding a golden goblet of wine at mass.<sup>1</sup>



*From Engraving published at Rome with license of the Authorities*

Figure 176 The Papacy and cardinals in scarlet.

<sup>1</sup> Coleman (1987), 19.



“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” (Revelation 17:6).

It is a well established historical fact that Roman Catholicism put to death millions of Christians. Examples include the Inquisition, leading to the death of countless millions. It is also well known the riches, in art, architecture, money and power that the Vatican City contains.

“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” (Revelation 17:7, 8).

What “was” in the past tense, was old Babylon, and even though the city of Babylon no longer existed, yet it did in Rome. Babylon’s finality is dated to 275 BC. (No more coins were minted, and the inhabitants of Babylon were taken to Seleucia).



Figure 177 Tower’s illustration of Whore of Babylon.

The new religious form that would come was Roman Catholicism. Paul wrote, “For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.” (2 Thessalonians 2:7). The Church coming out of John’s time witnessed that the power which was

currently withholding the rise of the Papacy was the Roman Empire itself, particularly in its Christian form. Thus, true Christianity had to be completely undermined for the Papacy to appear. The following table illustrates that the Papacy was being anticipated:<sup>1</sup>

Date (AD)	Name	Man of sin	Falling away	Temple of God	Letting power
180	Irenæus	Apostate Christian	Christian apostasy	Jewish Temple	Roman Empire
185	Tertullian	Apostate Christian	Christian apostasy	Christian Church	Roman Empire
200	Hippolytus	Apostate Christian	Christian apostasy	Jewish Temple	Roman Empire
300	Victorinus	Apostate Christian	Christian apostasy	Christian Church	Roman Empire
306–373	Ephræm	Apostate Christian	Christian apostasy	Christian Church	Roman Empire
315–386	Cyril	Apostate Christian	Christian apostasy	Jewish Temple	Roman Empire
389	Chrysotom	Apostate Christian	Christian apostasy	Christian Church	Roman Empire

Table 35 Early views of the Man of Sin.



Figure 178 Roman persecution would give way to a far worse Christian apostasy (J. L. Gérôme).

<sup>1</sup> J. Burke (2004), *The Words of the Prophets*, 12.



Figure 179 Dürer's illustration of Whore of Babylon.

“And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” (Revelation 17:9). Rome was called the seven hilled city.

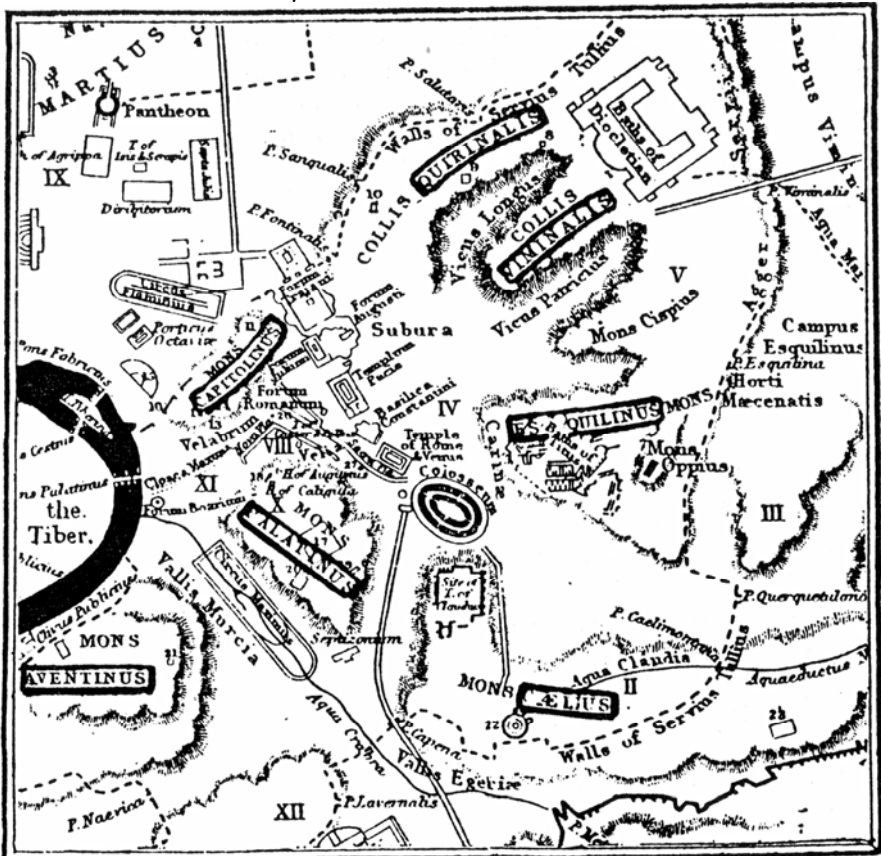


Figure 180 Old map showing the seven hills of Rome.

“And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.” (Revelation 17:10).

The seven kings represent seven stages of the government of Rome, being kings, consuls, dictators, decemvirs, tribunes, Pagan emperors and a seventh form, Christian Emperors.<sup>1</sup>

<sup>1</sup> Brownlee (1843), 37.



It is well known that the Roman Empire was converted to Christianity, yet Paganism did not go away. It seeped into Christianity already during Constantine's reign, particularly, prayers for the dead, making the sign of the cross and wax candles.

The seventh form of the Roman Empire must therefore be the Christian Emperors from Theodosius' Western lineage.



Figure 181 Coloured illustration of a woodcut of the Whore of Babylon.

“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” (Revelation 17:11).

The eighth form was the Papacy, which is of the Roman Empire, but revived or *redivivus*. After the end of the Roman Empire in 476 AD, the role of Pontifex Maximus, a title held by the Cæsars since Augustus, was used by the Bishops of Rome, and afterward by the Popes in order to claim legitimacy of the continuing Roman tradition.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.” (Revelation 17:12).

Because the Christianity of Rome became compromised, 10 barbarian nations fought against the apostatising Christian Western Roman Empire. Those nations were the 1. Huns, 2. Ostrogoths, 3. Visigoths, 4. Franks, 5. Vandals, 6. Suevi, 7. Burgundians, 8. Heruli, 9. Anglo-Saxons and 10.

Lombards. F. F. Bruce identified the 10 in conjunction with the fact that Goths sacked Rome in 410 AD.<sup>1</sup>

The beast is representative of the 10 barbarian nations, which overtook the Roman Empire, and came to power “one hour” with the beast. This hour means only a short moment, in that by using the hour-year principle, it could be said that the 10 barbarian nations had power contemporary with the Papacy in about 534 AD. Justinian had granted power to the Papacy in 533 AD, and in 534 AD the Vandals were defeated. That was the end of their identity — unlike the Heruli, who although had been defeated before them, still retained their identity to that time. Thus, the only year where all 10 nations are concurrently in existence with the Papacy was 533/4 AD. It is said that last Heruli formed General Belisarius’ bodyguard, which confirms that in 538 AD, the Heruli left with Belisarius (under orders from Justinian of Constantinople), the remaining Vandals were integrated in Belisarius’ army and the Ostrogoths had retreated and failed, those three nations departing Rome to open the way for the rise of the Papacy.

“These have one mind, and shall give their power and strength unto the beast.” (Revelation 17:13). The remaining form of the 10 nations converted to Roman Catholicism, giving their power to the Papacy.

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.” (Revelation 17:14).

These nations also were the instrument the Papacy used to kill many believers, and so really they were fighting against Jesus Himself.

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.” (Colossians 1:18). Yes, “even as Christ is the head of the church: and he is the saviour of the body.” (Ephesians 5:23b).

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” (Revelation 17:15).

The Scripture interprets the waters to represent the peoples of the world, and at one time millions were converted to Roman Catholicism.

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<sup>1</sup> Bruce on Revelation 17.

“But lying wonders to impose on the ignorant and superstitious masses were not the only means by which the Papacy attained its power in the middle ages; spurious documents, impostures of another kind, were used to influence the royal, noble, and educated classes. ... Their effect was enormous in advancing both the temporal power and the ecclesiastical supremacy of the Popes.”<sup>1</sup>

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” (Revelation 17:16).

The European nations have acted against Roman Catholicism by accepting the Reformation, or by adopting Revolutionary principles, which figuratively amounts to eating, stripping and burning Romanism. The 10 were: Portugal, Spain, Italy, Austria–Hungary, Germany, Belgium, Netherlands, Luxemburg, England and France. (The kingdoms of Germany and Italy were forming around 1870, the year when the Papal States was finally ended.) This shows that for one hour, that is, one year, being about 1870, the nations of Europe did not help the Papacy, and its temporal power was ended that year.

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” (Revelation 17:17).

Although different to each other, like iron and clay, the European nations have acted together through Secularism in limiting the power of Romanism. This Secularism has acted against Romanism by controlling and restricting the power of religion in general, and thwarting any attempts of physical persecution by Roman Catholicism and its Inquisition, which now operate on doctrinal grounds, e.g. the Congregation for the Doctrine of the Faith.

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:18).

In 1929 the Vatican City was restored, in fact, the Papacy has maintained its influence by siding with humanist causes, and sought to be a moral voice for European leaders, though at the same time, is only suffered to exist by them.

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<sup>1</sup> Guinness (1887), *Romanism*, 117, 118.

The Ecumenical Movement is really the twentieth century form of the Whore, and after the Second Vatican Council, much of Protestantism was caught up with it or connected to it in some way, as was Eastern Orthodoxy. Many Christian ministries need to obey the Scripture and depart out of that system.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:14–18).

## The Futurist view of the Whore of Babylon

The proper Futurist view of Revelation 17 involves showing how Romanism has influenced history and its inevitable demise. Thus, the historical panorama points to the future troubles that will come about through the work of the false church and its children.

## The judgment to come on religious fornication with the false church

“AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelation 17:1, 2).

The “kings of the earth” are not the righteous kings of Revelation 1:6 but are those who have trusted in the world’s ways religiously, politically and economically. This has led to trusting in the wrong religion as represented by the “great whore”, which is the false church on the Earth. Many Futurists have glossed over the Whore’s identity, preferring not to identify it as the Romanist religion, but this is a great mistake because it has taken away much prophetic sense in what has happened historically and what will happen in the end of the world.



Thus, the inhabitants of the Earth have been made drunk by the wiles of the Romanist Whore because they have believed deception. “They that tarry long at the wine; they that go to seek mixed wine. ... They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.” (Proverbs 23:30, 35). Spiritual fornication with the Whore has meant that many are blind to what will happen in the end of the world. Thus, they will partake of the judgment that will come upon her.

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Revelation 17:3–5).

The “scarlet coloured beast” is the political Roman kingdom through all its many manifestations. The false church is linked to it and carried by it, and indeed will suffer at the hands of the future Roman antichrist, who will see it as a barrier to his religious and political goals. One of the abominations that will come from its whorish mother will be the final Antichrist religion set up in the Great Tribulation but with links in Roman history.

The Roman kingdom will have its final manifestations as a 10-king confederacy, which then gives its power over to the final Roman Antichrist. This harkens back to the 10 toes of the statue in Daniel chapter two where the makeup of the kingdom includes clay and iron, showing that the 10 kings by themselves will not be as powerful as when they are unified under the Antichrist’s rule.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.” (Revelation 17:6, 7).

These verses explain why the Whore must be destroyed. She has deceived many and it will be hard for many to understand how something that claims to be “Christian” can be such a killer of true Christians. The proper prophetic view is that there is much deception in the world and so the mystery is revealed through an understanding of the Bible. “Having a form

of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:5). Historically, Romanism has slain millions of Christians (both directly and through its children, such as Islam) and slain the faith of many; no doubt, this trend will continue until this Whore is finally destroyed in fiery judgment.

## The political atmosphere at the end of the world

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” (Revelation 17:8).

From the Futurist perspective, the final Roman Antichrist kingdom will indeed seem like a resurrection of Pagan Rome. The spiritual power behind the beast is shown here (cf. Ezekiel 28:12–19 with the king of Tyrus and his link to Lucifer “the anointed cherub”). Those of a spiritual nature will correctly discern what has really happened when the rise of this kingdom occurs.

“And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” (Revelation 17:9).

As has been stated in the chapter on Revelation 13, the city of Rome has been built upon seven hills. This is likely to be the initial location of the final Roman Antichrist who will then move to Constantinople (the second Rome established on seven hills) in the latter half of the Great Tribulation once he establishes his own religion (complete with its own images and marks).

“And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” (Revelation 17:10, 11).

The seven world kingdoms (prior to the final Roman Antichrist kingdom) that persecute the people of God throughout history can be identified as Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome (Pagan and Papal), and the future 10-king European confederacy. The final Roman Antichrist kingdom results from a takeover of the 10-king confederacy and is the eighth and final kingdom before Christ returns to establish His Millennial Kingdom.

Thus, the “five are fallen” are the kingdoms from Egypt to Greece; the “one is” at the time of the apostle John was Rome; the “other is not yet come” will be the 10-king confederacy of verse 12; and the “eighth” will be the final Roman Antichrist kingdom.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.” (Revelation 17:12, 13).

This summarises the fact that the 10-king confederacy will join with the final Roman Antichrist to make up the eighth and final persecutory kingdom before Christ returns with His saints.

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.” (Revelation 17:14).

These kings with the Antichrist will fight against Christian believers and so be fighting against Christ Himself. The chosen and faithful believers of these last days will stand in great power.

Ultimately, God will destroy the 10 kings and their evil king at the final battle in the valley of Jehoshaphat. “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.” (Joel 3:2).

Armageddon (valley of Megiddo) is the gathering place and the base for the campaign. The heat of battle will be focused in the valley of Jehoshaphat, also known as the Hinnom Valley and the Kidron Valley. It is the valley between Jerusalem and the Mount of Olives. Christ starts at the mount of Olives (see Zechariah 14:4), then defeats the armies against Jerusalem.

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” (Revelation 17:15).

This is a statement explaining the symbol of the waters, which are the wicked who believe the lies of the false church. Note that the Whore sits on the waters (verse 1) and upon the scarlet colour beast (verse 3), so it is clear

that her power is dependent on the support of both the adulation and worship of the masses, and the political power of the beast.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:16–18).

The final judgment of the Whore will be the destruction of the city of Rome itself, which lends her its name and locality. The instrument of destruction is the final Roman Antichrist kingdom with the 10-king confederacy under his power. He will destroy Rome in a great fiery destruction as outlined in Revelation 18, which outlines the literal nature of its destruction. This destruction will be done in the first half of the Great Tribulation before the final Roman Antichrist starts his end time religion (though no doubt the trend for this to occur will have already started).

## The Symbolic Word view of the Whore of Babylon

The Whore represents all false religions and the beast represents the world system. The spirit of the error rides on the lies of the world. “They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:5,6).

The world’s ways are the ways of following other spirits rather than the one Spirit of God. In other words, the false religions rely upon the world to sustain their fleshly agenda. Thus, Christians must be separate from the Whore and have no friendship with the beast.

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:15–17).

The world’s political system has been upholding error in the Infidel period, which includes the false religions. Nevertheless, the world has portrayed the deception that there is no “spirit” or supernatural, even while at the same

time being governed by spiritual beings. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Corinthians 4:4).

The ultimate doctrine then is that all adherents to the world’s system can create their own god, even to the extent that all religion may be superseded. It is the beast that was, and is not, yet is. Ultimately, this also will destroy Islam because it becomes no more Islam to the masses converted by the sword or force but “I shall have my own expression”, that is, “my own mind is my own church”. Hence, the Infidel spirit will purport to destroy all others in order that Christianity may become powerless. However, this is to be thwarted by the destruction of Gog and the subsequent Church Restitution, which will effectively destroy much that Infidelity has “accomplished”.

This is the very nature of Infidelity, and it is against Christ, against Christianity, and against all religions, to destroy them all. The devils are not concerned what error the world follows, only that the world does not get influenced by the Gospel.

“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Revelation 17:17, 18).

The last end of Infidelity is not really that people have made up their own minds, nor is it just a natural consequence that they all agree against religions. In fact, it is the plan of God. He has put this “in their hearts”, which will then accomplish His will that Christianity will come blazing forth as the victor against Infidelity. God is ultimately in control, not the people who make their own gods, and idolise themselves. Thus, those who see the defeat of Infidelity and acknowledge Christ will come out of all false religion and into the truth. “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6).

And even though the power of the followers of Gog might be given over to Infidelity, in the end there is one greater statement: “until the words of God be fulfilled” (verse 17). This is the most powerful promise of all, for it means that God’s words are present, that God’s words prophesy of the future, and that they are coming to pass.

The woman or Whore, as representing the epitome of the religious spirit of the world (for the spirit of Infidelity is, in reality, religious too), reigns for a time but is abruptly disrupted by God's power. Thus, God has actually been using the antichristian powers against themselves (cf. the "great tumult" of Zechariah 14:13), and when God manifests Himself in history, exposes Infidelity for what it is, then the Whore must be eaten away. God vindicates what He has said in His Word all along, therefore showing that men must bow the knee to Christ and acknowledge the Bible they had so much fought against. This, in its specific form, is the Pure Cambridge Edition being upheld as an ensign for the nations, and held aloft to the Jews and to the nations.

The spirit of the world thus falls into the very pit it dug (see Psalm 94:13). Whereas Infidelity upholds its wisdom as being great and the Bible as being foolish, the opposite will indeed be shown and Infidelity stripped bare as the false philosophy that it is. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory." (1 Corinthians 2:6-8).

The spirit of the world will end up being consumed by the Infidelity and sinfulness it engendered. Thus, there will be an opening up to the Church Restitution and blessings for those who will be obedient: "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Romans 16:26). The spotless Church will then be ready to be translated as a bride.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14). The nations must not ultimately see a weak, insignificant manifestation of the Christian faith, but a strong and mighty witness. The world is to have a powerful witness to it, which will be an impassioned, real call to Christ. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4:4). Instead of a whimpering people, there are to be great signs of belief, and great restoration of faith. This, then, is the fire and witness of the Church Restitution, a preparation for the divine attainment in the Translation of the Saints. "Even so, come, Lord Jesus." (Revelation 22:20b).

# Multiple fulfilments of the Whore of Babylon

PRETERIST: The Roman Emperors and Paganism.

HISTORICIST: The Roman Empire through history and Roman Catholicism.

FUTURIST: The 10-king government of the final Antichrist and the demise of Roman religion.

SYMBOLIC WORD: The Whore represents all false religions and the beast the world system.

# THE FALL OF BABYLON (REVELATION 18)

The demise of the Papal rule and the future destruction of Rome.

## Structure and background of Revelation 18

THE 18th chapter of Revelation contains a transition from the four interpretations into two, and therefore begins the last portion of the Book of Revelation.

The fall of Babylon is a common theme in the Old Testament, and the subject of much attention, and the Bible gives quite an uncensored view of this matter.

“O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. Happy *shall he be*, that taketh and dasheth thy little ones against the stones.” (Psalm 137:8, 9).

The imagery in the prophecies of the Old Testament with the kingdom of Babylon may also be taken to be indicative of the fall of the final Babylon.

“THE burden of Babylon, which Isaiah the son of Amoz did see. ... The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.” (Isaiah 13:1, 4, 5).

“Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.” (Isaiah 13:6).

The language becomes apocalyptic, “Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. ... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. ... Every one that is found shall be thrust through; and every



one that is joined *unto them* shall fall by the sword.” (Isaiah 13:9–11, 13, 15).

And the results catastrophic, “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.” (Isaiah 13:19–22).

## The Literal view of the fall of Babylon

The proper Futurist view of Revelation 18 is that it deals with the rapid, fiery destruction of the city of Rome during the Great Tribulation. Revelation 17:16 states, “the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”. Thus, the ten kings under the reign of the final Roman Antichrist will destroy the Whore, which is “that great city” (see Revelation 17:18) of Rome, linked intricately with the religion of Romanism. The Whore is also called “BABYLON THE GREAT”, which is identified as “that great city” in Revelation 18:10. It is thus indisputable that Revelation 18 is talking about the destruction of the great city of Rome, which is consequently also the destruction of the Whore with fire. The reference to Babylon points to the religion that has stood in opposition to the people of God throughout history. Rome is the city called “Babylon” by the earliest Christians as is reflected in Revelation 18 itself. Babylon has always been known as the centre of false religion.

The Babylonian religion has political links back to the kingdom of Babylon, which as the great image vision of Daniel 2 indicates is connected to the kingdom of Rome right to the end of the world. The Babylonian religion is connected to Romanism through its adoption of the celibate priesthood, the sacrificial mass, the veneration of saints, the worship of the Madonna (Mary) and Child, the adulation of the Queen of Heaven, and many other superstitious concepts. “The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.” (Jeremiah 7:18).

Romanism matches perfectly to the following: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” (1 Timothy 4:1–3). It is certain the seducing spirits and doctrines of devils will be prevalent in the last days, especially in the time of the end of the world.

There is, therefore, a warning for all Protestants, to depart from Roman Catholicism, which in time is leading toward the future form of the religion of Rome. Already, with the influence of the Oxford Movement and other Ecumenical moves, there have been temptations for Protestants to join up with Romanism but there was always a clear warning from God that Christians should come out of any compromise with them. This means that the Charismatic Movement with its links to Pentecostalism should have been drawing people out of Rome, not keeping them in their Popish bondages as became the case.

## The circumstances leading to Rome’s complete destruction

There will be particular circumstances that will lead to the final Roman Antichrist turning against the Whore before he starts his own counterfeit religion in the middle of the Great Tribulation. Revelation 18 makes it clear that Rome will have complete destruction by fire in a short amount of time, as will be discussed. This seems to indicate that some sort of city-destroying nuclear device will be used to accomplish this.

This final Antichrist will be a great deceiver and manipulator, so that the consensus from his seat of authority will be that actions taken against Rome (even unto a city-wide destruction) will seem to be justified. The greatest deceiver of all, “the dragon gave him his power, and his seat, and great authority” (Revelation 13:2b).

The Bible shows that the false church of history rides upon the political beast of Rome, which means that its reliance upon earthly political power will be its undoing. When the political power shifts against it because of some sort of crime that the Whore is accused of doing, then the final destruction of the false church is assured.

“AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried

mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (Revelation 18:1–3).

The final condition of Rome is that it is a cesspool of devils, foul spirits, false doctrine, fornication, greed, lust and sinful excess. By this time, the true Church will have fully awakened out of its sleep with respect to the real nature of Romanism. All types of ungodly alliances made by Romanism will make it a major enemy of the true Gospel. After the Translation of the Saints prior to the Great Tribulation, the false church will find it very difficult to hide any of its real intentions; thus, all will be revealed as to its true meaning upon the Earth. Many will wonder why certain Christians (the righteous) were taken but the vast majority of those in Romanism had remained upon the Earth. Thus, the masses of people (the waters it sat on as described in Revelation 17:1b, 15) that trusted its “mission” will turn from it and seek another.

Rome’s sin will come to fulness and it will be ready to be destroyed by the very powers it trusted in. The dragon will give the beast power and authority since Romanism will have ceased to be of pre-eminent use to him at this time in history. Of course, the Lord is the One who has called to account the sins that have been committed by and through the Whore. “For God hath put in their hearts [of the 10 kings] to fulfil his will, and to agree, and give their kingdom unto the beast [the final Roman Antichrist], until the words of God shall be fulfilled.” (Revelation 17:17).

## The fiery destruction of the city of Rome

Rome is literally destroyed in a fiery judgment of city-destroying power as proven by the following, which is a summary of the events in Revelation 18:

- (1) The Whore is destroyed by fire and her base is in Rome (Rev. 17:16).
- (2) A plague warning for evacuation of the city is given (Rev. 18:4).
- (3) The plagues include death, mourning, famine and being utterly burned with fire, all in the space of one day (Rev. 18:8).
- (4) The “smoke of her burning” is seen afar off (Rev. 18:9, 10).
- (5) People have “fear of her torment” (Rev. 18:10, 15).
- (6) The great city is destroyed “in one hour”, a very short space of time (Rev. 18:10, 17, 19).

- (7) There is complete decimation of all trade with the city with no hope of restarting it (Rev. 18:11–14).
- (8) Everything is burned up with no chance of recovery (Rev. 18:16, 17).
- (9) The city is made completely “desolate”, like a desert (Rev. 18:19).
- (10) The fiery judgment is very violent (Rev. 18:20, 21).
- (11) Normal human activities cannot continue in the city (Rev. 18:22, 23).

## The call for people to come out of Rome before its destruction

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation 18:4, 5).

Just as God gave warning to those who would listen before the destruction of Sodom and Gomorrah (see Genesis 18:17–33), He will also give warning to the righteous (“my people”) to come out of Rome. The Whore is taken to be synonymous with Rome at this time (see Revelation 17:18). Thus, this is both a final call to all true Christians to separate from Romanism and also a warning to get out of the city of Rome. This type of warning has been demonstrated throughout the history of the people of God. Those who heed the prophetic warning will “receive not of her plagues”. Thus, the indication is that the judgment will be certain, evident and will plague the whole of Rome, causing a devastating blow upon the Whore. “And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly ... The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Peter 2:6, 9).

“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” (Revelation 18:6).

This verse shows that the judgment against Rome will be of a particular severity as indicated by the word “double”. It will be related to the violent, satanic works of the Whore throughout its history. Just as the destruction of Sodom and Gomorrha were for an example to the ungodly, so too will be the destruction of Rome for an example.

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” (Revelation 18:7).

Several specific sins are pinpointed here, which make the Whore ripe for the harvest of the wrath of God. The Whore glorifies herself, not God, as the peculiar pomp, titles and doctrines of the Papacy throughout the centuries have demonstrated. The Whore lives as a parasitic entity, sapping the poor, bleeding national treasures, and acting as though she can do anything with impunity (though not always evident in its lamb-like state, it is true nevertheless). The Whore is filled with pride to even extend as being “a queen”. The Whore is full of false prophecy and will falsely prophesy that she “shall see no sorrow”. It is evident that the Whore’s destruction will be a surprise to many, even though she may be seen as deserving of such judgment. It is likely that the final Roman Antichrist will be seen favourably among certain circles because he will be seen as getting rid of an organisation that hinders particular agendas among the kings of the Earth.

## Rome destroyed “in one hour” with great plagues

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.” (Revelation 18:8).

The phrase “utterly burned with fire” indicates that the whole city will be consumed with fire and that the plagues connected with it would “come in one day” (cf. Zechariah 14:12–15), which is a very short amount of time. The plagues consist of death, mourning and famine, which shows that the city will be completely changed in a short period of time. Famine shows that Rome will lack resources to sustain life.

It is well known that nuclear fire has accompanied with it great death, suffering and depletion of resources. Nuclear bombs have the power to destroy whole cities, as was seen in World War Two, and to make desolate the landscape, all in a very short period of time. This will be even more so when it is considered that future warfare will certainly be more accurate in targeting and more destructive to life.

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.” (Revelation 18:9, 10).

It is significant to note that not “all” the kings of the Earth will wail and lament for Rome but certainly those who have directly profited from her sinful activities will do so.

Several points can be seen related to the type of destruction that is visited upon Rome. The “smoke of her burning” will be seen from afar off because it will be of a massive scale. The kings will stand afar off because “of the fear of her torment”, no doubt referring to the radiation effects that will be encountered by anyone near the city. The judgment happens “in one hour”, which is a very short period of time for the destruction of an entire city. Clearly, the technology needed to do such destruction will need to be of a nuclear (or similar) nature. It also seems that the kings are bewildered that the might of the city did not prevent its destruction.

“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.” (Revelation 18:11–14).

The cessation of trade from the merchandise of Rome causes great anguish for the merchants who have profited. Economically, Rome and surroundings will be completely unable to continue. Thus, the worth of the city will go to nought, indicating that all who had investment in this city will lose what they put in.

One type of trade that stands out among the others is that the trading of “slaves, and souls of men” will also cease. This shows that Rome was only interested in the souls of men as a commodity to further its lustful agendas; in fact, the Bible speaks here with reference to Rome, “the fruits that thy soul lusted after”. All the economic trade is found “no more at all”, which means that the cessation of trade will be irrecoverable. Rome will become a place that will be unviable economically.

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas,

alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.” (Revelation 18:15–17a).

Just like certain kings of the Earth, there will be merchants who will stand afar off from the radioactive wasteland of Rome, declaring that it had “come to nought” in one hour.

“And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!” (Revelation 18:17b, 18).

The testimony concerning Rome’s destruction will continue with that of shipmasters and those who look from the sea. The smoke of Rome’s burning will be seen from afar, even from the sea. The centre of Rome is about 24 kilometres from the Tyrrhenian Sea, showing that the extent of the devastation will be great.

"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." (Revelation 18:19).

This verse shows that the great city of Rome will be "made desolate", which means it will be made like a desert. Desolate describes a place of no life and unsustainable for life. Those who had profited from it and the Whore will weep because this source of income has been completely severed.

## Heaven’s pronouncement against Rome

“Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Revelation 18:20, 21).

The Whore has blasphemed God and His works throughout its history. God will avenge the apostles (who established true Christian churches) and the prophets (who pronounced truly what would come to pass). As has been discussed, much of the world will be startled by this judgment against Rome but it should not be a surprise for the people of God.



Figure 182 A Roman Catholic idol to St Therese of Lisieux.

The “great millstone” of the angel represents the bombardment from on high that would come against Rome, which will cause the fiery judgment. The angel declares that the judgment will be violent, the city thrown down (unable to function as a city any more), and shall be wiped out as a city and “be found no more at all”. God has warned before, “Touch not mine anointed, and do my prophets no harm.” (Psalm 105:15).

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.” (Revelation 18:22, 23).



The pronouncement is that the activities of men will cease in this city, so that it will no more be able to function as a city. Its radioactive desolation will make the place of destruction uninhabitable. The sorceries referred to are the Babylonian mysteries that deceived the nations into thinking the Whore was true and pure when actually the opposite was the case.

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Revelation 18:24).

This verse makes the startling statement that the blood of prophets, saints and all slain can be linked back to Rome. Hence, the judgment of destruction is a harvest of the wrath of God because of sin.

## The Spiritual or Symbolic Word view of the fall of Babylon

“AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.” (Revelation 18:1).

The proper Spiritual or Symbolic view sees the symbol of the angel as indicating that the Protestant light reached into Italy and other Catholic nations. This leads on from the activities described in Revelation 10 and 11, when the Scripture has come before all nations, and the secular powers themselves have curtailed the Roman Catholicism, so allowing the Protestant evangelistic witness to continue to many nations.

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Revelation 1:2).

The fall of Rome has been commented on many times by many commentators, and has been the subject of numerous works, including a 19th century book by Granville Sharp.<sup>1</sup> Ettrick said that there are two falls of Babylon, “is fallen, is fallen”, of which can be understood as firstly the fall of Chaldean Babylon and secondly of Rome.<sup>2</sup> In the spiritual sense, Babylon was understood by early Christians to mean Paganism, and by Protestants to mean Roman Catholicism, thus pointing to two falls, the ideology of

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<sup>1</sup> See Bibliography.

<sup>2</sup> Ettrick (1814), vol. 1, section 16.

Paganism (which came out of Babel) and the ideology of Roman Catholicism (which was the corrupted form of traditional Christianity).

The proclamation that Babylon is fallen is that Papal Rome fell in 1798. The notion that it became the habitation of unclean birds is particularly true because of the high amount of witchcraft and other evils that occurred in Rome, including the fact that the very worst sort of sexual acts and crimes have been perpetrated by the Roman Catholic clergy. Numerous books have been written exposing evil practices that have been done in the Vatican or by Jesuits and others around the world; see the Bibliography for some examples.

Ultimately, as far as embracing both a spiritual and a literal interpretation, there must be two falls of Rome: the fall and decline of Romanism, and the instant future destruction of the city.

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (Revelation 18:3).

In the past, various nations have had diplomatic relations and religious subservience to Rome. Because of its perceived authority, Rome has profited by having a prestigious position. This verse is a summary of Rome through its entire history.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:4).

The prophecy turns back to the past, giving a perennial warning. The Reformation, which emphasised the Bible as the Word of God, caused there to be a departing out of the Roman system. Christians then began to leave the Catholic world and emigrated to England and America. The sword of the French Revolution then came upon the Catholic clergy within Europe.

“For her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation 18:5).

The sins of Roman Catholicism have been very grave, such as the Popes blasphemously claiming infallibility. This false religion has persecuted truth and Christians throughout its history. God shows that He is against that system throughout her operations.

“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” (Revelation 18:6).

The prophecy now pronounces the climax of the meaning of the Book of Revelation.

To reward her “even as she rewarded you” is the law of reciprocation. Romanists promoted error, but Protestants converted many to the truth. Romanists killed many, and the secular infidels have turned around and killed many of them. Romanism has thus suffered as a result of her sins.

A pronouncement is then given to double unto her double according to her works. This has numerous meanings.

In the simplest sense, there is to be “double”, or two dealings with Rome, a spiritual and a literal, as is described by the two interpretations for Revelation 18. But, it is possible to also point to double times double in a mathematical sense, which indicates four or spiritually, many dealings with Rome.

Firstly, Rome should, in the widest possible sense, be repaid and judged two consecutive times or a double portion, indicating a Preterist judgment against Rome, with its double (i.e. fall of Paganism and the fall of the Western Roman Empire with multiple sackings of Rome). Secondly, there was the Historicist judgment against Rome, with its double, (i.e. the Reformation and the fall of the Papal States). Thirdly, the Futurist fulfilment is both the destruction of the Romanist system and the destruction of the city of Rome.

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” (Revelation 18:7).

The Roman Catholic institution, full of pride, has presented itself as a queen on Earth, with millions of adherents.

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.” (Revelation 18:8).

The “fire” in the Historicist sense is the complete destruction of the religious power of Rome; that is, that there is no real power in her superstitions any more. This is called one “day”. Using the prophetic interpretation that one hour is one year, it indicates that there was a year in which all these things occurred in a spiritual sense, being the year 1798.

The burning with fire and so on are symbolical of the various troubles which have come on Rome not only in 1798, but in the years since, such as the revolutions of 1848, the capture of the Vatican in 1870, their troubles of collaboration with Nazis in World War Two, and so on.

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.” (Revelation 18:9, 10).

Roman Catholic leaders have been grieved by the fall of Roman Catholicism as a worldwide spiritual influence. The term “one hour” is used, parallel to the reference of “one day”. In verse 8, the reference is to the beginning of plagues, that is the problems manifesting on Romanism from 1798, whereas the judgment described in verse 10 indicates the very year of 1798. Thus, using the principle of a day indicating a year, and an hour to a year are linked in Bible prophecy.

Interestingly, the people who saw this happening to Rome knew that it was judgment from God, both in the positive sense, as witnessed by many Protestant writers in England at the time, and also in the negative, since the various leaders around Europe, being the leaders of nations like Portugal and Naples, who were Catholic, maritime powers were at war with France at the time.

“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” (Revelation 18:11–13.)

Not only has Rome had in it the riches of the Vatican, but also power over men’s souls. All the merchandising of Rome indicates its once great

trafficking in the spiritual mystery over men's souls, that would afterwards be reduced as superstition was reduced by the infidel power of France.

"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all." (Revelation 18:14).

Rome's religious credibility and economic power suffered because of the exposing of their inordinate activities of exciting massacres, the Inquisition, the Jesuit order and the many corrupt financial practices of the clergy.

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" (Revelation 18:15, 16).

The symbolism of the Papacy is of all the fine cloth and jewels, but such beauty did not save the Popes, but Roman Catholicism everywhere was humiliated by the French dealings with Rome.

"For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." (Revelation 18:17–19).

And all the states and operations, as symbolised by the ships, that had any investment or profitability out of Romanism, languished, since they could see the demise of their power. Such people since have bewailed the state of their churches and religion because of the way in which Rome has been treated by the secularists.

"Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her." (Revelation 18:20).

The indication is not only that the saints of the Old Testament and the New Testament rejoice at the demise of Rome, but that Christians everywhere should recognise the benefits of the demise of Rome. Many Protestants rejoiced because of the troubles that they had endured from Rome throughout the world.

“And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Revelation 18:21).

The next sequence was that the Papal States would be thrown down, and also a prophecy that one day Rome would be utterly destroyed.

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.” (Revelation 18:22, 23).

The entire actions of Roman Catholicism, such as the making of music in their cathedrals, their feasts, their solemnities, their making of the wafer (millstone), their candles, their marriage ceremonies, and all their collecting of offerings and indulgences, etc., shall be ended. Furthermore, all the pilgrimages into Rome, and the tourism that she generated has been reduced as the general level of superstition has been reduced by Secularism.

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Revelation 18:24).

Every death and action against Christians is found ultimately to be Rome’s responsibility, and so the full punishment is put onto the Papal account.

## Multiple fulfilments of the fall of Babylon

LITERAL: The destruction of the city of Rome in the latter part of the Tribulation before the Second Coming.

SPIRITUAL: The demise of Roman Catholicism and the power of the Papacy.

# THE TWO STAGES OF THE SECOND COMING

The layout of the return of Jesus Christ.

## The proper doctrine of Christ's Second Coming

MUCH confusion can arise if people are not “rightly dividing the word of truth” (2 Timothy 2:15b). This has happened with respect to the doctrine of the Second Coming, so that many have been confused about the order of events pertaining to Christ's Second Coming.

Christ made a firm promise to His saints. “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye may be also.*” (John 14:3). The promise that He would “come again, and receive you unto myself” shows that this must be an event related to His second coming but it is unlike the event of revelation to the world where “he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him” (Revelation 1:7). It should be clear that one part of this coming is for His saints to be with Him, and the other part is for His judgment to be made known upon sinners worldwide.

“NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” (2 Thessalonians 2:1, 2).

Paul speaks here of “our gathering together unto him”, which is an event connected to the second coming. Bible believers know this gathering to be the Translation of the Saints, which is also known as the Rapture. It precedes (as will be shown) Christ's revelation to the world at His coming, also known as the day of Christ. In Paul's day, there was also confusion about the order of events and Paul seeks in this passage to clear up this confusion. He instructs Christians not to be shaken or troubled since there is a clear order that can be discerned from the Scriptures. The day of Christ is His revelation to the world and the setting up of His earthly Kingdom as described in Revelation 1:7.

“Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of

perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thessalonians 2:3–5).

These verses show that the day of Christ cannot come until the "man of sin" is revealed and exalted. In the proper Futurist view, this man of sin is the final Roman Antichrist of history, the culmination of Satan's plan to subjugate mankind and attack the Word of God.

The literal interpretation of Paul's prophecy does not negate the spiritual, symbolical interpretation, which identifies the Papacy as the historical "man of sin". There are two fulfilments of this passage and, in this case, the future literal fulfilment ties with the second coming.

## The first stage being the Translation of the Saints

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way." (2 Thessalonians 2:6, 7).

Something has been holding back the revealing of the final Antichrist. It is the Church on the Earth under the guidance of the Holy Ghost that "withholdeth that he [the final Antichrist] might be revealed in his time". This time of the Antichrist's revealing is the time of the Great Tribulation upon the Earth, which lasts for seven years.

How is the Church holding back the revealing of the final Antichrist? Firstly, the Holy Ghost works through the Church and convicts the world of sin; it is this work that keeps back much of the corrupting power of sin. "And when he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Secondly, the Holy Ghost works through believers for them to be a witness of Christ in the Earth and to turn people to Christ to be saved. "Ye [Christian believers] are the salt of the earth" (Matthew 5:13a). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13). It is also clear that the Holy Ghost empowers believers through the baptism with the Holy Ghost (see Mark 1:8), which is something that those in the world cannot receive. Hence, it is only through the Church that the Holy Ghost has been sent to operate on the Earth.



Consequently, if the Church is taken out of the Earth, then the Holy Ghost will not be restraining sin in the Earth for a time; this will give great impetus for the wicked intentions of Satan to be thrust forward. Thus, “he who now letteth will let, until he be taken out of the way”, meaning that the Holy Ghost working through the Church will be taken out of the way for a time, namely the initial revealing time of the final Roman Antichrist’s uprising.

Thus, it is not hard to understand that if the Church is translated or raptured from the Earth, then for a short (unspecified) period of time there will not be a single Christian believer upon the Earth. Of course, the true Church will have left many monuments, documents and recordings witnessing to the truth, as well as many people who would have been witnessed to shortly before this event. Thus, not long after the Translation of the Saints there will be a rising up of people being converted again to Christ and the establishment of new saints upon the Earth during the Great Tribulation. The Holy Ghost will then continue His work to the end through these newly established Christians.

It is worth noting that many within the Roman Catholic institution (the false church) will not be a part of the Translation of the Saints, so those in the world will have recourse to continue in unbelief by holding to the false belief that Romanists are the true Christians and those who have disappeared are somehow part of a removal of an “evil” influence upon the world’s affairs. Certainly, it is clear that unbelievers will spread lies about what really happened and will swallow deception, something Christ warned about concerning the end times. “For many shall come in my name, saying, I am Christ; and shall deceive many.” (Matthew 24:5). “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Timothy 3:13). It will be easy for the final Roman Antichrist to be received in such a deceptive atmosphere.

The following verses in 1 Thessalonians 4:14–17 describe in detail the Translation of the Saints where the Church will meet the Lord Jesus Christ in the air (thus fulfilling John 14:3). This passage tells nothing about when Christ returns with all his saints as stated in many Scriptures; note, “the coming of our Lord Jesus Christ with all his saints” (1 Thessalonians 3:13b), which would be hard to explain if the saints had remained on Earth.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:14–17).

Note that this event cannot occur at the same time as the seventh trumpet because the seventh trumpet is located around the end of the Great Tribulation, some time after the revealing of the final Antichrist at the first seal (in the Futurist interpretation). As has been explained, it is only after the Church has been taken out of the way that this final Antichrist can be revealed. Thus, the “trump of God” cannot be the seventh trumpet, nor can it occur in the middle of the Great Tribulation.

This fact that all true Christians are caught up “to meet the Lord in the air” should not be a surprise or a problem since there are several Biblical precedents to this very thing where people on Earth have been taken up or translated to go to Heaven. In fact, the term “the Translation of the Saints” is a Biblical one since it is descriptive of the same type of thing that happened to men in the Old Testament.

Enoch is one such example of translation. “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” (Hebrews 11:5). We see from this the Biblical word “translation” for the catching up process when people are taken physically from the Earth to meet the Lord. Thus, translation is not describing the process of death because it says that “Enoch was translated that he should not see death”.

Another example is Elijah’s translation into Heaven. “And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (2 Kings 2:11). Elijah was still alive when he was taken to Heaven. It is likely that he will be one of the two witnesses of Revelation during the Great Tribulation (in accordance with the correct Futurist view of prophecy and in addition to the Historicist view of the two witnesses).

Another wonderful example is with the ascension of the Lord Jesus Christ. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” (Acts 1:9).

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.” (2 Corinthians 12:2–4). These verses refute those who say that the Translation (or Rapture) of the Saints cannot happen before the Great Tribulation. The verses cited above showed that Paul was convinced that someone “in the body” could be “caught up to the third heaven” — there was no problem in Paul’s mind concerning this scenario. So too should those, who profess to believe, think that the Translation of the Saints is not only possible for God to do but also not a problem at all.

All of these Biblical examples show us that the future Translation of the Saints should not be a surprise for Bible believing Christians.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2:8, 9).

Immediately after the Translation of the Saints there will be the revealing of the Wicked (a title for the final Antichrist or beast of Revelation 13). As has been explained in previous chapters, there will be satanic miracles and supernatural events associated with his coming, which will work specifically through his false religion and the False Prophet that administers worship of the beast (see Revelation 13:12). The final Roman Antichrist will be destroyed at Christ’s coming with His saints. “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (Revelation 19:20). “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.” (Jude 14, 15).

## Even Historicists have agreed with a Pretribulation Translation or Rapture

Contrary to many commentators who claim that the Futurist doctrine of a Pretribulation Rapture somehow arose from Romanist sources, this

doctrine has been historically shared even with Historicists themselves, although the details have varied somewhat. There has been a progression of understanding of prophetic Scriptures, so that it may be supposed that this will be completely resolved within the Church before the final end of the world as stated in Daniel: “And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” (Daniel 12:9). In fact, sound Futurism arose from Historicism as a double fulfilment. The highlight or focus of the Historicist view of Bible prophecy is that Christ would be coming again and history has been progressing in its preparation for this mighty event.

Joseph Mede, back in 1627, had written, “I will add this more, namely, what may be conceived to be the cause of this Rapture of the saints on high, to meet the Lord in the clouds, rather than to wait his coming to the earth? What if it be, that they may be preserved during the ‘conflagration of the earth, and the works thereof,’ 2 Pet. III. 10: that as Noah and his family were preserved from the deluge, by being lift up above the waters in the ark, so should the saints at the conflagration, be lift up in the clouds, unto their ark, Christ, to be preserved there from the deluge of fire, wherein the wicked shall be consumed?”

Other Puritans seemed to indicate it in their writings, which was in part due to the influence of Mede. And even long afterwards, Frere, Elliott and other Historicists agreed.

William Watson attempted to discern, especially from Puritan writers, a belief in a pre-conflagration Rapture: “Saints to Heaven for safety, escaping troubles, etc. Robert Maton 1642; Jeremiah Burroughs 1643; Ephraim Huit (Hewitt) 1643; Samuel Hutchinson 1646; Elizabeth Avery 1647; Peter Sterry 1648; Nathaniel Homes 1653; John Aspinwall 1653; Capt. John Brown 1654; Archbishop Ussher 1655; John Birchensha 1660; William Sherwin 1665; Praisegod Barebones 1675; James Floyer 1721; Nathaniel Markwick 1728; Sayer Rudd 1734; Moses Lowman 1737; Morgan Edwards c. 1742; Robert Hort 1747; Ebenezer Erskine 1761; Grantham Killingworth 1761”.<sup>1</sup>

The rise of Futurism allowed the Historicist William Cuninghame to accept the two stages of the Lord’s return.<sup>2</sup> Indeed, certain Historicists, such as John Cumming, accepted that there would be a final Tribulation. “Bickersteth, although a staunch year-day expositor, admitted that there would probably be an ultimate reduplicated literal fulfilment of many parts

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<sup>1</sup> Watson (2012), 55.

<sup>2</sup> Froom (1950), vol. 4, 1224.

of Daniel and Revelation in connection with the last infidel Antichrist, who, as Birks shows from Dan. 11, will be worshipped, as God” which Baxter showed was “on the principle of a double fulfilment”.<sup>1</sup>

Even Cachemaille, a respected Historicist, placed the Rapture with the sixth vial, and prior to the actual return of Christ onto Earth, though he did not think it was a “secret” Rapture.<sup>2</sup>

Cuninghame wrote at length in 1832, “This, I conceive, is the great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me, we have entered into that last period of awful expectation during which the Church is likened to the Ten Virgins.

“When I published the former editions of this Work, not having seen the distinction in time between the advent of our Lord in the air, and his descent to this earth in the day of Armageddon, I conceived that the restoration of Judah was to precede the advent. I now believe that this restoration is to begin just at the rapture of the saints ...”<sup>3</sup>

Although Cuninghame was (obviously) incorrect in his conjecture that no other prophecies needed to be fulfilled, and incorrect that the nation of Israel did not need to be restored before the translation, he was correct in pointing out that there would be a translation, a period of time (the Futurists’ Tribulation), and then the Armageddon campaign leading to the final revelation of Christ at His coming with the saints.

“At the very same time that the saints are caught up to meet the Lord, and the restoration of Judah commences, the whirlwind of wrath shall go forth against the Roman earth — the political heavens shall pass away as a scroll — the war of Armageddon shall commence, and, in its awful progress, it shall make the world a wilderness. It may probably begin as an intestine war of the nations against themselves, tearing to pieces every kingdom and state, and establishing, first, a fierce democracy on the ruins of monarchical rule, ending at length in military despotism. It is during these awful and bloody struggles that the Roman earth shall be moulded into that great confederacy which is to perish in battle against the Lamb and his celestial hosts.”<sup>4</sup>

While the Futurist does interpret the rolling up of heaven like a scroll to be in the future, Cuninghame had incorrectly interpreted the seals to endure

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<sup>1</sup> Baxter (1866), 192.

<sup>2</sup> Cachemaille (1918), 17–21.

<sup>3</sup> Cuninghame (1832), 491, 492.

<sup>4</sup> Cuninghame (1832), 492, 493.

throughout history, and had placed the sixth seal at this time. However, in multiple fulfilments, the rolling up of heaven might apply to the fall of Jerusalem, to the rise of Constantine as well as to these end times, all reading as separate and complete fulfilments.

“Now, as these events must occupy a considerable interval of years, and as I hold it to be already proved that our Lord comes to the air, and takes his saints, before the war of Armageddon; and also before He conducts Israel through the wilderness even as He was manifested to Moses before the first Exodus, and as He was actually present with the hosts of Israel in their passage through the Red Sea, I must conclude that a long interval will also elapse between the first appearance above the clouds and the descent mentioned in Zech. 14:4,5, and Rev. 19:11.

“During the whole of this interval the glorified Church shall be with our Lord in the air. If it be asked, whether, while one complex series of events is to be going forward upon earth, all preparatory to the great catastrophe of the treading of the winepress, any parallel series is to be proceeding in the Church above, preparatory to the glorious antithesis of that catastrophe, namely, the descent of the new Jerusalem, the city of our God, and the establishment of our Lord’s kingdom, I answer, that though it becomes us to use reverential caution in prying into these high mysteries of the kingdom, yet it does appear to me, that we are not left altogether without light in the Scriptures on these points.”

Cuninghame was on the right path with this view, and his caution was prudent. However, he was mistaken on the point of the new Jerusalem since the descent of it would be in the ages to come, that is, Postmillennial reign and Post-Great White Throne judgment, which is at the end of the Millennium.

“When the raised and changed saints are caught up to meet our Lord above the clouds, there shall be found assembled before him the whole of the Church of the firstborn, without one lacking. At first, however, we conceive of this immense multitude as standing in one mass of celestial bodies, shining with resplendent glory, reflected as it were from the irradiation of the divine effulgence of their common Lord. There remains yet to be effected, the marshalling of these heavenly armies, in their various orders and degrees of glory and dominion. Of this comely and glorious array, in which the saints shall descend with our Lord, when he treads the winepress, we have the type in the marshalling of the hosts of Israel, in Numb. [chapter] 1 and 2. And to the Church triumphant thus marshalled, I conceive also the words of Balaam, in Numb. 24:5, 6, have a mystical

relation. But this marshalling of the saints, in their various degrees of glory, supposes a previous judgment according to works, since this is absolutely necessary thereunto. See Rom. 14:10–12, 2 Cor. 5:10, and sundry other passages of Scripture, but especially the parable of the pounds, in which the judgment according to works is placed immediately after our Lord receives the kingdom. Now, the extreme particularity of this judgment, which is for the vindication of the divine justice and impartiality in the eyes of all: intelligent creation, seems to demand a considerable interval. Next, as I conceive, to this judgment of the glorified Church, follows the marriage, Rev. 19:7. There is also the solemn investiture of our Lord in the kingdom ...<sup>1</sup>

The saints will return to Heaven according to John 14:3. There will be the judgment of saints in Heaven (the Judgment Seat of Christ) where their works are tried, and also the Marriage Supper of the Lamb.

“I conceive that the feast of Tabernacles was a special type of the period during which the Church of the firstborn shall be with the Lord in the air. That feast continued seven days, with a supplementary eighth day. During the whole of this term of days the children of Israel were commanded to leave their houses and dwell in booths, in commemoration of the time when they dwelt in booths in the wilderness. But this sojourning, in booths was also, I think, typical of the glorified Church leaving this earth, and abiding with Christ in the air, in the interval between his advent and descent to the earth in the day of Armageddon. The feast began on the 15th Tisri, with an holy convocation. So Christ’s Advent in the air begins with an holy convocation, that of the raised saints and the 144,000 sealed Israelites. The feast ended on the eighth or supplementary day with another solemn assembly (v. 35), and this was the last, that great day of the feast, John 7:37. In like manner, before our Lord goes forth to tread the winepress of wrath, there is another holy assembly, that of the white-robed palm-bearers, who come out of the great tribulation, and keep the last day of the feast of Tabernacles.”<sup>2</sup>

It would be correct, therefore, to assert in connection with both the Historicist and Futurist view that there would indeed be a seven year period where each day of the feast would represent a year. After all, since the Church had already had the Passover typified by Christ’s death and resurrection, and the Pentecost by the coming of the Holy Ghost, it would

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<sup>1</sup> Cuninghame (1832), 493–495.

<sup>2</sup> Cuninghame (1832), 497, 498.

only be fitting that the Bridal Church would go up and meet Christ in the air as typified by the Feast of Booths.

Cuninghame, in taking the Futurist interpretation of the 144,000, did not understand that it would be the Jews, newly converted to the Christian faith, who will be evangelising on Earth during the period before the Translation of the Saints. After the Gog and Magog invasion of Israel (see Ezekiel 38, 39), the conversion of Israel would start and 144,000 evangelists from this nation will be raised up (see the commentary on Revelation 7) during the Great Tribulation. The 144,000 Jewish evangelists will do their work after the Translation and many people will be converted through their ministry.

The following passage is illuminating in showing Cuninghame's understanding of the Translation happening before the Great Tribulation, although he is clearly wrong to assume that it is only a partial Rapture. The whole Church will be taken up for the prophetic passages to make sense. After this Translation, many during the Great Tribulation will get converted to Christ but at the time of the Translation they were unconverted.

"I feel also inclined to believe, that during the whole of this period, when the Lord shall be with his glorified Church in the air, a part of the Church shall be left in the midst of the great tribulation, to form the nucleus of the innumerable company of palm-bearers from all nations and kindreds and tongues, who are gathered to the Lord just before the concluding act of wrath; and that by this portion of the Church the word shall be preached with great power and effect among the nations, so that the ministration of the angel, having the everlasting gospel, which is already begun, shall continue during the whole of the period now under consideration, and till the white-robed saints are brought out of the great tribulation. Indeed, without a powerful preaching of the gospel in this period, it is not easy to conceive how so vast a multitude could wash their robes and make them white in the blood of the Lamb. This great preaching of the word of the cross, seems to have been typified by the multiplied offerings on every one of the seven days of the feast of Tabernacles; thus signifying the sending forth to the nations the message of reconciliation through the death of Christ, with new power and effect. There are passages of the prophetic word which unequivocally indicate to us, that the political resuscitation of Israel in the flesh is to be the event which shall, in a peculiar manner, stir up all the enmity of the powers of the world, and give occasion to the mighty confederacy which shall be broken at Armageddon."<sup>1</sup>

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<sup>1</sup> Cuninghame (1832), 498, 499.



The main reason why the Translation must precede the Great Tribulation is that Christians are not the subject of the vengeful wrath of God, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thessalonians 5:9). The wrath of God is upon the world, not upon the saints of God. “Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.” (Psalm 96:13).

There is a great outpouring of the wrath of God coming upon the planet Earth. This is the culmination of the judgment on the wickedness of man in the last days. Men indeed are expecting it: “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” (Revelation 6:15–17).

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matthew 24:21). This “great tribulation” means that the destruction upon Earth will be great with much disruption to the proceedings of man. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Romans 1:18).

Those in the Kingdom of God are the people of God and, therefore, come under the protection of God from His wrath. The people of God have trusted in Christ as the propitiation for sin — Christ was the payment to appease God’s wrath as a result of judgment on sin. Thus, true Christians (i.e. those who have repented of sin and received Christ as their Saviour from sin and its consequences) have a wonderful promise in God. “Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Romans 5:9). “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.” (1 Thessalonians 5:9, 10).

The major reason for the Translation of the Saints from the Earth is for them to be with Christ whilst the wrath of God is poured out upon the Earth for a time. This is the same principle in action that occurred when God saved Noah and his family in the ark at the time of the worldwide flood. At the end of that time of wrath being poured out, Christ will return

physically to Earth with His saints. This will be a time of reaping (see Revelation 14:14–16).

## Events pertaining to the Church in Heaven after the Translation

“AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.” (Revelation 4:1, 2). John was told to “Come up hither” into Heaven. What he saw in Heaven was that it is a place of much activity, which affects the activities on Earth. John was representative of translated believers in that they too will be witnesses of much activity in Heaven as well as partakers of some of those activities.

After the Translation of the Saints there will be two main events that will occur in Heaven. These will be the Judgment Seat of Christ when the saints are judged according to their works on Earth to determine rewards or losses, and the Marriage Supper of the Lamb when the saints are joined forever to the purposes of Christ in preparation for His coming to Earth to finalise the present, evil world.

“AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever.” (Revelation 19:1–3).

The “much people in heaven” are the translated saints. It seems clear that these are witnesses to the fiery destruction of the blood-stained Romanist Whore on Earth, which will occur in the Great Tribulation. As shown in Revelation 18, the city of Rome will be destroyed, essentially destroying the Whore of Babylon (the false Roman religion) with it. This will be a memorial for the people of God as a statement against false Christianity since “her smoke rose up for ever and ever”.

The Church in Heaven acknowledges that “true and righteous are his [God’s] judgments”, which is pertinent because the Judgment Seat of Christ occurs at this time. “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.” (2 Corinthians 5:10). This

judgment will not be one to see whether Christians are saved but whether the works they did on Earth glorified God. Christians have been created to do good works on the Earth. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16).

What Christians do upon the Earth now has a bearing upon their future as rulers with Christ, which is why this judgment must be done in Heaven before the final return of Christ to the Earth. "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:21). An example is shown in the following verse: "And I saw thrones, and they sat upon them, and judgment was given unto them ... and they lived and reigned with Christ a thousand years." (Revelation 20:4).

Thus, there will be rewards and losses experienced by believers at the Judgment Seat of Christ, although they themselves are still saved. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (1 Corinthians 3:11–15).

**Revelation 19:4–6.** In Heaven, God is glorified by the saints. Heaven is a place of worship and praise where God reigns. This reign will be enforced in the Earth: "Alleluia: for the Lord God omnipotent reigneth." (verse 6).

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Revelation 19:7).

The true Church, which is depicted as the woman in Revelation 12:1, will be married to Christ forever. This wonderful spiritual union has been prepared for throughout history since God has established it from the Garden of Eden onwards. The Church is made up of saints purchased by the blood of God Himself (see Acts 20:28). The Church is cleansed by the washing of God's Word. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with

the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:25–27).

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” (Revelation 19:8).

The symbol of the fine linen as the righteousness of the saints is a very important one. It shows that Christ’s work has perfected the saints and washed clean and white from any spot or wrinkle.

“And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” (Revelation 19:9).

The marriage supper of the Lamb will be celebrated at this time when the Church is in Heaven. The Church will never be separated from Christ now and this is important to realise because when Christ returns to end the world, His saints ride with Him as in seen in the second half of Revelation 19. It is clear that “and the LORD my God shall come, *and* all the saints with thee.” (Zechariah 14:5b).

“And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” (Revelation 19:10).

The spirit of prophecy testifies that the Lord Jesus Christ is the theme of history. The Bible reflects this through its many prophecies that point to Christ’s first and second comings as well as all that is done in His name.

## The second stage being the Day of Christ

At the end of the seven year Great Tribulation, when armies led by the final Roman Antichrist are preparing to fight Jerusalem, and the remainder of the people of God, it will be as Jude wrote, “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.” (Jude verses 14, 15). This is the Day of Christ that is spoken of in 2 Thessalonians 2:1, 2.

“And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.” (Zechariah 12:9–11).

“And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.” (Revelation 19:11).

This shows the final revelation of Christ to the world as He comes with vengeance against all sin and sinners. “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thessalonians 1:7–9).

Specifically, He comes to make war upon the armies surrounding Jerusalem. “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” (Zechariah 14:3, 4). When Christ returns, His feet will stand upon the Mount of Olives as was promised by the angels: “Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11).

“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.” (Revelation 19:12, 13).

Only Christ has the authority and power to make war and to take it back from the enemies of God. His “many crowns” indicates that He rules over Heaven, Earth and Hell as well as over all kings in these places. He has accomplished redemption for all and those who believe on Him are washed

in His blood and made to rule with Him. “And from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.” (Revelation 1:5, 6).

He is the Author of the everlasting Word of God and so His title indicates that He is the ruler of all proper law and that all should submit to him. “That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth” (Philippians 2:10). “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (Romans 14:11).

“And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.” (Revelation 19:14).

Since by this time the Church will have been translated and the promise is “so shall we ever be with the Lord” (1 Thessalonians 4:17b) after the Translation, then those in fine linen who will follow the Lord Jesus Christ in His return are the saints. They are also identified in Revelation 19:8b, which declares, “fine linen, clean and white: for the fine linen is the righteousness of saints”. True believers are soldiers of Christ (see 2 Timothy 2:3). The Scriptures indicate that “the coming of our Lord Jesus Christ [is] with all his saints” (1 Thessalonians 3:13b). The word “armies” means that there will also be the angelic army accompanying the saintly army.

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15).

This verse shows the reasons for Christ’s second coming. He is coming to end the present fallen world and establish His Millennial reign on Earth, and He is punishing the wicked for their sin. Those in Christ have received forgiveness and will never have to suffer the wrath of God. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36).

“And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” (Revelation 19:16).”

Under Christ and righteous kings and lords who reign with Him. This verse is not referring to wicked kings and lords because they will all be defeated and replaced when He returns in great power.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.” (Revelation 19:17, 18).

The angel gives the direction to the fowls (which means flying creatures, such as birds and flies) of the first Heaven, which is the firmament or atmosphere of Earth (see Genesis 1:8).

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.” (Revelation 19:19–21).

Great destruction will be the result of Christ’s second coming at the final battle before the Millennium. “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.” (Zechariah 14:12–15).

Thus, the final Roman Antichrist and the False Prophet will be destroyed, along with all the accompanying armies. This will finalise this sinful world and from this time onward, the reign over creation will be a righteous one.

## Refutations for those who reject the Translation of the Saints (the Rapture)

It was completely wrong, then, for Ladd to claim, “It is obvious that so long as the Roman church and the Papacy were identified with the Antichrist, no idea of a pretribulation rapture could be possible”.<sup>1</sup> Not only were there Historicists and Futurists who believed that the Papacy was Antichrist, but who also many in both groups believed in a pre-conflagration or Pretribulation Rapture. Moreover, the first people who became Futurists were formerly Historicists, and further, there were Historicists who believed in a Final Antichrist as well as the Papacy being Antichrist, just as there are Futurists who suppose that the Final Antichrist (or, more commonly, the false prophet) will be a Pope.

But if Ladd seemed “got at” by Jesuit ideology, the Historicist Ralph Woodrow even more so.<sup>2</sup> He, like Ladd, spent whole pages talking about Greek words. But the real problem may be expressed as follows:

### *Erroneous reasoning.*

1. Dispensationalists hold mistaken views.
2. The Pretribulation Rapture is a Dispensationalist view.
3. Therefore, the Pretribulation Rapture is an error.

When in fact, it should have been:

### *Proper reasoning.*

1. Dispensational Futurists hold some Biblical views.
2. The Pretribulation Rapture is a Biblical view.
3. Therefore, the Pretribulation Rapture is correct.

Ladd and Woodrow both went to the Church Fathers, including citing Gnostic sources, to try to make their foolish point, and then sought to disparage the Translation of the Saints because of excesses of the Irvingites and the Plymouth Brethren who held to that view.<sup>3</sup>

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<sup>1</sup> Ladd (1956), 33.

<sup>2</sup> Woodrow has also written an extensive two part article attacking the King James Version.

<sup>3</sup> Woodrow (1989), 36, 37.





Figure 183 The Albury Park Conference.

## Bringing together Paul's prophecy

"NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thessalonians 2:1, 2).

Paul pointed forward to the coming of Jesus, and the gathering of the saints, meaning that he was identifying the Translation of the Saints.

"Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thessalonians 2:3, 4).

The Translation of the Saints cannot occur except that there be a falling away first, meaning that after the rise of Roman Catholicism, there would be a revealing of the Papacy, which has sat as if it presided over the Church, and falsely claimed to be God's representative on Earth. Secondly, it means the rise of the final Antichrist.

“Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.” (2 Thessalonians 2:5, 6).

The power of the holy people had to fall before the Papacy could be revealed. The Roman Empire began to be Christian from 313 AD, and especially from about 395 AD. Yet, the Christian Roman Emperors failed in the West. Thus, the Papacy came into place from 538 AD.

So likewise the final Roman Antichrist cannot be revealed until the Church is taken out of the way through the Translation of the Saints.

“For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.” (2 Thessalonians 2:7).

The mystery of iniquity not only was manifest in Pagan Rome, but also in Romanism, Islam and during the period of Infidelity. When believers are taken out of the way for a time, then the rise of evil is the result, which happened with the coming of the Papacy and will happen again with the final Roman Antichrist.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thessalonians 2:8).

“And then” refers to after the fall of Gog, and after the Translation of the Saints, which is when the Wicked (the final Roman Antichrist) will be revealed. The Lord’s consuming with the spirit of his mouth has already been manifested on the Papacy, and also on Gog and Islam. Similarly, already manifested on modernism and modern versions — in that case, the spirit of His mouth being the King James Bible — meaning that afterwards, the final consuming would be underway, and that at the end of the seven year Tribulation, the final Antichrist will be destroyed at the Second Coming.

“*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (2 Thessalonians 2:9, 10).

Even as the spiritual signs of what happened has been before people’s eyes, so also there will be a warning for those dealing with the Final Antichrist. That is, not only the fall of Gog and Islam, but the spiritual signs of the

devilish nature of modern versions and Liberal Theology, modernism and unbelief that were loved by many would be reversed by the proclamation of the Pure Cambridge Edition of the King James Bible to the Jews and to the world in the Church Restitution (e.g. see Psalm 68:11, 12; 72:10, 11, Isaiah 18:3, 7, Zephaniah 3:9, 10). Those who stand in this revelation of the Scriptures will be able to discern the signs of the end time.

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thessalonians 2:11, 12).

Since the Romanists, Islamists, and modern versionists all were deluded, even so it will be for those who follow the final Roman Antichrist.

# THE SAINTS AND THE VICTORIOUS RIDER (REVELATION 19)

The coming of the King James Bible.

## John's heavenly vision

**J**OHN'S vision in Revelation 19 of the words uttered in Heaven may be taken as both literal and symbolic. In the literal sense, John was seeing into the future a time when the saints will be in Heaven after the Translation of the Saints. The symbolic sense deals with the symbolism encompassing the supremacy of the Word of God established in great power.

**Revelation 19:1–10.** John saw in Heaven many people praising God. He calls it a “great voice” (see Revelation 19:1), meaning unity in the use of Scripture to praise God, such as the singing of Psalms.

There must come a time when people recognise the very truth of the Bible at hand, meaning not only the King James Bible in general, but the Pure Cambridge Edition in particular. This Bible is to be used to reach the whole world before the end finally comes.

The emphasis on the heavenly beings speaking and giving voice indicates that the Word of God, the Holy Scripture, is particularly being referred to. The idea is that God speaks, that is, there is one original inspiration, but then because of the gathering in time, there is a reaping of many. This is described as “the voice of mighty thunderings” (see Revelation 19:6).

“And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” (Revelation 19:9, 10).

The witness to the true sayings of God is a fellow believer (“of thy brethren”) sent to reveal this to John. This messenger told him not to worship him, but to worship God.

In like manner, there is a revealing to the Church by God's providence that there is one true and pure Bible. This indicates that the Bible should not be worshiped, nor made into an idol, nor said to have characteristics of having died and suffered on the cross for the world, etc. The Scripture is a set of words with a wonderful matrix of meaning. It gives life, but it is not a being or creature in itself. There is One who carries it out, and One who is identified with it, authoring and fulfilling it, that is, the Lord Jesus Christ.

And all that is in the Word of God is pointing to Him and the great plan of God. The doctrines of faith-filled words and a pure English Bible come together under the heading of the "spirit of prophecy", which, while in the literal sense is testifying of Jesus Christ, in a symbolic sense, represents how the Christian conforms to Christ by believing God's pure words.

## The Word of God comes in great power

Next, John witnesses symbolically the coming of the Word of God, the Holy Scripture, which is the King James Bible — the Pure Cambridge Edition — in great power.

"And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war." (Revelation 19:11).

Jesus Christ, being observed and interpreted symbolically, represents the coming of the Word encompassing proper doctrine concerning faith and proper doctrine concerning truth, which is the pure English Bible. Specifically, the doctrine of the Pure Cambridge Edition will bring in great power judgment for the saints and war against false ideologies and incorrect doctrines.

"His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself." (Revelation 19:12).

The eyes of Jesus can symbolise the power of the Scripture to see through and destroy enemies, being far in excess of the power of man's technologies. "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do." (Hebrews 4:12, 13). For "they *are* the eyes of the LORD, which run to and fro through the whole earth." (Zechariah 4:10).

The Word of God also has many crowns. The fact is that many Christians (as well as British sovereigns) over several centuries have published and upheld the King James Bible, including specifically the Pure Cambridge Edition. “Where the word of a king *is*, *there is* power” (Ecclesiastes 8:4a).

The name of the King James Bible is not in the Bible text itself, though it is now written at the front of such Bibles.

“And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.” (Revelation 19:13).

The vesture of blood may indicate how so many saints have been killed for the sake of the transmission of the Scripture. Evidently, since the title of Scripture is “The Word of God”, then it must be emblematic of a particular manifestation, which is the King James Bible, and specifically, the Pure Cambridge Edition.

“And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.” (Revelation 19:14).

The saints of God, their works, books and words are symbolised as following after the Scripture, and everything right, decent, worthy and proper is associated with it.

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15).

The power of Jesus Christ within history is that His Word smites the nations, and that the words of the Scripture consume enemies, including the antichrist’s Roman Catholic doctrine. The rod of iron is the rule of the spiritual law of God, and the standard of right doctrine.

“And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” (Revelation 19:16).

This symbolism speaks of the power of God’s Word over kings and lords, both in the rule of the good (the Christians) and also in its power over the present (evil) kings of the Earth. This points also to the Restitution, for then there will be humble people exacted to places of power for their service to God and man.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God” (Revelation 19:17).

The spiritual meaning is that there is a great spoiling of all the false philosophies which have withstood the Bible, being Romanism, the humanistic doctrine, and particularly on the Romanist modern versions.

“That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.” (Revelation 19:18).

Various words, philosophies and ideologies are to be swallowed up and taken over by the advance of the Gospel, here indicated by birds (representing the rise of nations who uphold the Pure Cambridge Edition), and that the riches of the world will pass into the hands of believers for a new outwork of the Gospel.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” (Revelation 19:19).

The beast here symbolises the secular doctrine resident in Europe, and the kings of the earth symbolise the humanistic doctrines of the world. These are represented as being in array against the Scripture. The war of the world’s words against God’s words will continue until the end of the world itself, though the manifest destruction of the antichrist words will be witnessed by all before the end.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (Revelation 19:20).

The false Bibles, false scholarship and attacks on the King James Bible will be utterly reversed by the fall of Gog, the beginning of the conversion of Israel, the servitude of Ethiopia (see Zephaniah 3:10), the liberation of Egypt (see Isaiah 19:18–22), and the final Gospel advance into the nations.

“Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver:

scatter thou the people *that* delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.” (Psalm 68:30, 31).

The Papacy’s ideology will have no power to withstand the revelation of the perfect Bible, just as Secularism will not be able to explain away the great demise of the Russian forces against natural Israel or the rapid evaporation of the Islamic threat. This means that there will be much repentance among Roman Catholics and secularists because many will acknowledge the truth and see the manifest Scripture before their eyes.

Thus, the proclamation of the Pure Cambridge Edition in Pentecostal power, coming to the very dwellings of the Jews, will be a great ideological judgment upon the enemies of the Bible. It will be an exposure of just how much so many in the Church have been hooked up in this error, that is to say, caught in bed with Rome. This means that there will be many false scholars and wayward Christians who will be exposed, as well as many who will repent.

“And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.” (Revelation 19:21).

The remnant consists of those who continue to steadfastly resist the work and Word of the Lord. Clearly, the Gospel will advance with much triumph to sweep whole nations into the Kingdom of God, despite this resistance.

The Restitution of the Church is therefore a period of relative peace, that will come to the whole world, as people begin to prosper and excel. This will lead toward the day of the unannounced, surprise and secret coming of Jesus Christ to take up to Him into the clouds multitudes of believers, known as the Translation of the Saints.



# THE MILLENNIUM AND BEYOND (REVELATION 20–22:5)

The 1000 year reign of Christ.

## The Millennium

**O**N this subject a whole other book could be written, so the following is but a summary of some of the major aspects of Bible prophecy concerning the literal Millennial reign of Christ.

When Christ returns with His saints, an unparalleled time of peace and prosperity will occur in Earth's history. This will be the 1000 year reign of Christ as King of the Earth, known also as the Millennium. "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." (Zechariah 14:9). In this time, Christ will demonstrate the vast difference between the chaotic, sinful rulership of those under sin compared to the rulership of the righteous. The past kingdoms will have been swallowed up and the godly reign of Christ will begin. "And in the days of these kings [the final 10-king confederacy] shall the God of heaven set up a kingdom [Christ's Kingdom], which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms [the sinful kingdoms], and it shall stand for ever." (Daniel 2:44).

Christ's Kingdom "shall not be left to other people" because it is the final Kingdom forever and "shall stand for ever". The Millennial Kingdom is called "new heavens and a new earth" in Isaiah 65:17, but this is not to be confused with the eternal reign of Christ "throughout all ages, world without end." (see Ephesians 3:21). This is where there will be the ultimate eternal establishment of the new Heavens and the new Earth. Christ's reign in Heaven and spiritually in the present time is to manifest in the Millennial reign, and then directly lead to the eternal reign after the end of the present universe.

The Scripture indicates two burnings, the first with the Second Coming of Christ (see 2 Peter 3:10) which is sometimes called the conflagration, and the second being the very end of creation (see 2 Peter 3:12) which is sometimes called the consummation.



Figure 184 Dürer's representation of Revelation 18 and 20.



Figure 185 Tower's illustration of the binding of the dragon.

## The imprisonment of Satan

“AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:1–3).

Currently, multitudes on the Earth have no idea that they are subjugated under the rule of the kingdom of darkness with Satan as their king. In fact, Satan is “the spirit that now worketh in the children of disobedience” (Ephesians 2:2b) and is called “the god of this world [who] hath blinded the minds of them which believe not” (2 Corinthians 4:4a). The Bible is clear as to Satan’s deceptive and destructive nature: “the Devil, and Satan, which deceiveth the whole world” (Revelation 12:9). Sin is used as the platform by which he rules and works destruction. “The thief cometh not, but for to steal, and to kill, and to destroy” (John 10:10a). Satan’s mission has been to keep people out of the Kingdom of God through blindness and deception, and steals the Word of God from people (hence, he is called the thief): “when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts” (Mark 4:15b).

At the beginning of the Millennium, Satan is put into a prison, known as the “bottomless pit”, which is not Hell itself but a place that has nowhere for him to rest. We can ascertain that the devils that have been under his control will also be incarcerated with him. This means that Satan cannot be the “tempter” of mankind to do evil (see Matthew 4:3 and 1 Thessalonians 3:5). Thus, during the Millennium mankind will not experience the bombardment of devilish thoughts from devils that have tempted them to go against the will of God. This will be a great point of difference from the present time and natural man going into the Millennium will not be able to point to devils as excuses for going against God’s laws.

## Conditions at the start of the Millennium

From the beginning of the Millennium, Christ rules the Earth from Jerusalem. It may be supposed there must be much cleaning up, and then an extensive rebuilding program.

After the Great Tribulation much of the Earth will have severe marks of destruction and sinful rampage (see Isaiah 24:20–22). The Earth that will be presented to Christ will need substantial work done to bring it to an environmentally safe condition. Obviously, there will be major construction and renovation work that will be accomplished during the Millennium (see Isaiah 66:22).

## The first resurrection

“And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” (Revelation 20:4).

The righteous are “kings and priests unto God” (see Revelation 1:6). This reality starts when a person is born again and continues into the Millennium with Christ where “they lived and reigned with Christ a thousand years”. This reigning is not just spiritual but also physical and over the physical creation. At the Translation of the Saints the righteous are given resurrection bodies and judgment is given to them to judge righteously. This includes judging angels (see 1 Corinthians 6:3) and the judgment follows into the Millennium when rulership will be given over cities where natural men and women live. This is because there will be many people still living at the time Christ returns to the Earth, which will

continue into the Millennial reign. “And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.” (Luke 19:17). This reward is part of what will be given at the Judgment Seat of Christ for believers, which will be conducted in Heaven while the Great Tribulation is on the Earth. “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.” (1 Corinthians 3:13, 14). Of course, the extent of rulership for the righteous will vary from one believer to another according to the works done as a Christian (see also Luke 19:19).

When Christ returns, the saints that were converted during the period of the Great Tribulation will also be resurrected by the power of Christ as indicated in Revelation 20:4, 5. Since these saints would not have been present at the Judgment Seat of Christ, it is to be supposed that they will either be specially commissioned for particular service in the Millennium or will partake of future rewards in the time after it in the creation of the new Heaven and the new Earth.

“But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.” (Revelation 20:5).

The “rest of the dead” referred to here are predominantly the wicked dead, which are those who have not been saved. There will also be those who have died during the Millennium but who have been saved by believing on Christ as Saviour.

Hence, the first resurrection is that of the righteous saints, starting from the resurrection of Christ and finishing at the end of the Millennium to include all those who believe on Christ during the 1000 year period. If there is a “first” resurrection, then there must be a “second”. After the Millennium, the resurrection of the damned occurs, which has no blessing attached to it.

“Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Revelation 20:6).

Those who partake of the first resurrection have their names written in “the Lamb’s book of life” (see Revelation 21:7). They will not partake of the second death, which means they will never be separated from God or suffer the wrath of God because of sin. This is the warning of the Gospel that Christ is the only way to God and the only Saviour for mankind. “He that

believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36).

## Israel’s position among the nations in the Millennium

Currently, the nation of Israel is within very limited boundaries with many Jews still scattered across the Earth not gathered into the land of Israel, and it is not yet a Christian nation. All of these conditions will change in the future.

Christ will rule during the Millennium from Jerusalem (see Isaiah 66:20) on the throne of David (see Isaiah 9:7). “Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.” (Zechariah 8:3). “At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.” (Jeremiah 3:17). The nation of Israel will be completely Christian (see Zechariah 8:13) and the boundaries will be extended to what they were meant to be (see Ezekiel 47, 48).

“And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly [possibly on aircraft] upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” (Isaiah 11:11–16).

From Israel, the Word of the Lord will go forth, which means that the Gospel will be preached among the nations and the ways of the Lord taught. This is due to many people being born in the Millennium and needing to be

saved (see Isaiah 64:20, 21; Zechariah 8:4–6). It will be easier to believe on Christ as Saviour since the Word of God will be freely preached, there will be the absence of devils and the presence of the resurrected righteous will be across the Earth. “And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.” (Isaiah 66:19; cf. Zechariah 8:20–23).

## Conditions during the Millennium

There are many references in the Old Testament prophets to this blissful period of Earth’s glorious future. Although the beginning of the Millennium will have a burnt planet to deal with, the rejuvenation of the entire planet will bring it into Edenic conditions.

The Millennial reign of Christ will be one of great peace where Christ “shall rule them [the nations] with a rod of iron” (see Revelation 19:15). This is the rod of justice and proper law, so that the governing of the Earth will be conducted with exact precision in agreement with the ways of God.

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.” (Psalm 72:8–11). Thus, during the Millennium there will be complete surrender in servitude to Christ. It will be a blessed time where His rule extends over the whole Earth to every nation. Clearly, the resurrected righteous will be kings under the “King of kings”.

“And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isaiah 2:2).

The “mountain of the LORD’s house” refers to the greatness of the Church that will be established as being the temple for God throughout the Millennium. This will be monumental in stature and enormous in scope as it is “established in the top of the mountains”. As a centre of magnificence and worship, all nations will come because there is only the Christian religion in the Millennium; no other religion will be allowed.

“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (Isaiah 2:3).

The locality of this enormous house of the Lord will be in Israel. Specifically, Jerusalem will be a place where the Word of God will be preached continually and will go forth right across the Earth. “But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.” (Numbers 14:21). “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14).

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isaiah 2:4).

After the Great Tribulation, there will be the judgment of the nations to sort the sheep from the goats (see Matthew 25). During the Millennium itself, judgment will still be required and Christ will rebuke many because there will have to be great changes, such as in laws, statutes, edicts and standards. The way of war to solve problems will be dispensed with and weapons of war will be recycled. “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Micah 4:3). This will be a substantial project that will be administered along with the associated learning in the ways of the Lord. No doubt, the saints will be greatly involved in changing the way nations operate under the rulership of Christ.

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” (Isaiah 11:4, 5).

The whole Earth will be judged in righteousness by Christ during the Millennium. The consequences of sin will be very apparent because judgment will be swift. There will be no devils to obscure these consequences, so judgment will be seen as righteous. “And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the



King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.” (Zechariah 14:16–19). Hence, sin will be judged swiftly. The nations will be expected to keep the feast of tabernacles and send representatives to Jerusalem, no doubt as a memorial to the Lord and His victory.

Whereas many today blame God for all types of things that have, in fact, been the consequences of sin, this blasphemy will not be so in the Millennium. The girdle of Christ’s reins (meaning His control over the Earth) will be firm and faithful. Mankind will, for the first time, witness a government that is consistently doing the right thing in every case.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.” (Isaiah 11:6–8).

Much of the curse will subside greatly during this blessed time with bloodshed, even among the animals, completely done away with. Death will be the “last enemy” dealt with (see 1 Corinthians 12:26), so it will still be present but only in a limited way (see Isaiah 65:20). Certainly, the animals will be very tame compared to what is experienced in today’s world.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isaiah 11:9).

Although the potential to hurt and destroy will still be present (as will be witnessed in the rebellion at the end of the Millennium), mankind will not be able to act against God’s will in the Millennium without impunity. The Word of God is a lamp, which will illuminate all sin and deal with it as the law of God in righteousness. “Thy word *is* a lamp unto my feet, and a light unto my path.” (Psalm 119:105). “The entrance of thy words giveth light; it giveth understanding unto the simple.” (Psalm 119:130). People will have the knowledge of the Lord across the Earth.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isaiah 11:10).

The “root of Jesse” is, of course, the Lord Jesus Christ, who will stand as the great ensign for men and women to look at and believe for salvation. He will give to people during the Millennium rest from the troubles of the previous fallen world where Satan as the “god of this [fallen] world” ruled (see 2 Corinthians 4:4). This rest will be glorious and beyond anything natural man will have experienced.

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.” (Zechariah 14:20, 21).

These verses illustrate that the whole of Jerusalem will be consecrated unto the Lord, which means that holiness will be greatly emphasised. This is in great contrast to this present world where there are many blasphemous signs, monuments, temples and writings. The sacrifice made is to be as a memorial to the Lord, not for the payment of sin since Christ is the final payment once for all (see Jeremiah 10:10). The “sacrifice of praise” (see Jeremiah 33:11) will be heard throughout Israel and into the nations will the sound be made, no doubt via technological media perhaps far more advanced than what is currently used. Music, worship, decrees, writings, preaching and so on will all stream from the house of the Lord of hosts.

## The final rebellion

“And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.” (Revelation 20:7–10).

This is perhaps one of the most spiritually perplexing sections in the whole of the book of Revelation. These verses make it clear that even after 1000

years of great peace, prosperity, righteous government, technological advance and Christian worship, there will arise a massive rebellion shortly after Satan is released from his spiritual prison. How is this possible? The Scripture is, of course, full of examples of those who rebel against God, even after seeing God's great wonders and miracles.

Israel, for example, spent forty years in the wilderness because, even after seeing God's marvellous deliverance from Egypt, the people rebelled. "While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?" (Hebrews 3:15–18).

The Scripture here gives us a clue as to what might happen once Satan is released. The first war of Gog and Magog, which was prior to the Millennium, involved the Russian-led confederacy coming against Israel in the fallen world, and finished with the complete supernatural destruction of this army. This resulted in the outworking of the conversion of Israel to Christ. The second war of Gog and Magog will, no doubt, be from the same region — and other remote portions of the Earth — which will once again result in an invasion of Israel. And once again, the invaders will be destroyed by fire from heaven.

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations." (Joel 2:2). The first coming of Gog prefigures the hordes coming from the outlying regions at the end of the Millennium.

It could be that Satan will bring to light some forgotten information from the fallen world system of government, perhaps through an archaeological discovery. This information may be something of the nature that Gog and Magog was once a great empire but had been unjustly dethroned by Christ's reign. Since Satan is a deceiver, the information will be manipulated to lie against Christ's reign. Also, it is likely that Satan will have his own supernatural signs saying that he is to be followed and not Christ; certainly, this was evident in the final Roman Antichrist's rule with the Dragon's empowerment. "And no marvel; for Satan himself is transformed into an angel of light." (2 Corinthians 11:14). Thus, many will believe lies, despite having the Word of God being freely available and witnessing the glorious

splendour of the Millennial reign. This will prove once and for all that man who rejects Christ will always choose darkness. “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19).



Figure 186 Dürer's illustration of the final judgment.

## The Great White Throne judgment

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books,

according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” (Revelation 20:11–15).

The Great White Throne judgment occurs at the onset of the second resurrection. It is located in some place between Earth and Heaven. The first resurrection, which included all saints, was “blessed” (see Revelation 20:6). This means that the second resurrection, occurring after the Millennium, cannot consist of blessed people but is the resurrection of the damned, which are those who have not believed on the Lord Jesus Christ as Saviour. As such, the damned must suffer the wrath of God against sin: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36).

This resurrection is done to show that the justice of the Lord is always right. “Shall not the Judge of all the earth do right?” (Genesis 18:25b). God keeps meticulous records. All who have believed on Christ and have been saved by His blood are written in the Lamb’s book of life. There are also books related to the works people have done whilst on the Earth. These records do not have any errors in them, so when they are opened, it will be seen that justice is done with respect to those who are under the condemnation of sin. “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:18).

The dead who have gone to Hell will have their spirits taken out of the prison of Hell and then joined to a physical resurrected body. After this judgment, the damned will be incarcerated in a place known as the “lake of fire” where they will remain for eternity suffering in their resurrected bodies. The torment will be both spiritual and physical. Thus, the second death is the eternal separation from the presence of God because their choice was not for God but one of rejection. Where this lake of fire will be located is not told but it could be supposed that it is cast away with great force from the presence of God as His final rejection of all things cursed and sinful. Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48). The righteous will never see the Great White Throne judgment. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (Revelation 3:5).

## The ages to come

“AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Revelation 21:1–4).

The old heavens and Earth will be destroyed (see 2 Peter 3:10). Only that which is righteous will stay to go on into the new Heaven and new Earth. “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:17).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Peter 3:10–13).

These verses show the manner in which the old passes away, so that nothing is left of the old. The new creation will only have righteousness dwelling in it, so nothing of sin and the curse will be present. The new Jerusalem will be the capital city of the new creation and will be located on the new Earth. Although few details are given of what is to come for the children of God after the Millennium, it can be supposed that there will be marvels beyond anything now known — this is something that should be greatly desired by the righteous, which is to dwell with God to know Him forever.

# THE CHURCH RESTITUTION

The latter days blessing for the Church.

## The symbolic Millennium

**M**ILLENARIANISM is the idea that there is a better future for the Church in the present evil world, a time when there will begin to be a heightened level of blessings. Millennialism (as a subset of Millenarianism) is the idea that there will be a significant period — a thousand years — of peace and blessing.

The Postmillennialists teach that the thousand years (or extended period) is to be prior to Christ's return. The proper concept of the Church Restitution is that while there is to be outpouring and blessing prior to Christ's return, there still must be a literal Millennial reign of Christ to come. However, many of the ideas of Postmillennialism can actually be adjusted and adapted in line with the Church Restitution view. This is because the Scripture clearly indicates times (rather than a singular "time") of refreshing and restitution.

"The aim of the Puritan had been to set up a visible Kingdom of God upon earth. ... the Church had been looked upon primarily as an instrument for securing, by moral and religious influences, the social and political ends of the State. Under the Commonwealth, the State, in its turn, was regarded primarily as an instrument for securing through its political and social influences the moral and religious ends of the Church. In the Puritan theory, Englishmen were 'the Lord's people;' a people dedicated to Him ... and whose end as a nation was to carry out His will."<sup>1</sup>

Even in the rising view of Premillennialism, a latter days blessing was expected, the looking for (what the authors would term) an imminent Church Restitution. It has been the teaching of several groups, including Premillennial Pentecostals, that there is to be an imminent outpouring of the Spirit prior to the return of Christ (i.e. prior to the Translation of the Saints).<sup>2</sup>

When reading Revelation 20 and its references to the Millennium, there are a number of interpretations. The first view, which is held by all Futurists and many Historicists is Premillennialism, which says there is a literal 1000 year reign of Christ on a rejuvenated earth. Another interpretation is

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<sup>1</sup> Green (1888), 606.

<sup>2</sup> See the Appendix on Pentecostalism.

Postmillennialism, which says that Church is to enter into a period of blessing where the Gospel will prevail for an extended period. Another view is that of Amillennialism, which is held mainly by Preterists and Idealists, that the entire Church age is the Millennium, because of Christ's victory in His first coming, or else the Millennium counts for 1000 years from the fall of Jerusalem in 70 AD.

Because of double or multiple fulfilments, it means that more than one view can be correct. Since the Premillennial view is obviously the traditionally correct view, and there is also a clear case for a Postmillennial view — i.e. that Jesus is to come after or “post-” a period of blessing, then (and only then) can these two distinct views can be rightly taken.

However, the view of Amillennialism must be rejected for two major reasons: First, that in multiple fulfilments, the last portion of Revelation structurally only has two or dual fulfilments, one literal and one spiritual; and second, that the Amillennial view of a Church age “millennium” is really novel (invented by Augustine), theologically inconsistent and unhistorical (not being demonstrated in time and events). The Millennium prophecy is clearly referencing a portion of history where Satan is limited, and since the cross to the year 2000 Satan's operations have not really been noticeably curtailed. Christ's reign is only spiritual in the hearts of believers, but the Christian life itself is not “a millennium”, nor is it part of an ongoing, intangible “millennium”. It is not even typologically or allegorically so, because Paul used warfare language in his epistles, indicating troubles.

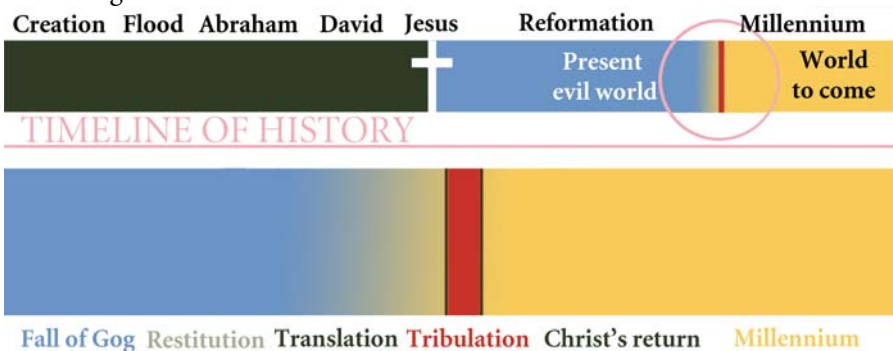


Figure 187 Diagram showing the times of restitution.

The relevance of the spiritual view of the Millennium to the present time is that the Church is due to experience great blessing (after the fall of Gog) prior to the Translation of the Saints. This, of course, is not to say that the



future literal Millennium is any less important but rather is informative of the great control that God ultimately has over history.

“But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30).

“AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.” (Revelation 20:1a).

The bottomless pit has been the portal from which two evils have arisen according to the Historicist interpretation of Revelation: Islam (the locusts of the fifth trumpet) and modernistic Secular Humanism (the beast upon which the Whore of Babylon rides). Having the key would mean reversing and containing these two evils. The chain represents the keeping in check of that which caused these evils to manifest to be released again, although there will be another rebellion at the end of the literal Millennium when Satan himself is released from being imprisoned in the bottomless pit.

For a period of time the Church is to experience a blessed advance. This is what may be called the great Church Restitution, what has also been called by Protestants “the latter day glory”.

“For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.” (Haggai 2:6–9).

Not only is the literal second temple being referred to by the Spirit in Haggai, but also being spoken of is the Church (as the spiritual temple) in the latter days, where the glory of God is to fill His house, and material benefits to be manifested.

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Revelation 20:2).

The serpent represents Satan, and also is symbolic of the idolatrous doctrines which manifested in Pagan Rome, and through the re-emergence in modern times with the spirit of Infidelity, so that Secular Humanism has made man a godless “god”.

“And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:3).

The power of Satan through Islam and through atheistic Humanism will one day be cut down. The thousand years symbolises a period of order, evangelism and spiritual progress. This does not mean (in this interpretation) that, during the Church Restitution, Satan is literally absent, but that he is totally powerless in the face of the advancing glorious Church.

The symbolic little season of Satan’s loosing is the seven year Great Tribulation period, which is subsequent to the Translation of the Saints.

“And I saw thrones, and they sat upon them, and judgment was given unto them” (Revelation 20:4a).

There is a repetition of events, where the sequence turns back in this verse to show the saints in victory where they are on thrones. The symbolism here is of Christians rising up in authority, even among the natural nations of the Earth, bringing manifestations of God’s goodness to the world (cf. Deut. 32:43). “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” (Revelation 5:17).

The prophecy continues, “and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” (Revelation 20:4b).

The people beheaded are symbolic of those who had been cut down, marginalised, rejected and shunned, not merely by the world or Romanism, but even by many professing Born Again Christians. Those who are connected to Roman Catholicism, whether through Ecumenism or other compromises, are portrayed as those who have received the mark of accepting the wrong way, either of their nominal allegiance or their active allegiance to error.

The life and reign of the saints with Christ is symbolic, indicating that the Church (with Jesus Christ as its spiritual head) is now an accomplishing power in the Earth to reap harvests for Christ.

“But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.” (Revelation 20:5).

After the time of great blessing, the Church (in the symbolic sense) is resurrected to live with Christ alone. This is fulfilled literally in the resurrection of the saints, which starts with the Translation of the Saints.

“Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Revelation 20:6).

This blessing means the Restitution, indicating that the second death, that is, eternal damnation, has no power over those who are overcomers in Christ. Only those who look to Christ and wait for Him to return will be a part of the Restitution. (Those who did not believe in Christ properly will be left behind at the return of Christ, and will go into the perdition of the future Tribulation under Antichrist.)

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.” (Matthew 22:11–14).

## The figurative 1000 years as adapted from Postmillennialism

While there is a proper interpretation that the 1000 years mentioned in Revelation 20 is literal in the Premillennial view, it is also possible to interpret the 1000 years symbolically. This does not, in any sense, take away from the import of the literal meaning but acknowledges that the Lord has additional information that He wants the Church to be clear about.

There are some parts of the Postmillennial view that may be acceptably derived into the view that the future Church Restitution is the symbolic Millennium, followed by the Translation of the Saints. Elements of this idea have been held to by many Christians, but there has been confusion and misunderstanding because of some of the incorrect elements of the incorrect Dispensationalist worldview. (The Multiple Fulfilment view retains the Rapture, while also allowing for a prior period of blessing and victory of the saints.)

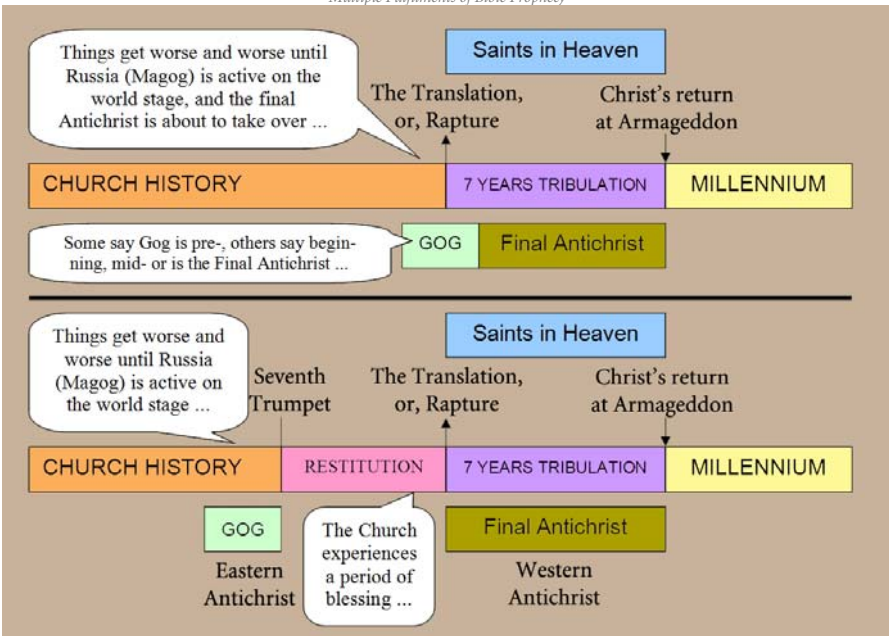


Figure 188 Diagram showing the times of history.

The Church Restitution prior to the Great Tribulation period may be considered in some ways parallel and foretaste of the literal Millennium, by a spiritual “Millennium”. However, it is not identical. The spiritual Millennium is not parallel in terms of length, as in, the use of the number “1000” but is completely symbolic, and represents a period very much shorter, a fraction of, 1000 years. (The exact length cannot be ascertained since it is interrupted or ended by the Translation of the Saints, which is to be a complete surprise.) But in many aspects, the spiritual Millennium matches the literal Millennium.

The spiritual Millennium is a foretaste of the rule of Christ to come, and therefore there are various valid spiritual parallels, such as Christ’s rulership, tremendous blessing (within the Church), sinfulness dealt with swiftly, God’s washing accomplished, God’s Word established as spiritual law, and the effectiveness of order and evangelism in nations.

The spiritual Millennium or Church Restitution is for the preparation of the Church prior to the Translation of the Saints. Jesus is to return for a strong, perfect, grown up and wise Church. He has given the outworking of ministry, “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ Till we all come in the unity of the faith,

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ” (Ephesians 4:12–15).

The Postmillennial view has some key truths relevant to a spiritual view of the Millennium. The following optimistic, triumphant quote is indicative of this view: “This is seed sowing time; the running to and fro, and increasing knowledge. Never such a close union of different denominations; never such study of the scriptures, and dissemination of light; never before was there such activity in all Christian work, especially in the cause of Foreign Missions; never such enlarged contributions to all the schemes of benevolence. So the accumulation of prayer has been going on for ages. Patriarchs, prophets and apostles, and the saints in all ages, have been earnestly uniting in the petition, ‘Thy kingdom come.’ The accumulation of prayer on high has already become a mighty ocean encompassing the throne of God, his plan being not to hear and answer each petition separately, but all at once, so that we who remain shall not have any advantage over those gone before, and all may have part alike in the ‘harvest home.’ Likewise, abundant assurances have been given for the universal outpouring of the Holy Spirit in the latter days. When, then, this seed sowing shall be fully accomplished, and this gospel preached to every creature, and this accumulation of prayer be fully completed, it will then only remain for God, in accordance with the promise, to pour out his Spirit in Pentecostal effusion and power, and nations will easily be converted in a day.”<sup>1</sup>

However, not all the elements of Postmillennialism should be accepted, as its traditional proponents carried the scheme too far, as though almost every last person would be saved, or that the period was to endure for a 1000 years. (They said this because they viewed the period as the only interpretation of the prophecy, and consequently took a carnal route in expecting that human efforts on Earth would eventually usher in Christ in His glory. This was a very grave error, because it could mean that they are looking for the coming of Christ in the very way the final Antichrist comes as the false fulfilment of an erroneous Postmillennial view.)

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<sup>1</sup> Stacy (1900), chapter 3.

So also the 1000 years is symbolic in Revelation 20, just as the number is symbolic in various other passages. In some of the following examples, the usage may also be literal.

“Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (Deuteronomy 7:9).

“Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations” (1 Chronicles 16:16).

“He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.” (Psalm 105:8).

There is no need to think that the Word of God means specifically only 1000 generations, and then would fail in the thousand and first. Rather, the number is being used as symbolic for a very long period.

“For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.” (Psalm 50:10).

Since God made all things, it follows that it would be foolish to assert that His power was limited to just 1000 hills, and not extend to the thousand and first.

“For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.” (Psalm 90:4).

“But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.” (2 Peter 3:8).

Again, the passage is not giving a strict ratio, but giving a simile, that to God, what seems like a long time to man, is barely like a few hours to Him.

However, as a symbol, the number “1000” means things like order and rule. This can be discerned from these passages and others, such as the many references in the Old Testament to captains over thousands.

## The coming Church Restitution

A cursory reading of the Scripture would soon reveal that there are, in fact, many prophecies throughout about blessing realised for the people of God. This is not just in the Old Testament, but applied in the New Testament in

a definite and real way. This is the area which the Christian believers must continue to study and understand.

Ministry in the Church is for the “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12, 13). This anticipates that the Church is to be cleansed, prior to the Translation of the Saints, “That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:26, 27).

One of the most important passages pertaining to the Church is the prophecy of the Church Restitution as given by Peter. After preaching to the Jews the Gospel, he says, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

The fate of the Jews and the Church are intertwined, so that the Jews as a people group will begin to receive the Gospel at the same time as when the Church itself is in the Restitution. While it has been supposed that the times of refreshing meant the future literal Millennial reign of Christ, the prophecy actually points to plural *times* of refreshing. Thus, one of the times is that preceding the return of Christ, when there should be an outpouring of the Spirit. This is easy to prove, since in the first application or instance, Peter applied it (the outpouring) in part to his own time at Pentecost. (Peter obviously knew that there was still a future fulfilment because the moon had not been turned into blood at that time.) It is certainly applicable prior to the Translation of the Saints, when Jewish evangelism shall actually be having a profound effect.

The refreshing Peter spoke of was the work of the Holy Ghost in bringing the Jews up in knowledge. The specific promise of the Holy Ghost has been received by the Church (on the day of Pentecost) and has been restored in the Church (in the Pentecostal Revival). Therefore, the refreshing has been fulfilled already twice for the Gentile Church.

Yet, in Acts 3:19 Peter was specifically addressing the Jews, who have throughout Church history consistently resisted the Gospel even in the time of the Pentecostal Revival. The Scripture also promises the outpouring of the Spirit for the Jews in other places (see Ezekiel 39 and Isaiah 28). The refreshing is the opening up for great spiritual renewal and growth.

“And he shall send Jesus Christ, which before was preached unto you” (Acts 3:20).

The conclusion of the refreshing, where the Church has advanced mightily, is the return of the Lord Jesus for His saints, known as the Translation of the Saints. This verse promises that the Gospel shall be preached to the Jews, and more, which is that Jesus Christ will be returning for Jews who believe.

This would mean, in light of the Futurist view, that there will be Jews who are not translated, who will then become believers during the Tribulation.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21).

Jesus is not going to return until the times of restitution. It is clear that the future Millennium is a time of restitution, but the fact that the plural “times” is used means that the time prior to the Translation of the Saints may also be meant. It is at this time that there is to be the Church Restitution, also known as the spiritual Millennium.

What is striking is that the words of the prophets all contain allusions and prophecies about this. It is one thing to find in the prophets reference to the first coming of Christ, which Jesus identified about Himself in Luke 24:44, but it is another thing to see the things as relating to the Second Coming. While the prophets spoke about the future literal Millennium, they can also be found to contain many prophecies about the time of great blessing for the Church and the beginning of the conversion of the Jews prior to the return of Christ for His saints.

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” (Acts 3:22).

Peter was meaning the first coming of Jesus as a witness, but that was not the full meaning since the Jewish nation has resisted Him, even to the present day.

The prophet being spoken of is a double reference, meaning that the words of Jesus Christ (the Prophet) will be conveyed by the Church through the Scripture, and that the Church preaching should be as that of the Prophet



to the Jews. This is the Church Remnant and develops in the Church Restitution period, at which time the Jews do begin to effectually hear Christ, and begin to obey the Gospel and believe on Him for salvation (see Romans 11:26).

“And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:23).

The destruction upon some Jews is not by a policy of institutional persecution, but simply through an outworking of spiritual laws. Put simply, bad things will happen to those who are not blessed because they are in the curse. Resisting the truth is a cursed thing but in the time to come it will have worse ramifications for the Jews, especially since the final Roman Antichrist will come, after true Christian believers are translated (including all Jews who believe during the Restitution). In the Restitution, unbelieving Jews and antichristian forces will be at their weakest.

In the past, the spirit of defiance among the Jews, as might be observed, for example, at Masada, often concluded with heathen (Romans, Catholics, Muslims, Russians, Nazis and so on) destroying the Jews. Christian government has, in contrast, worked to help the Jews historically and will do so again in the time of the Restitution.

“Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” (Acts 3:24).

The words of the Scripture were not only being fulfilled in Peter’s time, but have also been fulfilled through history, and are to be fulfilled specifically in the times of Restitution.

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” (Acts 3:25).

The Gospel came to the Jews, and they rejected it. Yet, the promise of the Scripture is that they should be blessed before the end of the world. This is fulfilled by the Gentile Christians bringing the Jews into the Church when the Jews begin to be converted as a nation consequent to the Gog invasion (see Ezekiel 39:21–24).

Jesus Christ was specifically the seed of Abraham, and through Him the blessing has come forth to many nations. Yet the Gospel, which has caused blessing abroad, must now come from the uttermost part of the Earth to the

Jews, to make Zion one — natural Israel to become part of spiritual Israel in the body of Christ. This is the ultimate mystery of the Gospel, which is that the Jews who have initially rebelled will come to Christ through those “Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.” (1 Peter 2:10).

“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:26).

Christian Perfection and great attainment are now at hand. Whilst before they (the Jews) died like natural men because they did not attain to the promises, now in the Restitution they will join with all Christians together, whether Jew or Gentile, who should be manifestly the sons of God upon the Earth.

For it was unto the believers that the Scripture came, and that mighty promise cannot be broken, so that by the Gospel, the godly should inherit all nations. This is the gift of God, that he might have mercy upon all. Woe then to those who resist the Gospel — their recompence shall be to enter into the Tribulation, which contains much wrath against sin.

And this is to precede the Great Tribulation (the great and dreadful day of the Lord) with many mighty and miraculous signs. This outpouring of the Spirit, is known in Scripture as ‘the latter rain,’ of which Edward Irving deemed to be beginning in the religious revivals of the last 30 years [i.e. since 1798] as the first droppings of the shower, and (according to Irving) religious works and societies to be a withered stump by which the scent of the waters hath caused to put forth; and like all God’s gifts, it will be given to those who will receive it, both Gentiles and Jews, and will prove the touchstone of both.<sup>1</sup>

## The great end times wealth transfer

There are numerous scriptures teaching the principle of the great end times wealth transfer into the hands of believing Christians. Already, in the time of Constantine, there was a restoration for the Church, in which the years of persecution were reversed, and caused much of the Roman Empire to quickly become Christian. Also, in the time of the English Reformation, there was a restoration for the Church, whereby the riches of Romanism were transferred into the hands of the Protestants. The Scripture points to a

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<sup>1</sup> Ben-Ezra (1827), vol. 1, iv–vii.

future fulfilment, which will be accomplished at the time of the Church Restitution.

With the conversion of Constantine in 312 AD, “Virtually overnight the greater part of the world entered into Christianity. Virtually overnight the great wealth of the Roman Empire started to flow into the hands of the Christians. Maybe it was not the on-fire Christianity of the early apostles, but God still gave the wealth of the wicked to His children!

“In 313 AD, Constantine issued a law that changed the course of human history, the Edict of Milan, which for the first time legalised Christianity in the Roman Empire. All the power of Rome suddenly became the power of the Church! The wealth and resources of the Roman Empire were now at the disposal of the Church.”<sup>1</sup>

And likewise, in the English Reformation, with the dissolution of the monasteries, power and riches flowed into the hands of the Protestants.

In talking about the wicked it says, “his hands shall restore their goods.” (Job 20:10b). “He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.” (Job 20:15). Thus, the wicked will be forcibly made, in the providence of God, to bestow all their riches into the hands of the people of God.

Furthermore, God makes it clear, “That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*. Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not; Surely he shall not feel quietness in his belly, he shall not save of that which he desired. There shall none of his meat be left; therefore shall no man look for his goods.” (Job 20:18–21).

There is, therefore, a day, or time, of transfer, “The increase of his house shall depart, *and his goods* shall flow away in the day of his [God’s] wrath.” (Job 20:28).

“Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.” (Job 27:16, 17). God’s plan for the end is to get the wealth of the world from the hands of the wicked sinners into the hands of the righteous

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<sup>1</sup> Avanzini (1993), *Financial*, 35, 36.

believers, so that there can be a mighty worldwide revival of Gospel preaching with many saved.

“Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.” (Psalm 39:6).

After Jesus’ encounter with the rich young ruler, He told believers to expect great blessings now in this present time. “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30).

And within the timeframe of the last days, they “shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.” (Matthew 19:29b, 30).

The wealth of the sinners is actually being laid up for the just, and the fifth chapter of James expressly states that there is to be a wealth transfer from the wicked rich to the people of God. “Ye have heaped treasure together for the last days.” (James 5:3b).

Also, Isaiah 60 likewise points to blessings coming to believers in line with the rising Gospel witness, especially in relation to the converting of Israel and its subsequent release of Jewish evangelists. “ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” (Isaiah 60:1–5).

Again, the blessing of increase is not deferred merely to the future in Heaven, but to the present time in this world where enemies are around. “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm 23:5).

## Outpouring of the Spirit

Well known to Pentecostals is the prophecy in Joel as quoted by Peter on the day of Pentecost, where the promise of the outpouring of the Holy Ghost was taught. However, this is also often taken to have a meaning concerning another or future outpouring of the Spirit before the return of Christ. This outpouring is for all the Church, both on Jews and on the Gentiles.

“And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions ... And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:28, 32).

In the book of Acts, Joel’s prophecy is applied to the last days. The modern Pentecostal Movement started around the year 1900 and progressed into a restoration of faith in God’s Word for victory through the complete salvation given by Christ. The most advanced of the Pentecostals of today (and into the future) are those who forsake a feelings-based religion and “walk by faith, not by sight” (see 2 Corinthians 5:7), meaning that the Word of God is held in high esteem as noted in Romans 10:17, which says, “So then faith *cometh* by hearing, and hearing by the word of God.” (Romans 10:17).

“But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy” (Acts 2:16–18).

The strong implication is that the Church Restitution to come will be made up of people who have a Pentecostal, Bible-believing, faith orientation, which is the type of Christian that will engage strongly in the warfare against evil, spiritual principalities (see Ephesians 6:11, 12). Thus will the kingdom of darkness suffer greatly as the Gospel makes great inroads before the Translation of the Saints.

## Elements of Postmillennialism

Various Postmillennialists, like Loraine Boettner, argued that the Kingdom of God is now being extended in the world through the preaching of the Gospel, that the world eventually is to be Christianised, and that a golden age of spiritual prosperity is to be manifest during this present dispensation brought about by things now active in the world. The result will be an uplift socially, economically, politically and culturally for mankind.<sup>1</sup> However, adaptation from Postmillennialism of these postulated characteristics represents a future Church Restitution, subsequent to the invasion of Israel by the final Eastern Antichrist. The time of Church Restitution is to be preceded by an Infidel period that has come after the Papal period, which ended in 1798.

In the Infidel period the Jews will be regathered, and the Russians and their allies, including formerly Christian (Eastern Orthodox) nations, will act against them. “This seems to portray the hitherto watchful policy of Gog with a view to continued aggrandisement.”<sup>2</sup> The first battle of Gog and Magog will herald the beginning of the period of blessing, which cannot be the same as the final Gog and Magog battle of Revelation 20, which comes at the close of the literal Millennium.

It is correct to adapt the truths from the Postmillennial position and view them as the Church Restitution without taking the Postmillennial model as entirely correct.

James Stacy wrote, “the thing now in order is the final drying up of the Turkish power, including the Russian Government, the regular offspring and descendant of the third great beast of Daniel, and upon which the Greek church, the offshoot of the Eastern leg, or empire, is so snugly seated as its rider; these being the last armed foes resisting with the sword the spread of the gospel, and obstructing the way of the kings of the East. After which will be the universal outpouring of God’s wrath upon all those who wear the mark of the beast; then the last great earthquake or upheaval, which is to usher in the Millennium.

“Before the Millennium three things are necessary;

1st, The preaching of the gospel to every creature.

2nd, Completed accumulation of prayer.

3rd, The universal outpouring of the Spirit.”<sup>3</sup>

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<sup>1</sup> paraphrased from Clouse (1977), 118.

<sup>2</sup> Chauncy (1838), 188, 189.

<sup>3</sup> Stacy (1900), chapter 3.

John Gill (in 1752) rightly identified that there were two different times, attributable to the Millennium, namely the spiritual reign of Christ, and the personal reign of Christ, though he confused the personal reign of Christ with the future glory of the new heavens and new Earth. In identifying the spiritual coming, he equated it with the Scripture coming against Popery. “The destruction of antichrist will be by the Spirit of Christ’s mouth, and the brightness of his coming; that is, by his coming in a spiritual way: or through the word of his mouth, his gospel attended by his Spirit and power; which will shine out with so much lustre, splendour, light and glory, as will chase away the darkness of ... the Western and Eastern antichrist, the Pope and Turk”.<sup>1</sup> While he was able to quite well predict the seven vials, he misunderstood that another period would arise in place of the Papal, which was the Infidel period.

The Postmillennial belief has elements of truth that will be fulfilled in this particular, according to H. Melvill’s *Preaching the Gospel as a Witness to all Nations*: “‘This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ Matt. 24:14. When we regard as ‘the end,’ Christ’s coming to judge, we are to expect, as the precursor of this end, the universal publication, but not the universal reception, of Christianity. The Gospel is to be preached every where for a witness; but this differs widely from being every where believed in to the saving of the soul.”<sup>2</sup> Christ comes to take up the Church and to judge believers, and the Gospel by this time must have far advanced on the Earth. Certainly, at the Translation of the Saints, the Church cannot be a compromised worldly organisation that fights against pure and proper Biblical doctrine. Thus, there is great expectation for the Church Restitution to ensure a purified Church will be ready to meet Christ in the air.

## The latter days glory

Calvinists like A. A. Hoekema were influenced by the Puritan tradition. Puritans were, in fact, building for and expecting a time of worldwide blessing; that is, they held to some Postmillennialist ideas, even though they were also increasingly Premillennialist. Although Hoekema was some sort of Amillennialist, he stated that there was much he agreed with in Postmillennialism.<sup>3</sup> Some of these ideas, in turn, are agreeable with the latter days outpouring view already held to by Puritans, such as Brightman,

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<sup>1</sup> Gill (1812), 11.

<sup>2</sup> Chauncy (1838), 398.

<sup>3</sup> Clouse (1977), 149.

Mede, Cotton, Goodwin, Owen, Cromwell, Durham and afterward by those like Jonathan Edwards. As the scholar Peter Toon recorded, “The latter day glory was to be a time of great prosperity of the Church as she enjoyed purity of doctrine and worship”.<sup>1</sup>

Hoekema wrote, “Let us look first at the sign of *the proclamation of the gospel to all nations*. There are anticipations of this sign in the Old Testament. The Old Testament prophets foretold that, when the last days would be ushered in, the Spirit would be poured out on all flesh (Joel 2:28), and that the ends of the earth would see the salvation of God (Isa. 52:10). Isaiah predicted that God would give his servant not only as a covenant to the people but also as a light to the nations (42:6), and that all flesh would see the glory of the Lord (40:5). And in Isaiah 45:22 we read, ‘Look unto me, and be ye saved, all the ends of the earth’! Passages of this sort were quoted by the apostles when they wished to prove that the gospel was intended for Gentiles as well as Jews.”

The Gospel was seen as mandated to go and testify to the nations. The Gospel will be, in the Church Restitution, very persuasive and pervasive. “The gospel must become a force to be reckoned with by the nations of the world. It is not implied that every member of every nation will hear the gospel, but rather that the gospel will become such a part of the life of every nation that it cannot be ignored. The gospel should arouse faith, that if it is rejected, it will testify against those who reject it. The preaching of the gospel to every nation, therefore, will underscore the responsibility of every nation with respect to the gospel.

“The missionary preaching of the gospel to all nations is, in fact, the most outstanding and most characteristic sign of the times.”<sup>2</sup>

One of the most important nations would be Israel. Its conversion (or the beginning of its conversion) shall be a significant sign.

“Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Romans 11:12).

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall

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<sup>1</sup> Toon (1970), 30.

<sup>2</sup> Hoekema (1979), 137–139.



be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins.” (Romans 11:25–27).

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy.” (Romans 11:30, 31).

## The coming revival

“For many years a large and increasing number of earnest Christians have been praying for and expecting a great worldwide revival, and many are wondering why it has not yet come. ... There certainly must be something wrong somewhere if we have at least no desire to see a worldwide revival, or if we cannot pray for such a thing. And yet, is it not a fact that there are a large number of Bible teachers today who cannot pray for it, and the only reason they can offer for not doing so is that their dispensational teaching convinces them that such prayer is unscriptural?”<sup>1</sup>

Thus, many people defer national conversions and restorations into the future Millennial reign of Christ, making Joel’s prophecy of the great outpouring of the Spirit apply beyond the Great Tribulation, where the sun is darkened, etc.

However, Peter already applied Joel’s great prophecy to his time, which was the beginning of the great outpouring. Since Pentecost was the former rain, and the Pentecostal revival of the 20th century the latter, then there must be a time where all the rains are together, which would directly antedate the day of the Lord. This rain is also alluded to in James 5 in a last days wealth transfer, and also in conjunction with the prophet Elijah and his prayer for rain.

“And we all know something of the terrible spiritual famine of these days in which we are now living. ... For instance, here is a young home missionary preaching the Gospel in its simplicity in a small country town, until he goes to a certain college, learns modernism, and now instead of giving out the pure water of life, he is preaching modernism with sad results. And how many others who were once bright and shining lights, but are now ‘dried up’ through becoming entangled in worldly pleasures, and by neglecting to feed their souls daily upon the Bread of Life. That is how many useful

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<sup>1</sup> Salmon (1958), 46.

brooks have dried up. But the next thing that attracts our attention is the widow's 'handful of meal in a barrel and a little oil in a cruse'.

"Oil is a symbol of the Holy Spirit, and the meal is the word of God, and just as the widow's handful of meal and little oil did not fail, but lasted until the rain came, even so is it today; we are in the midst of a terrible spiritual famine, but there are a handful of Spirit-filled souls who are holding fast to the faithful word, and the Lord will not fail to supply all their need, and be with them till the end comes."<sup>1</sup>

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James 5:7).

The former rain was to the different nations, centred about Jerusalem, and the 20th century Pentecostal revival went out to all nations. But now there must be an early and latter rain coming together, specifically the Word and Spirit Movement: "for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*." (Joel 2:23b).

"That means that this Gospel age will finish up with the most wonderful 'Revival' that this world has ever seen ... We certainly believe that the coming of the Lord is now very near, and admit that there appears to be very little time left for a great Revival, but we also believe that God can do a great work in a short time, and that He could do more in one day than the Church has done in a thousand years. If the Holy Spirit could bring 3000 into the Kingdom of Heaven in one day from one country, is it hard to believe that He may bring in millions from the whole world in one day before the door of faith is for ever closed?"<sup>2</sup>

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<sup>1</sup> Salmon (1958), 48.

<sup>2</sup> Salmon (1958), 49.

# NEW JERUSALEM (REVELATION 21–22:5)

The future glory and also the symbolic representation of the Church as a whole.

## The literal city

**C**OMING to the last chapters of Revelation, it is seen that a glorious future is revealed. “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Revelation 21:2).

No doubt the final capital for eternity is the new Jerusalem, which is of enormous magnitude (see Revelation 21:16, 17). It is the culmination of the Church and its victories prior to the new Heaven and new Earth. The new Jerusalem is to be placed on the new Earth. The plans for the ages to come have not been revealed but they clearly have the people of God as the centrepiece — “as a bride adorned for her husband”. The almighty, infinite God has things in store that cannot even be described in terms of today’s limited viewpoint. “Great *is* our Lord, and of great power: his understanding *is* infinite.” (Psalm 147:5).

## The perfected Church

There is a picture of the ideal Church, the body of Christ, as symbolised as a beautiful city from God.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Revelation 21:2).

The Church is called the “the bride, the Lamb’s wife.” (Revelation 21:9b).

The description and dimensions of the city are symbolical of the Church: “And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel” (Revelation 21:12). This means that natural Israel is to be part of the Church. Twelve is the number of perfect government, something that is only accomplished when Christ is the Head and the Church is the perfected Body.

And the beginning of the Church is shown, “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” (Revelation 21:14).

The numbers of the dimensions of the city show that it is equal and perfect. “And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.” (Revelation 21:16, 17).

The Church also has a grand evangelistic legacy, which is to be a memorial to God forever. “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.” (Revelation 21:24).

Membership of this city requires the new birth: “they which are written in the Lamb’s book of life.” (Revelation 21:27b).

By the Church there is life, and blessing, “AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads.” (Revelation 22:1–4).

## The unity of doctrine

Most wonderfully, the illumination and help of the Spirit is with His people: “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Revelation 22:5).

As the Church comes into knowledge of and possesses the pure words of God, the King James Bible, there is a basis for the next phase of God’s plan, which is to bring His people into doctrinal unity. “BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!” (Psalm 133:1).

Unity has been sought in the past through external means such as suppression and parliamentary acts. Unity has also been sought by compromise and making many different beliefs “non-essential” and

attempting to brush over doctrine by just focusing on some mystical figure of Jesus. But the Scripture says, “For with thee *is* the fountain of life: in thy light shall we see light.” (Psalm 36:9).

There is a need and a promise for the proper and perfect union of the saints in their doctrine, in their polity and in their worship. This has everything to do with the singularity of the Spirit and of the final authority of the Word of God.

Thus, the ultimate form of truth in the Church is to have the Word of Faith doctrines and the King James Bible Only doctrines come together in the fulness of the Word and Spirit, making a movement which then is conforming to the full counsel of God. This will be prepared for the latter days catching up of the Church, which will leave a legacy for the Jews and others who are to come to knowledge of Christ in the Great Tribulation.

# THE FINAL WORD (REVELATION 22)

Epilogue to the Book of Revelation and the spiritual sense of Jesus Christ representing the Scripture in its finality.

## Revelation's epilogue

**T**HE final part of Revelation refers to both the literal future state and the symbolic, which represents the prophecy speaking about the Bible itself.

Literally, Jesus sent the Revelation to John: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star." (Revelation 22:16).

Jesus literally is the offspring of David. Jesus really does shine brightly throughout all of history.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17).

Again, there is water to drink in Heaven, and the Holy Ghost literally speaks.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18).

His warnings are also literal, so that adding to the Book of Revelation specifically would bring about a manifestation of sickness and troubles into people's lives.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book." (Revelation 22:19).

Likewise, there literally is a Book of Life in Heaven, and the literal habitation for the people of God in the future.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” (Revelation 22:20).

Importantly, Jesus is literally returning, regardless of who may scoff in the last days.

“The grace of our Lord Jesus Christ *be* with you all. Amen.” (Revelation 22:21).

## Symbolic Word view of Revelation 22:6–15

“And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.” (Revelation 22:6).

The words of God of the Old Testament are just as reliable as the New Testament. The words of the angel were not merely sent to John but the Scripture speaks as if the angel is conveying the words to all God’s servants. This means that the transmitting through time of the Scripture is God’s responsibility. It is the intention of God, as symbolised by the angel, to have sound doctrine come forth through the Church and the guidance of the Holy Ghost present in the hearts of individual believers. Thus, Christian believers full of the knowledge of God should not only recognise fulfilled prophecy, but look forward to fulfilling prophecy.

“Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.” (Revelation 22:7).

The personal statement of Jesus Christ is that He is coming quickly. The literal meaning is that He is coming to establish the world to come. In another sense, God’s pure Word has already come, which is the manifestation of the Scripture in purity. For many years, the pure form has already been in the world; how soon, therefore, must be Christ’s personal coming!

There is a blessing in keeping the words of the Bible, that is, to preserve or maintain the accuracy of the Scripture and to uphold its truthfulness. The blessing is also in the obedience and observance of those words, keeping them in the midst of the heart.

“And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy

fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” (Revelation 22:8, 9).

In order to prove that the angel here is not God Himself, the mistake of John was exposed. There is an order of people who have God’s very words and actually obey them. This is ultimately expressed in the doctrine of King James Bible only and with Christians being sanctified<sup>1</sup> through the Word of God. “Sanctify them through thy truth: thy word is truth.” (John 17:17).

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” (Revelation 22:10).

Whereas Daniel was instructed to seal the words, John was told to now make them known. This means that Christians already, from the earliest times, had access to understanding the Scripture prophecy of Revelation. The outworking of this through the Spirit has been growing and accrued knowledge in the Church.

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” (Revelation 22:11).

There is a test about how the Word of God affects a person, in that the heart and actions will manifest whether or not the person actually accepts the words of God. A person’s choice will determine where they eventually end up. Some will have shipwrecked faith and be completely lost.<sup>2</sup>

“And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.” (Revelation 22:12).

There is a law of reciprocation in how a person treats the Scripture, and how a person honours God thereby. When Christ states that He is coming, it means not only the physical, personal return of Christ but also the coming of Christ to the believers by the Holy Ghost, and the coming in time of God’s pure Word for the Church to be made known to the nations.

“I am Alpha and Omega, the beginning and the end, the first and the last.” (Revelation 22:13).

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<sup>1</sup> Christian Perfection, walking free from sin by faith.

<sup>2</sup> God knows who will choose Him, and all things form part of His plan.



Jesus describes Himself as both beginning and ending the actions of the Gospel. This includes a Christian's walk of faith, and importantly, the progress of the Scripture and its fulfilment in time.

"Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Revelation 22:14, 15).

The commandments of God are written in His Word, indicating that the Scripture has not been lost or hopelessly corrupted. The ultimate state of believers is access to eternal life with God. The symbolic sense is also concerning those who accept the Word and its healing effects, as opposed to those who seek to corrupt, seduce, destroy and otherwise pervert His words.

## Symbolic Word view of Revelation 22:16–21

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star." (Revelation 22:16).

The outworking of God's plan has been to have the words of the Scripture to go from Heaven to Earth, and through John (as the representative man) to the churches. Jesus also shows Himself as the symbol of the bright and morning star, pointing not only to His future coming, but also to the manifestation of His pure, radiant Word in the latter days.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17).

The message of the Holy Ghost through the Church is for people to hear what God has to say. That means having the pure words of God in English, which is in line with His perfect plan. It also means that having a proper doctrine of faith will allow His people to partake of the good things that are part of God's plan.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18).

God has not failed to get His words to people, so that they should hear them, but there has been a tremendous attack on His words. By divine

providence the King James Bible has been supplied to the nations, yet people have added to His words (e.g. their own human doctrines, Romanist superstitions, the apocrypha, etc.) The modernist “bible” versions are the manifestation of the spirit of error in tampering with God’s words.

The plagues are both symbolic of troubles and disasters, and literal in consuming and destroying the flesh. It is a very severe thing to interfere with the words of God. They have been sent into the Earth to be believed, not doubted or manipulated.

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:19).

Remarkably, modern versions have done much damage along with their associated modernist philosophies, which have taken away words and their power from the Scripture. The warning here is that people who have propagated these abominations are cut off from partaking of the benefits and blessings listed in the Bible.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” (Revelation 22:20).

Jesus Christ is the testifier of the New Testament, and came to fulfil the Old Testament. Therefore, He is, by the Bible, speaking to believers who today have His words. He states He is coming quickly, which means coming with life power and continuously partaken of by His written and received words.

One day Jesus Christ is to come in the clouds and receive up the saints to Himself, and so the expectation of every believer and the entire Church is for Jesus to come.

“The grace of our Lord Jesus Christ *be* with you all. Amen.” (Revelation 22:21).

Every word, promise and all power of the Scripture — as extended by the grace of God — is available through Jesus Christ to all, that is, every believer. It means that all the outworking of God is for the manifestation of His person and presence in all eternity, even as His blessing is already manifesting now in the Church.

\*\*\* Matthew Verschuur & Craig Savage \*\*\*

The last words in the Bible are “Amen”, meaning “so be it”, and “THE END” meaning that nothing can alter the plan and promise of God as has been revealed for us in Jesus Christ.



# PART 5

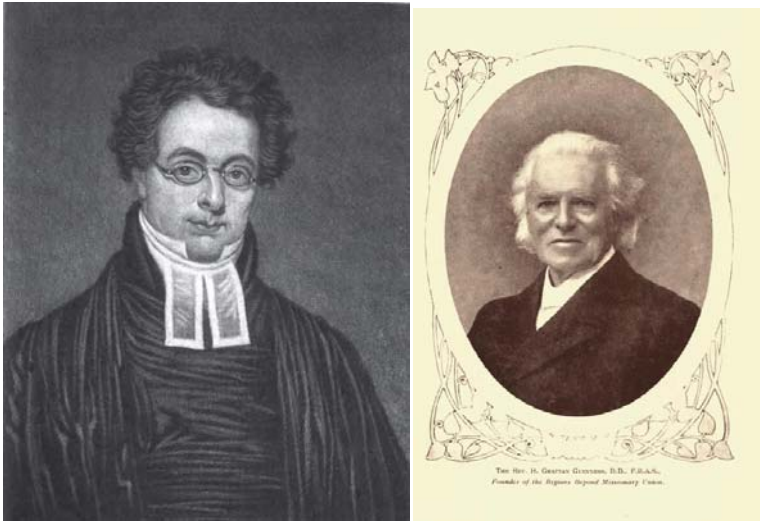


Figure 189 Historicists W. C. Brownlee and H. G. Guinness.



Figure 190 Historicists H. E. Barton and I. R. K. Paisley.

# JACOB'S TROUBLE AND JACOB'S SALVATION

## An exposition on Jacob's trouble

**J**EREMIAH 30, among other passages of Scripture, speaks of the timeframe in relation to the Jews.

“Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.” (Jeremiah 30:2). This indicates the importance of the written Scripture. What was written in Scripture has lasted through time, and is to be available at the fall of Gog and for the Church Restitution.

“Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the LORD their God, and David their king, whom I will raise up unto them.” (Jeremiah 30:8–10).

Although the coming of Gog in his final fury will be of great fearfulness to the Jews, yet God says He will break Gog. And further, even certain servants of Gog (such as the Ethiopians) will instead come to serve God.

Moreover, the Scripture points to a symbol of David the king: the rule of King David in the hearts of believers may be taken as that of the English King James Bible, which is the only final and accurate Bible with the very words of King David speaking unto them at the end times.

The passage in Jeremiah also speaks of a period of peace for the Jews, and for a return to their land. Though certain Gentile nations are to be reduced, the Jews are to have their own land (Beulah, a land of rejoicing), which symbolically indicates a groundwork for the Gospel among them.

This also is a prophecy against Islam. “Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.” (Jeremiah 30:16).

“Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.” (Jeremiah 30:23, 24).

The prophecy of Jeremiah ties with many other prophecies in the Old Testament, notably that of Ezekiel 38 and 39. “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21).

“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” (Acts 15:16, 17).

## An exposition on Jacob’s salvation

The central portion of the Book of Romans describes God’s plan with regard to the conversion of the Gentiles, and the salvation of the Jews. It does not indicate that all Jews from history will be saved but that the nation will one day be turned into a Christian nation, and that all the Jews who are left at the return of Jesus Christ will be converted prior to the Second Coming.

Paul speaks of his “kinsmen according to the flesh” (Romans 9:3b), meaning natural Jews. “Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.” (Romans 9:4, 5).

He then explains that the primary focus was on natural Israel with the Old Testament, and with Christ’s first coming, but also adds about the Gentiles who are converted: “Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.” (Romans 9:6, 7).

This means that Christ is the seed of Abraham, and that since Gentiles are converted through Christ, those believers are also of the family. Paul contrasts the fact that the Ishmaelites were in rebellion (and were afterward



in Islam) just like the Jews who compromised at the inception of the Early Church.

He then said, “Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.” (Romans 9:24–27).

He then promises to intervene in history, for the salvation of His chosen people. “For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.” (Romans 9:28).

Paul explains that the Gentile believers then comprise the Israel of God spiritually. “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.” (Romans 9:30). And the Jews as a whole did not attain at that time: “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.” (Romans 9:31).

Paul was therefore wanting the Jews to wake up, saying that “my heart’s desire and prayer to God for Israel is, that they might be saved.” (Romans 10:1).

As long as the Jews resisted Christ, they could not be saved. “For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:11–13). Thus, the way of salvation open to Gentiles and Jews has been the same.

After this manner, the Gentiles will be instrumental in helping to convert the Jews, for now that many Gentiles have been converting to Christ, Jews will (after a long time beyond the Early Church times) also become Christians.

“So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was

found of them that sought me not; I was made manifest unto them that asked not after me.” (Romans 10:17–20).

This prophecy points to the fact that specifically a non-people, and a “foolish nation” would preach to the Jews.

But beyond this witness, there must be believing at some time, for, “I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew.” (Romans 11:1, 2a).

Paul showed that there was yet the potential for Jews to be saved. “Even so then at this present time also there is a remnant according to the election of grace.” (Romans 11:5).

He explained that a spiritual blindness was on the Jews: “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.” (Romans 11:7, 8).

Additionally, the Holy Ghost revealed why the Gentiles were being converted: “I say then, Have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Romans 11:11, 12).

If the Jews resisted, it has been so that the Gentiles would come into the Church. And the Gentiles came in, so as to bring the Jews in. So then, as the fulness of the Gentiles will come, the increase of all will ultimately be for the Jews to come in as well. This would be a boon for the Church on a spiritual level, but also will link to prosperity in the natural. This prosperity will not only be manifested in the Millennial reign of Christ, but also in the beginning of the times of Restitution, which is to occur prior to the Translation of the Saints, where the Jews begin to come into spiritual Israel (the Church, which is the Body of Christ).

Paul’s desire to bring in the Gentiles was indeed for the purpose to bring in the Jews. He knew that if the Jews were the original chosen, than the whole enterprise of the Gospel with the Gentiles, and finally both Jews and Gentiles together in one, must surely be blessed.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” (Romans 11:25).

Hence, the great promise: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 5:26).

This then indicates that the Jews should be part of the New Testament. “For this *is* my covenant unto them, when I shall take away their sins.” (Romans 11:27).

The great mission of the Church is not only to advance the Gospel in the world, but also to be focused on converting and bringing in the Jews to the fellowship of Christ. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy.” (Romans 11:30, 31).

God’s plan is that the mercy which He has shown the Gentiles should therefore by believers be shown to Jews, to bring them in. “For God hath concluded them all in unbelief, that he might have mercy upon all.” (Romans 11:32).

The inroads of the preaching to the Jews is directly alluded to in the Scripture, with the fall of Gog, and with the opening of Jewish hearts to the Spirit of God.

# THE TRIUMPH OF THE GOSPEL

## The advance of the Gospel

**R**IGHT now, all around the world, there is an unstoppable, indefatigable, irrevocable advance of the glad tidings, the good news that Jesus Christ has brought to mankind. This means that the Spirit must be leading toward a program of national evangelism (in many countries) and Biblical education.

“For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:3–6).

The reality is that Jesus gave Himself as a ransom with purpose, that is, to specifically save people (see John 3:17 and Hebrews 12:2). While salvation is unto all, it is only upon all that believe. Specifically, the Bible in many passages expects there to be believers.

The Bible is the will of God in written form, and it shows the expectation of Jesus, being the firstborn among many brethren, who endured the cross for the joy of seeing salvation come abroad to the nations.

“And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (Isaiah 49:6).

“Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.” (Isaiah 62:11).

## The commandment

The Lord Jesus Christ is building the Church. He has given a commandment to His followers. It is not a nonsensical, unfulfillable commandment but one which is very real. He has given all the power to do it by giving the Holy Ghost and equipping the saints.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19).

National evangelism is the concerted missionary efforts to convert a nation. This must be done in a systematic way affecting most individuals in a country or region which brings about complete conversion of the society, culture and character of that nation. It is not just a matter of putting a few slogans around the place, but of an integration of changed lives, impacting on family, governance and society. This means a widespread cultural program, which includes baptism, methodological instruction in the Bible and ongoing continuation of the ways of God.

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” (Matthew 28:20).

The “them” Christ refers to are nations, meaning that nations are to have the Scripture, and are to obey the commandments therein. He has not left His Church alone to do this but by the Holy Ghost outworking through His people to achieve the maximum and full results He desires.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).

The Gospel was proclaimed with power in Jerusalem by the Apostles. Philip converted Samaria. Paul began the mission of going to the uttermost part of the earth.

This mission has not failed or ceased. Just because time has elapsed, and many antichrist events have occurred through history, it does not negate the efficacy of the Gospel. The unchanging God, the same, eternal Jesus, is outworking at the present hour just as He has previously done and intended to do all along.

## Where the Gospel is

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Romans 1:16).

The Gospel has been designed to go worldwide, crossing cultures and transforming societies for Christ.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Corinthians 4:3, 4).

There is power in the Gospel like the power of a seed. The seed inherently grows because this is what it was designed to do. The Gospel is pervasive. Devilish resistance or clouding, such as is experienced in the Infidel period, cannot negate the power and effectiveness of the truth.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6).

The light of Christ can break forth at any moment, and the containment tactics of the devil are a failure in the long term.

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth” (Colossians 1:5, 6).

Speaking by faith, the Apostle knew that the Gospel is “in all the world”, bringing forth fruit, just as its divine Author intended.

“If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister” (Colossians 1:23).

In the eternal, timeless, faith-based perspective, the Gospel is in all the world, and is reaching every creature, every person. This is the design, power and destiny of the Gospel. By faith, Christians must take hold of this fact and launch out into exploits in the name of the Lord Jesus Christ.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the

hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Colossians 1:25–28).

The fact that the Gentiles heard and received the Gospel showed that Paul was able to, even by his letters, preach, warn and teach all such men in all wisdom, and present all believers (i.e. many Gentiles) perfect at the future Heavenly judgment seat of Christ.

## Hearers of the Gospel

Over and again it is repeated in the Scripture that while there has been much resistance by Jews to the Gospel, there is an openness among Gentiles. This was not just in the Early Church, or in the time of the Christian Roman Empire, or in the Reformation, but is also for the present and future.

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13:46–49).

It is explicitly stated that the light is designed for the Gentiles and salvation for the ends of the earth. Thus, the Scripture foresees that there should be many Gentiles converted even to the end of this world.

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:28).

Willingness to hear is very important. God does not send something in vain. He has not sown the Word throughout the world for it have no benefits and no results. He has not sent His Word to have meagre or few results. Thus, the mission of the Church is to have a maximum impact before the end of the world.

The power of antichrist, Infidelity and false religion cannot withstand this truth: the Gentiles will hear the Gospel, will receive it, and will be converted. This means that nations, families, tribes, tongues and people

should be impacted heavily, positively and wonderfully with the glorious advance of the Gospel.

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

This is one of the most startling passages in the Bible, for not only does it claim that the Scriptures should fully and utterly reach the nations, but that people from all nations should be converted, and whole nations come to the obedience of faith, that is, actually turn Christian.

In the Infidel period it has seemed impossible, even though the beginning part of British nation was heavily infused with the Gospel, and so likewise was the United States of America. What is a great blessing is that Australia itself was founded with evangelical Protestant traditions, thus containing the potential for higher spiritual attainment than it has to this time.

## Abraham's blessing

The Gospel is not some strange thing appearing in the New Testament, but can be found alluded to throughout the Old Testament.

“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” (Galatians 3:8, 9).

Nations being blessed requires nations of people to be righteous. This can only happen by the propagation of the Gospel. As they respond to it, they link in by Christ to Abraham's blessing.

“And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.” (Deuteronomy 28:10).

The promise to natural Israel does not just end there, but may be taken by spiritual Israel, the Church. This means that the people of God should be a powerful witness of the truth.

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Galatians 3:14).



“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:3).

## Gentiles called and responding

The Gospel is designed, as indicated from the Old Testament passages, to go to the Gentiles as well as the Jews. This does not mean negligible results, but in order to demonstrate the glory of God, it ought to have abundant results.

“Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.” (Romans 9:24–26).

The design of the Gospel is that it has perspicuity and efficacy, that is, that it is understandable and gets results. It achieves the aims of God, and the elements of the Gospel come to pass accordingly.

“For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.” (Romans 9:28).

This is both in Jewish evangelism, and in its progress among the Gentiles. Among the Gentiles, it means that the Lord will not tarry, but cause the answer to come quickly, being the conversion of nations and the impact of the Gospel with the Jews (see Habakkuk 2:3, 4).

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” (Romans 15:8–13).

It is not by random chance that the Gentiles might believe, call on His name, or praise Him but it is a grounded, certain positive view that they most certainly shall respond.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.” (Acts 2:38, 39).

The promise of God’s Gospel is unto many. God wants great numbers of people in His Kingdom.

“I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.” (Isaiah 65:1).

Prophetically, the Scripture foresees that God would justify the heathen, and not just a few.

“For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:11–15).

The Gospel is sent and is coming to many, and there is no stopping it. Nothing of the devil will prosper against the Gospel.

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.” (1 Peter 2:12).

Ultimately then, there is a reaping, a day of visitation from God.

## It is as if Jesus Himself is preaching to the nations

The Church is the Body of Christ, and His means of reaching the nations. Hence, it is as if Jesus Himself is preaching to them. “And came and preached peace to you which were afar off, and to them that were nigh.” (Ephesians 2:17).

When Jesus ministered, every person was healed, and there was all power to accomplish the goals.

“If so be that ye have heard him, and have been taught by him, as the truth is in Jesus” (Ephesians 4:21).

Clearly, all believers should be responding to the Word as if Jesus has spoken to them, and this then guarantees the efficacy of the Gospel, for it is the Holy Ghost Himself who is watching over to bring it to pass.

The believer must take personal responsibility, as God’s messengers, representatives, ambassadors and judges (see John 10:35). As for the enemies God designates them as “natural brute beasts, made to be taken and destroyed” (2 Peter 2:12). Thus, the Gospel is offensive, both in its advancing militancy and also in exposing the carnality and darkness of evil men.

To say that they are “made to be taken and destroyed” is exactly in line with God’s plans concerning evil men, and their evil philosophies (e.g. Duginism)<sup>1</sup>, “And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.” (Exodus 9:16).

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<sup>1</sup> Aleksandr Dugin, philosophical architect of a new Russian Empire, grossly misrepresents Bible believing views concerning prophecies regarding Russia and the Jews. Claiming to promote no conflict between various groups (e.g. the Bible believing prophecy view of the world, or the relationship of the Jews and their opponents) and even claiming that believers should side with him and Russia in some sort of crusade against postmodernism, is a deception that Christians should allow fascist tendencies and Russian imperialism to have a future. The true Christian response in the West is to pray for their nations, to pray for their leaders, to see that the Gospel is able to break through the current errors of Infidelity, not to be swept away in a fight against the English-speaking nations because errors like human rights, postmodernism or mammonism have invaded the homelands. Rather, it is the aim of true Christianity (that the present authors hold) to drive such error out of the Pacific Unity of the Oceanic Commonwealth. Thus, not only are believers to see a revival, restoration and restitution of Christianity, but are to see a strengthening resolve against Russian aggression. The use of such enemies in the providence of God is to punish those who have strayed from Christian foundations in the West, and really as a catalyst to allow the purging out and sanctifying of believers, true movements and even evangelism of the Jews, which is to say, that “And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose” (Romans 8:28). And, that, “That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.” (Psalm 94:13).

# THE SPIRIT OF ERROR

## The great conflict

**T**HERE is a war between the spirit of the world, also called the spirit of error, and the Spirit of God. Christians are to test the spirits, to judge to see what the origin and nature of any given thing is.

“BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 4:1–3).

The spirit of antichrist, as a pervasive working throughout history, has specific manifestations.

“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:4–6).

The spirit of error speaks in contradiction to the Word of God. While there are various manifestations of this spirit, the origin is with Satan. The manifestation of this is an unwillingness to comprehend the truth. Jesus said, “Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not.” (John 8:43–45).

Satan, the father of lies, began his work in the garden of Eden, contradicting the commandment of God, foolishly questioning it, and asking, “Yea, hath God said ... ?” (see Genesis 3:1).

The motive in Satan’s temptations is to get people to not believe and to disobey God’s words. His appeals are designed to get people away from

what God said, and since God's Word is the truth (see John 17:17), the temptation is, by its very definition, error.

Ungodly temptation is then a deception, appealing to do something which is contrary to the Word and will of God. Deception is a key component of the antichrist spirit's operations. "Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD." (Jeremiah 23:32).

Satan's temptations and operations are primarily illusion, and lead people to delusion.

"*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:9–12).

There are an array of negative, sinful and evil works, which are part of the spirit of error, including love of money, pride, lies and fear. This is why being spiritually aware, holding truth and having faith is so important in the Bible. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Peter 4:7).

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Hebrews 10:35–39).

This drawing back is apostasy, and to draw back into an implacable, recalcitrant state where that person will never repent, but is totally stubborn to the utmost in darkness, that is called perdition.

## The origins of apostasy

Apostasy can be used generally to mean the departure from the Christian faith. It is most easily defined by taking a panoramic view of history, incorporating both the spiritual and physical components.

According to Ezekiel 28, Satan, in his original estate, was a cherub who was perfect and living in splendour. “Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” (Ezekiel 28:15). Then, there was war in heaven, and Satan and his followers were cast out (see Revelation 12). Jesus said, “I beheld Satan as lightning fall from heaven.” (Luke 10:18b).

Satan then entered the garden of Eden, tempted the woman, and the man, Adam, bowed his knee spiritually to Satan. Hence, the curse came into the world, and death by sin. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).

God said to Satan, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:15).

Thus began the long conflict between the world, the kingdom of this world, and God. In the New Testament, the Gospel is the power of God to bring people into the Kingdom of God.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins”. (Colossians 1:12–14).

With the conflict in mind, it is then recognisable through history that Satan operates to sway or overthrow the faith of those who have believed the Gospel.

To prepare for the temptations and deceptions, and to circumvent the operation of Satan, Jesus warned his disciples explicitly, “Take heed lest any *man* deceive you” (Mark 13:5).

Paul wrote, “NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and

doctrines of devils” (1 Timothy 4:1). And, “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” (1 Timothy 1:19).

## Apostasy in the Old Testament

Even though Adam’s children called upon the Lord, when the sons of Cain excelled in evil, eventually mankind was totally overtaken, and all there was left was Noah as a preacher of righteousness. Thus, the flood of judgment that came on the antediluvian world.

After the flood, men multiplied again, and began building a great tower at Babel. From this, the basis of paganism and heathenism was formed, with magic, blood rituals and the like. So God scattered mankind across the face of the earth.

Among the nations, he selected one man, Abraham, who gave rise to Isaac, and to the descendants of Jacob. A cursory reading of the Old Testament illustrates time and again how the Israelites compromised with idolatry and the abominations of the heathen nations.

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” (1 Corinthians 10:6–11).

Later, during the persecution of the Jews under Antiochus Epiphanes, it was easier for some of them to renounce their faith and live according to the Hellenic lifestyle.

During the time of Christ, there were religious sects, which were heretical in doctrines. “For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.” (Acts 23:8).

Judaism itself, in its mediæval and modern forms, is a wide departure from the ways of Moses and from the Old Testament. It is also apostasy since it is not acknowledging Jesus Christ.

The Jews generally rejected the Gospel, and Paul quoted Isaiah against them. “Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:26–28).

The willing ignorance and the darkening of the heart went together. This was not a new thing but happened with man every time he rejected God, “Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,” (Romans 1:21, 22).

## Apostasy in and out of the Church

Jesus warned His followers, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” (Matthew 7:15). He told His disciples to watch because deception and iniquity would abound.

Paul said, “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Timothy 3:13).

Church histories furnish not only lists of the exploits of apostles and of faithful martyrs, but also of bizarre groups, philosophically-compromised schools and various schismatic heresies. Some of these apostasies appear to be compromises with the Paganism and the non-Christian philosophies of those times. Others were the results of self-appointed and deluded fanatics of one sort or another.

After the great moves of the conversion of the Emperors to Christianity, there was one who renounced his faith, who has been called “Julian the Apostate”. Protestant students of history often point out the compromises of false doctrines creeping into the Church, so that the Dark Ages were truly dark as a result of the great apostasy of Roman Catholicism.

Meanwhile, in the East, the Islamic delusion arose, as led by its deceiving false prophet. It has often been pointed out by historians that the very times (612 AD) were fortuitous for them. The West had been weakened (476



AD), and the Christian Church was being populated by compromisers from within (538 AD). Therefore, it was within a short period of time that the sword of the Islam was reaching through once Christian lands (612–762 AD).

The Catholic institution of the Middle Ages produced its own mystics and had scholastic schools perusing pre-Christian philosophy.

## The apostasy of the latter days

The Scripture plainly identifies apostasy in the latter days. “THIS know also, that in the last days perilous times shall come.” (2 Timothy 3:1). “NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith” (1 Timothy 4:1a). “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Peter 3:3). “And because iniquity shall abound, the love of many shall wax cold.” (Matthew 24:12).

Many (especially Futurists) have seen this to mean that apostasy would be rampant before the Translation of the Saints. Since the French Revolution (the Infidel period), there have been seen the errors of Spiritism, New Age and the like. Also, there has been much falsehood and error in the churches, particularly among Romanist compromisers within Protestant Christianity.

Time would fail to describe the various Infidel movements, such as Speculative Freemasonry and Deism; of New Age, Theosophy and Kabbalah; of magic; of various modern cults (including pseudo-Christian movements); and of the grave errors of the feelings-based religion which has become prevalent among carnal Pentecostals and Charismatics.

## Carnal judgment

There are dozens of Scriptures that point to wolves, false brethren, false prophets, other gospels, false miracles and deceptive messages. This has led some to swoon as though the size of the devil is enormous, and then foolishly partake of elaborate, overwhelming conspiracy theories. Of course, both the devil and worldly conspiracies has been taken out of all proportion.

Although there is great darkness, there are many verses which indicate a triumph of prevailing truth for and from God’s people. “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.” (Ezekiel 39:21).

And “And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh” (Joel 2:28a).

Thus, the prophecies of apostasy need to be reconciled with a doctrine that shows a last days outpouring of the Spirit. After all, if iniquity is to abound (see Matthew 24:12), does this not make suspect (as some suppose) the idea that proper Christianity can be strong and have a strong presence on the Earth?

Many professing Christians judge only based on their current experience and carnal reasoning, and so see nothing but evil and demise around them. Many in the Church have looked at doctrines like King James Bible only or the Word of Faith Movement, and having seen some bad examples then reject out of hand correct doctrines. However, it is because of carnality that they reject them, not through proper godly direction. It is very likely that the rejectors themselves are just as carnal as the ungodly examples they look at, and so just as likely they also have an abundance of errors. Even if there are those in the visible Church overtaken by errors of one sort or another, this is no basis for rejecting the perfect Christian message or the proper understanding of the Bible.

“Judge not according to the appearance, but judge righteous judgment.” (John 7:24).

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” (Matthew 7:15–20).

The Scripture expects righteous judgment and good fruit. It cannot be that these things are continually lacking, or that congregations are only made of wolves, false prophets and error, but there must also be true witness in the world.

Therefore, it is very necessary for there to be the genuine outpouring of the Spirit of truth with accompanying signs, wonders and miracles. This contrasts to great manipulation methods and carnal reasoning from many Christians in the Laodicean period, which started from 1968.

## Other gospels

“THIS know also, that in the last days perilous times shall come.” (2 Timothy 3:1).

The peril is not just physical peril as Christians might experience during the Great Tribulation but also the spiritual peril of much loss of faith within the churches. For example, there will be attacks against the King James Bible on one side, and attacks against the true move of the Holy Ghost on the other. True Christians must be able to discern the holy from the unholy and see that there are false gospels that have been preached, false words given, and many of the churches in the Laodicean period have great problems in their midst. The Scripture identifies the source: “there be some that trouble you, and would pervert the gospel of Christ” (Galatians 1:7b).

Thus, many Christians have fallen away or have been deceived, particularly in being deceived by the enemy into thinking King James Bible Only doctrine is extreme or nonsensical, and others have been disillusioned or offended at Word of Faith teachings. Even though it is right to use the King James Bible only as well as to have a Word of Faith viewpoint about the Christian walk, there are currently many carnal Christians who justify sin and refuse the good. This, of course, is a very dangerous path and presents no witness to the lost. Those who reject right doctrine are themselves in danger of falling away from the Christian faith, even to the extent of forsaking any fellowship in Church and rejecting any minister from speaking into their lives. Hence, the fires of faith can grow dim and can even be extinguished altogether.

“For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:2–5).

This state of affairs is not merely in the world during the Infidel period (beginning from around the French Revolution) but very much describes the state of so called Christians in the Laodicean period, particularly among carnal Pentecostals.

The “denying of the power” of godliness was particularly identified by Paul in his prophecy. This means that while they profess Christ, claim to believe and do miracles and so on, in reality, they actually do not believe the

Gospel. Many of their “signs” are hollow, many of their converts are false, many of their “wonders” are wishful thinking and venture into witchcraft. They have substituted worldliness for proper doctrines, and rely on feelings, not the Holy Spirit, which they claim to follow (see also Matthew 7:21–23).

This is directly linked to the watering down of the Gospel, the ignoring of or even supporting sin, and the absolute weakness of faith among them because of the neglect of godly, Biblical preaching.

“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.” (2 Timothy 3:6, 7).

The rise of twisted, non-biblical teachings in books and by various ministries has constituted this creeping into houses. This has been very apparent with false Charismatic teachers, even among women obviously “laden with sins”.

Likewise, the problem of ever learning and never able to come to the knowledge of the truth is currently evident with all the theological studies and research into the original languages and modern versions, essentially denying that the standard of truth could ever be available today in one book called the “Holy Bible”. However, the Almighty has superintended the whole process of His words being transmitted and made available to proper believers, even to the end of the world.

## Resisters of the Gospel

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.” (2 Timothy 3:8).

Many false teachers and wolves have withstood the truth. Then, in their rebellion, they have the audacity to call those who stand for true doctrines as being “Pharisees”. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20).

When the magicians of Egypt, Jannes and Jambres, withstood Moses, they were resisting the man of God. This type of behaviour continued in the time of Jesus with false accusations made against the Saviour Himself. “But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.” (Matthew 12:24). Doubtless, this same

motive has caused people to slander the Emperor Constantine, who had become a Christian in 312 AD, stopped enormous persecution against true Christians, heralded in wealth transfer into the hands of Christians, and made an environment conducive for the Gospel to be preached for a time throughout the Roman Empire. Today, there are righteous people who are persecuted and slandered by those wanting to condone carnal belief systems within the churches.

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.” (2 Peter 2:10). And, “Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.” (Jude verse 8).

The Bible shows that such persons and their movements will not prevail. “But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” (2 Timothy 3:9). As previous chapters in this work have explained, the Church Restitution will stop much folly that has subjugated the modern Church and will prepare the way for the greatest Gospel preaching and expansion ever seen. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). Christ is coming for a spotless Church that will accomplish the Great Commission He set for it. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” (Matthew 28:19, 20).

Thus, while iniquity abounds in the latter days, and such evils are manifest in the last days, it follows that there must also be an outpouring of the Spirit to counter such errors and falsehoods. The victory, signs, wonders, miracles and exploits of true believers in Christ must exceed and prevail far beyond the actions of false prophets, wolves and practitioners of witchcraft currently seen in modernist churches.

Therefore, the true Christian has and must see manifest the fruits of the victory over the spirit of Antichrist. “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.” (1 John 5:4). “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” (1 John 4:4).

# PROPHECIES ABOUT INFIDELITY IN THE PSALMS

## Psalm 2

Bishop Van Mildert stated, “in the very opposition which has been made to the Gospel, we behold a striking fulfilment in many Scripture prophecies.” More particularly in Revelation, he observed predictions of “not a few remarkable characteristics of the Atheistic Infidelity of the present age.”<sup>1</sup>

He even preached a whole sermon against Infidelity based on Psalm 2:1, “Why do the heathen rage, and the people imagine a vain thing?” The correct understanding, as based upon the conclusion of the psalm, is that in the end, Christ must overcome even the modern Infidelity!

## Psalm 12

Psalm 12 is said by some to be a prayer of David, in a time when he was being persecuted. David knew that the Lord would deliver him. He knew the promise of the Lord, which is why he said that the words of the Lord are pure, that is, that there could be nothing done against them, to taint the promise in any way. And therefore the promise of the Lord keeping them really meant that the words about the people of God, that is, the promise to keep the people by virtue of the that promise being contained in Scripture. In this way, the psalm is not merely David’s application to himself, but as a general principle.

However, there is another way to interpret the psalm, as prophetic. In Thomas Scott’s commentary on the psalm, he wrote, “... when infidels and profligates triumph; then the believer thinks the times very bad, however otherwise peaceful and prosperous. ... He [God] waits, till his people are sufficiently tried, and till his enemies have filled up their measure: but he hears the sighs and prayers of his afflicted people; and he will defend their cause, and deliver them from the generation of the wicked, and from the wicked one, and that for ever. He will also rise to revive his church from the ruins, with greater glory: he hath promised, and his Word is more pure and precious than the finest silver. Let us rest upon it, and comfort our souls with it; though we cannot but grieve to see the degeneracy of the times, and the abounding of iniquity and infidelity. And even should we witness the

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<sup>1</sup> Van Mildert (1839), vol. 2, sermon 12.

advancement of the vilest of men to the highest dignities in church and state, and the consequent triumphs of error and wickedness over the cause of truth and holiness still let us wait and pray: the Lord will yet make his cause triumphant; and the prayers of the remnant of his people are an appointed means of ushering in those better and more glorious days, which cannot now be very far distant.”<sup>1</sup>

“HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.” (Psalm 12:1).

The prophecy of Psalm 12 begins by pointing to a time when godliness goes down because there are practically no more godly people. There has been no time in history like the Infidel Period where Christianity has been in apparent worldwide decline. It is not as if godliness actually goes extinct, but that the trend is downward, as he cries for help, because faithful believing is diminishing. This is the most accurate and apt description of the state and nature of Christianity in the early part of the 21st century.

“They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.” (Psalm 12:2).

While in the world lying and deceptions abound, even among Christians, or professing “Christians”, the amount of vain speaking has increased, pride, deception and useless conversations has abounded.

“The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things” (Psalm 12:3).

The dire warning of Scripture is against liars and proud speakers. Those who profess to know better than God, those who profess that their ways are right. There is promised divine intervention against them.

“Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?” (Psalm 12:4).

Infidelity says that man can say and do as he pleases, that he is “free” and that he should not fear consequences. But this is an attempt to delete the conscience, and to deny the judgment of God. The makers of modern Bible versions are in this category, who have taken it upon themselves to change God’s words into something after their own fashion.

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<sup>1</sup> Scott (1851), psalm 12.

“For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that puffeth at him*.” (Psalm 12:5).

The Lord promises divine intervention at a set due time. The poor, meaning those simple minded Christians, and the needy, meaning those whom the proud robbed — the proud have misused their “learning” to tell the “little people” that they should not fully believe the Bible. The war against believing the Scripture is not just out there, in the world, where Infidelity wars against the truth, but in the midst of churches and supposed Christian teaching.

The Lord promises deliverance for His people, which is the Church Restitution, and lines up with the Laodicean Period prophecy, where Jesus Christ will spew out many from His mouth.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6).

In Infidel times, certain Christians have become aware of the very nature of God’s preservation of His Word, seeing the outworking of the plan of God to have a perfect, exemplary Bible for this day.

“Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:7).

God’s words endure, despite the attacks of Infidelity or of tainted, compromised Christianity against them. God keeps His words despite all manner of contrary things being harshly spoken against His works.

“The wicked walk on every side, when the vilest men are exalted.” (Psalm 12:8).

The worst and most depraved state of affairs is right before there is divine intervention. Then the problems are throughout churches, and throughout many nations. Gog is to arise in conditions where there have been other evil, misguided or unchristian men and women in various governments and leadership.

The same time there is an acknowledging of the truth, there is also the advance of Infidelity. However, the psalm clearly lays out that Infidelity is limited and constrained, despite its period of dominance.



## Psalm 94

“O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.” (Psalm 94:1).

The psalmist begins by crying to God. This is an acknowledgment that God is the one truly in control of events.

Vengeance belongs to God because not only is He powerful, but more importantly, He is the judge, and has set the rule of His law. Infidelity desperately fights this idea, wishing that there be no divine law, and open freedom to do as they will without consequence.

One of the main objections of Infidelity is the idea that God must be denied. They say they cannot see God, therefore He must not be there.

Very much then happenings in history are demoted to just chance and naturalistic processes. God, apparently, has been hiding Himself, and since men can act with impunity, there must be no forecasted destruction on the sinners.

The story of the plagues of Egypt can likewise be relegated to myth or explained away. But God’s intention and timeframe is that He is to act.

Since Infinity is about man setting the rules, saying that all may do as they wish without fear of consequence, even denying any cause and effect of obedience to the blessing (or disobedience to the curse) based on the law of God, they battle to keep the illusion of their system intact.

“Lift up thyself, thou judge of the earth: render a reward to the proud.” (Psalm 94:2).

But the cry is made to God. God has been holding back from acting, it seems, because opportunity has been given for sin to grow to its maturity and righteousness to its.

A major characteristic in Infidelity is pride, and that pride needs to be rewarded. Rewards are what is deserved, in this case, bad rewards. God’s judgment can and will be manifest by divine intervention in history.

“LORD, how long shall the wicked, how long shall the wicked triumph?” (Psalm 94:3).

The tendency of history, it seems, since the French Revolution, and more specifically, since the social revolution of the 1960s, has been that the wicked (anti-Christian) ideas have been in dominance.

The attitude of Christians, particularly since the 1960s, has been that wickedness has been triumphing. Things have been getting worse and worse.

The period of time and the barrage of anti-Christian words and the ongoing slide toward Infidelity (which seems unabating) has fed an illusion that Infidelity is unassailable, that it triumphs until the end. But the indication is that such a state of affairs can be changed, that the drift toward it can be stopped and that there is divine intervention into history.

*“How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?” (Psalm 94:4).*

The warfare is ideological. It is not based on the use of force or violence in the physical sense, but based on ideas, on public relations, on perceptions. (This is not to deny that violence has been used in Infidel times, but in English-speaking nations, the conflict is for the mind and heart, so to speak.)

The general demeanour of the living in the Infidel period is one of pride, and lying is a common trait. This comes from the Enlightenment focus on human reason, which indicated that man was exceeding the ancients in all things (when in fact the compounding of the wealth of knowledge itself is nothing to do with human intellect, but the simple fact that those who live later have the benefit of previous knowledge).

Scott’s Commentary specifically indicates that the prophecy is of the atheists in this verse.

*“They break in pieces thy people, O LORD, and afflict thine heritage.” (Psalm 94:5).*

Scott’s Commentary states, “Such wretches, as commit these daring crimes, cannot believe that there is a God, or that he sees, and will call them to an account for, their conduct: and indeed infidelity and atheism are the proper attendants on injustice and cruelty.”

The breaking in pieces is to do with the demolishing of ideas. The false divides put in place include the idea promoted by modernists that true

belief is not reasonable, and that there is a great division between “faith” and “reason”, just as they also divide between “Church” and “State”. This is designed to break up the power of the advance of the Gospel, and is designed to afflict what has passed out of history as the common heritage of the people of God.

The heritage of the people of God includes elements of acknowledgement of God in patriotic language and national institutions. There is therefore a warring against mentions of God, Christian symbols, the Bible in institutions, education, civil identity and law or governance.

Where once the mention of God and the use of the Bible in court rooms, the Constitution, council chambers or any such thing had its place, these things are now to be systematically extinguished.

“They slay the widow and the stranger, and murder the fatherless.” (Psalm 94:6).

The slaying indicates the killing of hope, the undermining of faith. True Christian believers are too often being mislead and having their souls destroyed by unbelieving trends and false ministers.

“Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.” (Psalm 94:7).

This identifies the utter foolishness of Infidelity. They assume that there is no God, but their attack on Him suggests that many really have a conscience about it.

They have been deluded to think that violating God’s law is without consequence. In fact, very often, they challenge what God’s law actually is. They question readings, translation and interpretation. By them, God can be made to say something quite unlike what He actually commanded.

“Understand, ye brutish among the people: and ye fools, when will ye be wise?” (Psalm 94:8).

The rejection of the Scripture actually dulls their intelligences, and their self-proclaimed wisdom is utterly foolish and boorish.

“He that planted the ear, shall he not hear? he that formed the eye, shall he not see?” (Psalm 94:9).

Their evolutionary scenarios are such as to deny the Creator. Rather than understand that the eye and ear were formed, and that the One Who formed them knows what is in the mind of man, men think that their own thoughts are private, and that their ideas are their own.

“He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*” (Psalm 94:10).

It is commonly assumed that events are random, and that there is no central reason why things happen the way they do. When bad things come upon individuals or nations, modern men frequently will not ascribe any reason for these things as due to the wrath or judgment of God.

They are also dull to the reality that knowledge can be obtainable from the Spirit. They are severely ignorant of this, but consider knowledge as something natural.

“The LORD knoweth the thoughts of man, that they *are* vanity.” (Psalm 94:11).

The truth is that Infidelity, and the general state of thinking under that spirit, is absolute vanity. They think that they are somebodies accomplishing something, but the Bible counts them as nothing, and a thing of nought.

“Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law” (Psalm 94:12).

The operation of God is to raise up true believers, to improve Christians. They must have all links to Infidelity removed from within them, so that their souls and minds are pure.

This is one of the great dangers of living in a time of pervasive Infidelity, that the thinking of many Christians has been tainted by the world, not only in godless, sinful thinking, but also in religious deceptions within Christianity.

The true law, the very words of God, is the standard. His law has come, which is, in its perfect form, the King James Bible. It is from this basis that God teaches to the uttermost the higher truths, and proper understanding is imparted. The Holy Ghost’s work in the perfecting of the saints is directly linked with the Word and the ministration of it.

“That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.” (Psalm 94:13).

The Infidel period is the days of adversity, particularly the first part of the Laodicean Church period. Adversity does not require that there are physical persecutions of Christianity, but rather, a general ideological rejection of Christianity, which correlates directly with the continuous mocking and scoffing in the social revolution which manifested in English-speaking nations from the 1960s.

The pit being digged for the wicked indicates that there is to be an end of their workings. The pit indicates that they all fall into something which will catch them. That is, as they rush headlong along their certain course, they will come to their conclusion by doing so.

“For the LORD will not cast off his people, neither will he forsake his inheritance.” (Psalm 94:14).

The people of the Lord are the true believers, and the proper inheritance is the persistence of the believing tradition out of Protestantism.

“But judgment shall return unto righteousness: and all the upright in heart shall follow it.” (Psalm 94:15).

Where judgment or understanding was not with the righteous, now they should come into ascendancy. When God’s ways are restored and exalted in a fall of Infidelity, then there should be a growth in the direction of rightness in the world by the last days advance of the Church.

“Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?” (Psalm 94:16).

The Lord looks for those agents of His cause (those whom He has raised) to do rightly, against the opposition of Infidelity. Those who make a stand against the evil workers in the right way are called of the Lord to do so.

“Unless the LORD *had been* my help, my soul had almost dwelt in silence.” (Psalm 94:17).

The cause is so desperate, that unless the Lord had intervened in time to raise up His people, and to bring about the changes, and the preparations of the Gospel, it should have utterly been subsumed under Infidelity.

“When I said, My foot slippeth; thy mercy, O LORD, held me up.” (Psalm 94:18).

Even the Christians, it seemed, were on the dangerous precipice with sins and weights besetting them. If it had not been for the Lord, they would not have been upheld.

“In the multitude of my thoughts within me thy comforts delight my soul.” (Psalm 94:19).

The Lord’s initial workings are into the hearts of believers. The advance of the Gospel is first laid and energised in the hearts of believers.

“Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?” (Psalm 94:20).

The throne of iniquity seems to refer to the Papacy, and to the ecumenical idea that all Christians should be in unity. Those who think Christianity is on the edge of a great assault and destruction are foolishly seeking to join up with Romanists to fight issues. The war is between truth and Infidelity, not merely about whether believers and Romanists agree about resisting issues like abortion, etc.

“They gather themselves together against the soul of the righteous, and condemn the innocent blood.” (Psalm 94:21).

The gathering together includes the fact that people claiming to be Christians gather, in order to fight against the truth. There are plenty of so called “Pentecostals” who have come to fight against obedience to the Word and Spirit, claiming that their carnal “freedom” was of God, and that true beliefs were “bondage”.

This has manifested in all kinds of lies, like that God does not condemn, that God is not religious or that God does not want people to obey men.

“But the LORD is my defence; and my God is the rock of my refuge.” (Psalm 94:22).

The Lord is the defender of the right cause, and the solid foundation for the right building.

“And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.” (Psalm

94:23).

In the end, all the wickedness and foolishness of Infidelity is self-defeating. The sure promise of the Scripture is that the Lord will cut them off, that is, both the way of Infidelity, and the influence of Infidelity among the brethren.

# INFIDELITY AND MODERNISM

## The seeds of Infidelity

**I**NFIDELITY used as a proper title, means specifically the views of Deists, Semi-Atheists, Atheists, Agnostics, Rationalists and the like. The earliest manifestations of it were with the philosophers (modern Rationalists) Descartes (died 1650) and Spinoza (died 1677).

Infidelity was defined by Johnson's Dictionary (1755) as, "Want of faith. 'The consideration of the divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of silencing the murmurs of infidelity.' *Taylor's Rule of Living Holy*. Disbelief of Christianity. 'One would fancy that infidels would be exempt from that single fault, which seems to grow out of the imprudent fervours of religion; but so it is, that infidelity is propagated with as much fierceness and contention, as if the safety of mankind depended upon it.' *Spectator*." Only after those meanings did he give the definition of "breach of contract" in connection to marriage.

"But the general intention of those who espoused these new principles was evidently to insinuate the insufficiency of Revelation as well as of Reason, and to excite a prejudice against Christianity by representing the uncertainty of its doctrines and its evidences.

"In the hands of such men, Scepticism ... was made to consist in the disbelief or doubt of truth of every kind, natural or revealed: and he only was held to be enlightened or scientific, who believed nothing, and ridiculed all pretensions to certain knowledge. The injury thus done to Christianity has been incalculably great. ...

"When once it became a received opinion, not only that Reason and Faith were irreconcilably at variance, but that no truth was with certainty to be deduced either from the one or the other, men were left to the guidance of a blind or perverted imagination, with liberty to think and to do, 'every one, what was right in his own eyes.' ...

"Accordingly it appears that in the fifteenth and sixteenth centuries, no countries abounded so much with false Philosophy and Atheism as Italy, the seat of Papal dominion. ... these new systems of Infidelity gained a footing in Protestant countries also."<sup>1</sup>

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<sup>1</sup> Van Mildert (1839), 288–290.



Deism was the first sign of those pestilent ideas in England. The Deists abounded throughout Europe, under the misleading appellation of “Freethinkers”. Names of such men in the so called Enlightenment are well known: Rousseau, Hume and Voltaire.

From this came the outbreak of sores in Europe, the results of irreligion afflicting the body politic. The spirit of Antichrist first progressed slowly but by 1792, France was in an open profession of Atheism, irreligion and Infidelity. Christianity was formally abolished.

The Age of Reason was in full swing, and in Protestant nations, particularly in the German states, Rationalism was rising.

In Gillingham’s book, he wrote about the rise and progress of this spirit. The following is a summary of his view written in 1869:

In America the foundations of Christian truth were being undermined by many and various Christ-denying systems. While in England things were to a great extent drifting toward Atheism with the rise of Materialism, the denouncement of Creation and a divine Creator, the uplifting of the Darwinian doctrine of spontaneous evolution of all organised beings. Mostly, the pulpit was doggedly and ominously silent while the world turned to Darwin and Huxley. Although troubled, they failed to emphasise the wide difference between Christianity and declared Atheism.

There is much evidence that the current, professing Church corresponds more and more with the description of Laodicea. Millions were trapped in the Roman Catholic system, and millions in the darkness of the apostate Greek Church, and millions are now in blindness in the Protestant world, stumbling about in the fruits of Rationalism in Germany, tending towards semi-infidelity. In America the evangelical sects allowed the ground to be taken from under them, with apparently but little concern, by cults and godless ideas. These have sapped the foundations, not only of Christianity but also society itself. For English-speaking Christians, there has been a great indifference, the spread of Infidelity, and the growth of Popery and its influence, even while churches vied with each other for a diminishing membership base.

However, the great truths of the Gospel of the ever blessed God will be proclaimed faithfully, and the godless and the Christless systems of the times will be earnestly opposed, and with some success. But the success will not be such as to prevent the *fall*, or *the falling away* of the professing

Church. This thus far was Gillingham's view, and was being predicted in 1869!

Another author, Allis, wrote, "The student of history is well aware that the sceptical and decidedly hostile attitude toward the supernatural which is so prevalent today is of relatively recent date, being largely the result of the 'empirico-scientific' world-view which so powerfully influences and even controls the thinking of the 'modern' man. Miracle and prophecy were formerly quite generally regarded by Christians as furnishing conspicuous, even irrefutable, proof of the truth and divine authority of the Christian religion. They have now come to be regarded in many circles, even professedly Christian, as constituting the great and even the insuperable obstacle to the acceptance of Biblical Christianity by the scientifically trained man and woman of today. Consequently, a vigorous and persistent effort has been made to eliminate the supernatural from the Bible, or at least to minimise its importance and to ignore it as much as possible. In text-books which represent the 'critical' or 'higher critical' viewpoint it is regarded as a matter of prime importance to *explain* the supernatural, which often means to *explain it away*, and to deal with the Bible in such a way that the supernatural will really cease to be *supernatural*. The seriousness of this attempt cannot be exaggerated. For it is not too much to say that 'by its own claim the Christian religion must stand or fall with the reality of the supernatural. ... It presents itself to us, not as an evolution of the divine in nature, but as a direct revelation of and from God, who, though in nature, was alone before it and is also distinct from it and above it.' In a word, to get rid of the supernatural in Christianity is to get rid of Christianity. For Christianity is supernatural in its very essence."<sup>1</sup>

Van Mildert wrote that "later Infidels, who in their various and contradictory schemes of Scepticism, Deism, or direct Atheism, openly proclaim a determination not to admit any authority as paramount to that of their own reason"<sup>2</sup>.

## Infidelity and Christianity

Infidelity is primarily anti-supernatural, deistic or atheistic, and irreligious. It promotes Humanism, Materialism and Secularism. Its ideological manifestation is the separation of faith and reason, and its political manifestation is the separation of Church and State.

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<sup>1</sup> Allis (1979), 1.

<sup>2</sup> Van Mildert (1839), vol. 2, sermon 12.

Infidelity seeks to fight against God through ideas. It essentially engages in ideological warfare. This has come through all manner of its philosophies, whether through books and literature (e.g. the doctrine of Evolution), through education (e.g. the Jules Ferry laws secularising education), political propaganda (e.g. Socialism) or entertainment (e.g. Hollywood and the media).

In the political sphere, it attempts to battle against Christianity and its influence on society. This is achieved by extolling ideas like multiculturalism, anti-colonialism and anti-British Imperialism/American Exceptionalism.

Spiritually underlying Infidelity is the spirit of error, the spirit of antichrist. This spirit does not battle against the person of Christ directly as much as indirectly against the Church. That is, it wages war in what is said about Christ, particularly in a war against the authenticity, certainty and truth of the Scripture itself. The battle is on the essential point of the authority of Scripture.

Hence, every idea undermining the deity of Christ, or utilising false histories of Christ, or doubting the authenticity of the record of the Bible through various means is how the spirit of antichrist fights against Christ. It misrepresents Christ. It also misrepresents Christianity, and emphasises its irrelevance and its hopeless nature as, for example, “suffering theology”. At best, Christianity is portrayed as a coping-mechanism for weak-minded individuals. Christianity itself is largely portrayed as being a realm of deluded and misguided followers, led by corrupt and ravening false teachers. Protestantism and Catholicism are lumped together, and they themselves increasingly view each other as compatriots where they are everywhere scoffed at, mocked, derided and ignored.

Infidelity is supremely proud, as Thomas Paine wrote, “My own mind is my own church. ... Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe.”<sup>1</sup> In 1798, Paine gave an address in Paris, claiming that he did believe in a Supreme Being, but since he said that nature was the scripture for this being, he was indicating that he believed in some sort of pantheistic, impersonal, mechanistic God of forces. This Deism was really the slide into Naturalism, Materialism and Atheism.

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<sup>1</sup> Boudinot (1801), 54.



Figure 191 Thomas Paine.

Infidelity may claim to be anti-religious, but in fact it is a religious belief system, since Paine said that his own mind was his “own church”, and that Infidelity consists of “professing to believe what he does not believe”. It has

all the marks of a thoroughly religious system. Evolution is a belief and Humanism is a faith. Moreover, a portion of them further reveal the religious nature of infidels through allying with the Green Movement, neo-Paganism and other such witchcrafts.

In fact, it takes a lot of faith to be a Rationalist, “Mark all these things, and you will find it very hard to be a Rationalist! Great are the difficulties of infidelity: it requires more credulity to be an infidel than a Christian. But greater still are the difficulties of Rationalism. Free handing of Scripture, — results of modern criticism, — broad and liberal theology, — all these are fine, swelling high-sounding phrases, which please some minds, and look very grand at a distance. But the man who looks below the surface of things will soon find that there is no sure standing-ground between ultra-Rationalism and Atheism.”<sup>1</sup>

## The fruits of Infidelity

Christians have, more and more since the French Revolution, bemoaned the weak state of Christianity on one side, and the influence and fruit of Infidelity in society on the other. The ultimate fruit of it have been all sorts of sins and social ills. Everything from mental illness to crime, and from sexual immorality to social breakdown has to be seen as the fruit from this one central beast.

Often, however, Christians are ignorant of the real nature of the spirit of antichrist but set about to fight against issues or manifestations of the beast. In spiritual terms, it is like fighting the heads of a beast without slaying its body. Instead, Christians should have been fighting the source: “your adversary the devil ... Whom resist steadfast in the faith” (see 1 Peter 5:8, 9b). In the Book of Revelation, when one head of the beast is smitten, it is healed, showing that fighting the beast may seem hopeless in the natural scheme of things. Many have been sidetracked and disillusioned by fighting issues (which are indeed devilish sins), such as abortion, euthanasia or sodomy. But these are only fruits, not the root.

If Infidelity is the enemy, and there is a devilish spirit behind it, then various conspiracy theories and talk of Freemasonry or other such plots themselves are not accurate descriptions of the enemy’s true nature. While there are evil things and misguided principles behind the work of various organisations, and the reality that conspiracies by their nature do exist (e.g. centring around the love of money), the idea that the behaviours or

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<sup>1</sup> Ryle (1885), 352.

thought-processes of participants in a capitalist society are controlled by a governing elite is an exaggeration. Such ideas are actually propagated by variant political systems (e.g. various Russian governments) for their own selfish agendas.

Writers who witnessed the French Revolution called the hidden philosophy behind the Infidelity of their day “*illuminati*”.<sup>1</sup> The devil, in his craftiness, has exalted the idea of a prevailing world conspiracy under such titles, making it seem as if the power of antichrist was indefatigable and the subjection of Christianity inevitable.

On the other hand, Christians getting caught up in spiritual distractions are likewise not discerning the true nature of the battle. Such distractions include an invented complex demonology with powerful spirits taking over everything (“behind every bush”) but this is hardly consistent with a wise approach of Bible prophecy. The devil should not be exalted like emotional Hollywood movies, but seen as a defeated foe through the victory provided in Christ. “*And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*” (Colossians 2:15).

The true spiritual warfare, then, is the good fight of faith (see 1 Timothy 6:12), for the prevailing of Christianity and reverse tide of the infidel spirit through the power of the Word of Christ — “the sword of the Spirit, which is the word of God” (Ephesians 6:17b).

## Modernism

In theological terms, Modernism primarily arose out of the rationalistic trends of Protestant Germany. Various Infidel notions are found to seep through into Modernism. Therefore Modernism is the form of “Christianity” which is influenced to various degrees by Infidelity. It is also called Liberal Theology because of its rejection of Christian doctrines (e.g. from denial of miracles to the denial of original sin itself). However, Liberal Theology is actually only a part or portion of Modernism.

Modernism in itself implies “to be modern”, or, more precisely to be worldly in conformity to contemporary, relative, subjective, natural standards. This directly implies that the Bible, religiosity, piety and tradition are wrong because they are contradict modern ideas.

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<sup>1</sup> Robison (1798), throughout.

Primarily, Modernism is the attack on the authenticity of the Bible and on the person and message of the Holy Ghost. It is, in fact, the war between the spirit of error and the truth (the Word of God and the Holy Ghost).

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (1 John 4:6).

The spirit of error denies the inspiration of the Scripture, and the inerrancy of God’s words. It approaches the Bible as if it were just any other book.

If the Bible is just any book, then its formation can be relegated to merely being a regurgitation of Eastern myths. Its contents can be doubted. If it were not written under the guidance of God, then it was just formed by men over the years, and languished lastly under the auspices of the Emperor Constantine.

The field of Higher or Literary Criticism suggests all types of things in contradiction to a believing and reverent view of the Scripture, including hypothetical natural origins of the Bible and explaining away events contained therein.<sup>1</sup>

The spirit of error denies the certainty of the existence of God, and rejects the power of the Holy Ghost. Doubtless, it is the same spirit which exacerbates divisions among Christians: Cessationism versus Pentecostalism, Calvinism versus Arminianism, etc. It causes the state of conflict among denominations, civil wars within congregations and highlighting individualised doctrine where every man does what is right in his own eyes.

It says that the only right thing to do is to find some middle ground, and to seek so called balance. It says that a whole range of things must be tolerated because basically everyone is to some degree right but there is no absolute standard of truth. It also expounds that error is certain, that nothing can be 100% right.

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<sup>1</sup> Among other unsubstantiated claims, that Genesis was derived from early Babylonian myths, that it was formed by four different editors (known as the Yahwist, Elohist, Deuteronomist and Priestly compilers), that there were multiple men called Isaiah who wrote that book, that Daniel was written during or after the Maccabees, that the first three Gospels were compiled from a missing source document called “Q”, that Paul preached a new Gentile-friendly Gospel different to the Jerusalem Church, and that the writer of Revelation was a madman. In short, the spirit of error confounds the issue that Jesus did not really rise from the dead, and this leads all the way to strange stories about Essenes, Aramaic, Mary Magdalene and the observation of Jewish materials (e.g. the Talmud) not mentioned in Scripture.

It is Modernism that has promoted, through Roman Catholicism, the perverted maxims of “Unity in diversity” and “In necessary things unity; in uncertain things freedom; in everything compassion”. Among brethren, charity should cover the multitude of sins, but this does not mean that all heretics and apostates should come into fellowship with those who uphold proper doctrine. As the Scripture clearly states, “This wisdom descendeth not from above, but *is* earthly, sensual, devilish.” (James 3:15).

Under this spirit is the working that makes all things lukewarm, that pacifies all extreme passions. Thus, even though fragmentation of doctrines multiply so that every man does what is right in his own eyes, the churches suffer attrition, while spiritually empty programs or the stubborn ritualism cannot stop the weakening of the worldly churches, both in numbers, and in knowledge.

## Modernist leaven infecting genuine Christianity

True Christians have three things of supreme importance: the blood of Christ; the true words of God; and the person, presence and power of the Holy Ghost. “And there are three that bear witness in earth, the spirit [the working of the Holy Ghost], and the water [of the Word of God], and the blood [of Christ]: and these three agree in one.” (1 John 5:8).

“And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.” (Mark 16:20).

There is a close connection between the Holy Ghost and the Word of God. The Word of God therefore must be present and true, and the Holy Ghost must be consistent and powerful. This means that Christians must actually have the full Bible, just as the Holy Ghost is an actual, full Person, not merely a feeling or force.

For example, the spirit of error has much to say about the end of Mark. “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.” (Mark 16:20). The spirit of error says that these words do not belong to Scripture. It says that the word “them” is in italics and therefore was added to Scripture, causing it to be misinterpreted. It says that the Lord was only working this way with the Apostles in the Early Church. It says that the Scripture only applies to the time and place when it was written. In summary, the spirit of error will say anything to make the Bible not quite true or right.



It has been evident that in the Laodicean times, many genuine Christians have been infected with thinking provided by the spirit of error. It follows that if God is not to fail, He will certainly have a faithful remnant of believers (see Romans 9:27; 11:4, 25). This is in direct answer to the spirit of error because such Christian believers actually believe the Bible to be true and without any error whatsoever.

“Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12).

True believers are to be found having the actual words of God and doing them. And they are to be found having the faith of Jesus (see Mark 11:22–24).

There are specifically two particular movements in Christianity which testify of two central promises in contradiction to the spirit of error. One view is the King James Bible Only Movement, which ultimately states that God’s Word is manifestly present fully perfectly in English today for the world. The other view is the Word of Faith Movement, which ultimately states that the fulness of the promises of God are totally relevant for the complete utilisation of believers today by the Holy Ghost.

Many good and decent Christians may believe that God’s Word is true, inspired and may even prefer the King James Bible, yet will deny that the King James Bible is fully perfect. Many good and decent Christians may believe that the Spirit of God is present, and they may speak in tongues, yet will deny that God will definitely do what He promised.

Further, it seems that the majority of people who said that the King James Bible is perfect have also said that tongues, healing, prosperity, prayers of faith, Christian Perfection<sup>1</sup> and the continuing outpouring of the Spirit is wrong. Even those who say that these things are right will say that the King James Bible is not perfect. This is besides all those in between who deny both.

The solution then, in the patience of the saints, is that the Scripture points to both, and the Holy Ghost leads to both. It is spiritually clear (and even reasonable) that believing the perfect words of God in English and attaining the full measure of the promises of them is the solution. It is consistent with the way of how the world and the Jews are to be properly evangelised.

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<sup>1</sup> Broadly known as the “Holiness Movement”, the doctrine that the Christian should walk free from sin by faith.

“So then faith *cometh* by hearing, and hearing by the word of God.” (Romans 10:17).

All the genuine Christians, and all the good ministries, are really languishing if they are infected to some degree by the spirit of error. A ministry can be fighting for creation against evolution, evangelising, preaching holiness or promoting the truth of Bible prophecy, yet still be deficient because they conform to certain dictates of the spirit of error. The next level, the breakthrough, the place of attainment, is by the unifying and coming together of a sound King James Bible only and Word of Faith view into one. This would be a Word and Spirit Movement. It is this line that is the only power able to break the spirit of error in the Infidel period of history.

## Modernism divides the false from true Christianity

The rise of Infidelity is directly related to the idea of there being a test from God to see who really are His faithful people. The difficulties of the Scripture might be considered to be tests of people’s faith and their desire to seek out the truth.

“The difficulties in Holy Scripture, — which are numerous, and diverse, and considerable, — are admirable tests of the moral, the spiritual, the intellectual temper of Man.”<sup>1</sup>

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thessalonians 2:10–12).

Thomas Williams witnessed “The unhallowed hands of infidelity have pulled down idolatry and superstition, with a vengeance that better men would have trembled at.”<sup>2</sup>

The doctrines of Infidelity have brought great suffering on the Roman Catholics, and have also caused many to depart from the faith in the Protestant churches.

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<sup>1</sup> Burgon (1861), 71.

<sup>2</sup> Williams (1803), 10.

“They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.” (1 John 2:19).

“Sir Isaac Newton had a very sagacious conjecture, which he told Dr Clarke, from whom (says Mr Whiston), I received it, That the overbearing tyranny and persecuting power of the antichristian party, which hath so long corrupted Christianity, and enslaved the Christian world, must be put a stop to, and broken to pieces, by the prevalence of Infidelity for some time, before primitive Christianity could be restored; which seem to be the very means that are now working in Europe for the same good and great end of Providence. ...

“I acknowledge, too sadly evident, that there is not at present religion enough in Christendom to put a stop to such antichristian tyranny and persecution, upon any genuine principles of Christianity.”<sup>1</sup>

“THE fool hath said in his heart, *There is no God*. Corrupt are they, and have done abominable iniquity: *there is none that doeth good*.” (Psalm 53:1).

## Modernistic philosophy

Infidelity is, by its nature, a belief system that rejects Christian doctrine. While Secularism is the idea that no religion is favoured, in fact, secular Humanism is the deification of man. Infidelity manifests as Humanism, Atheism and moral relativity. Secularism is the grounds within which it has the credence to flourish.

The word “Modernism” is used by Protestantism as meaning the way things are done in rebellious opposition to the traditional way. In reality, modernism is more of a synonym for not believing truth.

Modernism in modern Protestant denominations means to somehow deny the origins of Scripture, its content, its nature, the supernatural and even the existence of God. It includes the belief known as Deism, which describes God has being remote and distant from the universe, which is just suffering under entropy and the ongoing clockwork of natural law.

Modernism has really only flourished since the French Revolution, though it was detectable as a counter-Reformation doctrine. Its aim has been to

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<sup>1</sup> Williams (1803), 9, 10, quoting William Whiston.

attack and undermine the Word of God, and has, therefore, been the predominant form of attack on Protestant Christianity since 1798. Modernism is the direct result of the spirit of antichrist in the Infidel period, backed up by the Second Vatican Council and the Papacy itself.

There is a correlation between the rise of modernism and the decline of Christianity, especially in the Western nations. There is a relationship between modern versions and the unbelief of Scripture in churches, resulting in the rise of carnality within so called Christianity.

Modernism is, most basically, the supply or inserting of man's words and his opinions into the Scripture. It relies upon the false reasoning-based approach of man toward Scripture, rather than the believing approach. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil." (Proverbs 3:5–7).

The modernist approach is to uphold man's reasoning above having faith. The world erroneously says that there is a distinction between reason and faith. Faith, they claim, is unreasonable. However, the reality is that unbelief is unreasonable.

"FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith. But the Lord is faithful, who shall stablish you, and keep *you* from evil." (2 Thessalonians 3:1–3).

The world categorises reason as "seeing" and calls faith "blind". Yet, this is the opposite of what the Scripture says, which says that faith is looking at things not seen with natural eyes, but which are more real than the physical universe (since words created the natural, and the spiritual is above the physical). "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal." (2 Corinthians 4:18).

Those who live only according to the five-senses realm and/or who rely upon their own minds and their own knowledge are highly limited. When Jesus warned of deception, and Paul warned of false philosophy, they described the very ideas that many modernist Christians have embraced.

Fundamentally, because of a rejection of God's superintendence and Divine Providence, many Christians have rationalised away why God has not done miracles for them, or why they think they cannot have a perfect Bible in English. In short, they have a view which limits God and deifies error, indeed the spirit of antichrist itself.

This manifested in Higher Criticism, which is an attempt to explain away the inspiration of Scripture. The Bible, it is claimed, was merely gathered from other sources, and has undergone various redactions (i.e. writings concocted from previous myths) and conflations (i.e. joining together various source materials to build up an "inconsistent" work) to become what is known today. In the important area of the providential preservation of Scripture, critics do not believe that God has been able to gather His exact words. Modernists pursue textual criticism because they think that there is a great disparity between the time when God inspired the Scripture and the present.

Modernists use their limited and futile minds to rationalise about all the errors and differences observed in copies of the Bible. They say that because man is fallible, he cannot actually receive the Scripture in a textually pure state. This means that they are doomed to producing ever more new critical texts, yet never actually arriving at perfection. They may attempt to offset this by going back to the same language the Bible was first written in, and to the earliest possible copies, or by taking into account the widest amount of copies, so as to get as close as possible to the original inspired writings. They claim that the task is impossible, and so they are "Ever learning, and never able to come to the knowledge of the truth." (2 Timothy 3:7).

The same is true for translations. Modernists claim that there is a great difference between the time when the Bible was written and today. They claim that error, entropy and so forth have been acting against it. They think that going from Greek to English involves a great loss of information (as if God is unable to communicate to His people today), and that since English is changing all the time (as though God is not ultimately in control of languages), there is an obscurity between God and present day Christians.

These are deceptions that are not based on the teaching of Scripture but are of the will of man. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Timothy 3:13). The problem is that many good Christians have taken on board these wrong ideas in their ignorance, not realising that "A little leaven leaveneth the whole lump." (Galatians 5:9).

Modernism also actively attacks how the Bible is interpreted. The modernists have said that culturally the Bible was written in a different time and place to the present, and therefore, there is a conceptual dissonance (disagreement) between the inspired Biblical author and the modern day reader. This is, of course, an entirely anti-Biblical and ungodly view.

After having attacked the divine origin, the textual reliability, the translational accuracy of Scripture as represented by the King James Bible, in the end the battle is comes down to what the Scripture is said to mean. The question is ultimately whether God is in control of history and time, and whether His Word is like a sword coming against His enemies.

The Church Restitution to come is itself to be a manifestation of the victory of the truth in this battle. The outpouring of the Spirit will vindicate the believing doctrine built upon the King James Bible and concerning the power of real faith.

## The end of modernism

The reality is that many good Christians have been tainted by Modernism. This relates to the general mode of interpreting the Bible by a modern hermeneutical method that tends to limit the Bible to its historical context. Modernists use humanistic arguments for accepting modern versions as superior to the King James Bible. Modernism is, therefore, a general classification of those who have added a system of contemporary opinion (based on humanistic Rationalism) to the Bible, how it is read or applied, and what actually constitutes the text of the Bible. Thus, modernism has a wider meaning than “anti-supernaturalism” or “Liberal Theology” as it describes the Laodicean position of many Evangelicals, Fundamentalists and Pentecostals.

As an example, modernist Bible colleges claim to believe that the Scripture is verbally inspired in every word, absolutely inerrant in the original documents, infallible, and God breathed, and that the opening chapters of Genesis present creation in six literal days, etc. This is true. Yet, their caveat is that they limit this reality to the original documents, not to having a perfect Bible today. Again, they redefine the literal interpretation to mean the “Historical-Grammatical interpretation of Scripture”, which often explains away the applicability of Scripture, and makes it subjective by appealing to the Hebrew and Greek, as well as to modern day opinions about how people in the past thought. Furthermore, they claim that Scripture has only one right interpretation — an interpretation which

seems to inevitably disconnect the Scripture from a living, present reality, locking it into the past and/or future. This error is upheld by many people who are Preterist or Futurist.

The Scripture is true not just in the original documents, but today. (The King James Bible is perfect right now.) The modern interpretative method of the Historical-Grammatical interpretation is largely incorrect, as it limits the meaning of the Scripture to modern opinion of what Hebrew and Greek words are thought to have meant. It limits the meaning of the Scripture to the intent of the original writer, the understanding of the original audience and the context of that time. It limits the meaning of the Scripture as a past reality, as if the Holy Ghost was not intending to speak directly beyond the time of inspiration (more than mere application for present day believers).

While there is always a true primary interpretation of Scripture, there are some prophecies that have multiple fulfilments. This is the method of New Testament writers when dealing with the Old Testament, and applies also today. Christians should not, of course, just accept any or all interpretations, but study to see that there are valid, multiple fulfilments, which are fixed as part of the unitary whole meaning of Scripture.

The argument for the purity of the King James Bible goes completely against the modern view. "From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*." (Isaiah 28:19, 20).

The Scripture foreshadows the judgment on this modernism: "For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth." (Isaiah 28:21, 22).

There is a prophesied end of the reign of error, and it is a rain of terror. People will be led to look at what the Scripture states. If Jesus says, "I will build my church" (see Matthew 16:18), then the Christian should believe it, and not be perplexed by the abundance of error and opposition. They will acknowledge that the Holy Ghost has teachers in the Church "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:12). They will not explain away that

perfecting, but will believe that it includes them, that the entire body of true believers is conforming to perfection.

And it is this idea of perfection which is entirely fatal to the doctrine of man, which says, “the passage of time”, “the remoteness of our location”, “our limited knowledge”, which altogether has used a deception to say that we cannot have, know and use the Word of God today.

Moses prophesied of the false prophets of modernism in the Church: “GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he. They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?” (Deuteronomy 32:1–6).

Jesus also prophesied of the false prophets of modernism: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” (Matthew 7:15–20).

Modernism brings forth corrupt fruit because it says that all Christians are sinners, and therefore they excuse sin. However, the righteous are not servants of sin (sinners) but “servants of righteousness” (see Romans 6:18). Modernists say that they do not have the full Bible today, and that no one can claim to have it. They say that it is not possible to come to a full understanding of the truth. And so, the fruits of corruption follow with the abundance of carnality, modern versions, and the increasing disparity of more varying doctrines.

Jesus was quite clear about the difference being a true Christian and a false one. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy



name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:21–23).

People who build their lives on the false errors of modernism and false interdenominational unity are doomed. But Jesus actually warned against people knowingly not following what He said (see Matthew 7:24–29).

The prophet Ezekiel also contains a prophecy relevant to the entire edifice of people building their lives on the human-reasoning oriented methodology of using modern versions, modern original language studies and modern interpretation methods. It also aptly describes many whose souls have been addled in the feelings-oriented carnality that has pervaded much of the Pentecostal–Charismatic Movement (see Ezekiel 13:1–9). Ezekiel uses the metaphor of building with inherently weak materials, just as the entire system of carnal reasonings of modern versionism has done.

“Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*: Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.” (Ezekiel 13:10–16).

There is, in reality, as an objective spiritual truth, one true and pure doctrine. There is an exact Bible at hand. There is the real presence and leading of the Holy Ghost. There is the truth which is knowable. And it is to this that the entire work of deception has sought to undo. But, instead, the Bible shows that all such walls shall be ultimately destroyed, and quickly.

## Prevailing truth versus prevailing error

The spirit of error is against the Bible. In the first degree it attacks the doctrine of inspiration. It attacks the inerrancy and infallibility of the Scripture.

The issue is that modernism has infected much of Christianity. While solid Christians may insist that they are standing for the fundamental truths of the full, plenary inspiration of Scripture, and its absolute inerrancy and truth, the problems arise because of human thoughts in regarding the copying of Scripture.

They may then only insist that the first copy is perfect. They will then speak about how textual criticism (a modern method of looking at various manuscripts) is trying to recover the original. It never succeeds. The method is not designed to succeed, because it assumes that human labours cannot effectively recover perfection.

In other words, the Christian who has been tainted by modernistic thinking says that because man is imperfect, that they cannot have a perfect Bible today. In other words, they are limiting God, denying His power and exalting the power of sin and corruption over the providence of God.

In the same way, it is argued that a translation cannot be perfect. Their position has nothing to do with Scripture, but everything to do with carnal reasoning. By accepting the premises of the spirit of error, such as, that man is corrupt and cannot produce perfection, they effectively call God a liar and even deny His ability to work through history.

They have all kinds of reasons why they think the text of the King James Bible is not right. They talk about the oldest manuscripts, as though oldness of copies is more powerful than God's providence. They talk about new discoveries, as though man's knowledge is greater than God's. They talk about the original languages, as though God cannot use English.

They are, in effect, enthroning the spirit of error, and bowing themselves to it, using the very thought processes of the infidels. There is no distinction between how an Infidel and a modernist-affected Christian engages in textual criticism, or in translation, and therefore it is not surprising that both the Infidel and the modernist-affected Christian agree that the King James Bible is not perfect, nor can be. They agree that it is essentially impossible to get a perfect Bible in the original languages today, let alone in English.

Their actual ultimate maxim is that error prevails. It is a belief which does not start from the Bible, but from the limited knowledge of the human mind. It exalts observation above truth.

## Higher Criticism

Higher Criticism is a rationalistic approach toward Scripture which aims at treating the Bible as mere historic literature. As a critical method, it produces hypotheses to the origin of the Bible against the Biblical view of Divine Authorship.<sup>1</sup>

It is not unusual to find modernists rejecting Higher Criticism, while accepting the same erroneous presuppositions in their own views.<sup>2</sup> Some have fought well against the errors and excesses of Higher Criticism, yet have also supported the misrepresentative attack on the authority of the King James Bible. The reasons behind attacking the King James Bible are the very presuppositions of modernism, such as, that to err is human (therefore, they say the King James Bible is derived from human copies and by a human translation process must be imperfect); that there is no practical providential preservation (therefore, they say there is no singular authority for the exact words of God is accessible today); that ongoing human discover and human efforts are furthering knowledge in the field of Biblical criticism (therefore, they say the King James Bible is long left behind for the accrued corpus of modern knowledge).

Calvinist economist, Gary North, has written excellently in attacking the idol of Higher Criticism. “Their personal goal, above all other goals, is to escape the final judgment of the God who has revealed Himself clearly. They comfort themselves while discomfoting their Bible-believing students with this syllogism: ‘No permanent Bible, no permanent law; no permanent law, no permanent judgment.’ But this absence of God’s judgment must

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<sup>1</sup> The Fundamentals, *The Fallacies of Higher Criticism*, equates it with an evolutionary view of history and the Bible.

<sup>2</sup> The Fundamentals, *Against Higher Criticism*, lists infected modernist lower critics in a positive light, “Griesbach, Lachmann, Tregelles, Tischendorf, Scrivener, Westcott, and Hort would be called Lower Critics ... What the Conservative school oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions ... because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterised by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.”

also be asserted with respect to history; higher criticism of the Bible plays a role in this dogma, too. There is little doubt that the successful assault on Christianity in the late-nineteenth century came from two sources: Darwinism and higher criticism of the Bible. The latter was exported primarily from German universities.”<sup>1</sup>

The advance of error continues as long as there is no powerful stand against it. “If the foundations be destroyed, what can the righteous do?” (Psalm 11:3).

A modernist might say that the King James Bible cannot be final authority, because the *Westminster Confession* (which was created long before modernism) states that Protestants (Reformed and Puritan doctrine) had the following view (from Chapter 1, VIII): “The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion the Church is finally to appeal unto them.”

However, this did not address the problem of variations in the Greek and in the Hebrew, and the subjectivity of meanings ascribed to words by Lower Criticism, things which are only resolved by understanding the actual process of divine providence in supplying the King James Bible as the standard for the future. And even their own doctrine allowed or made place for this eventuality, for the very place in their *Confession* continues, “But because these original tongues are not known to all the people of God who have right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.”

## Summary of an argument for the King James Bible

The following is a list of verses, when taken together, which point to the King James Bible, to make the case that only one Bible should now be used.

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<sup>1</sup> North (1989), 10.

1. It is consistent with the nature of God that He should have His Church with exact knowledge of His words (e.g. Deuteronomy 32:4, Psalm 25:8, Matthew 16:18, John 8:32, 2 Corinthians 4:6).
2. It follows that if God inspired infallible and inerrant words, that is, got them in the Earth, that He would also preserve them, and not allow them to be lost in time, but faithfully transmitted into the future (e.g. Psalm 12, Proverbs 30:1–6, Isaiah 55:9–11, Matthew 7:24–27).
3. The Holy Ghost has the ministry of leading people to the truth, since His Word is truth (see John 17:17), it is a role for the Holy Ghost to bring people to have, acknowledge and possess His true Word (e.g. John 8:32; 14:17; 16:13, 1 John 2:20).
4. The same words that are in the Bible are supposed to be accessible and present, or else the commandments and statements of Scripture would be lies, i.e. Christians cannot obey a merely 98% reliable commandment (e.g. Matthew 4:4, Luke 4:4, John 12:48, Ephesians 2:17, 1 Peter 1:23).
5. God has given the exact Word to be sought, and to give knowledge, and is powerful (e.g. Psalm 68:11, Proverbs 22:20, 21, Isaiah 34:16, 2 Timothy 3:16, 17).
6. The Church has the Word, and it is supposed to go forth by the great commission for the evangelisation to the nations (e.g. Matthew 28:19, 20, Acts 28:28, Romans 16:26, 1 Timothy 3:15).
7. The Word by the Gospel is reaching all nations properly (e.g. Mark 13:10, Acts 1:8, Romans 10:18, Colossians 1:5, 6).
8. The Word by the Gospel is supposed to bring fruit because of the law of sowing and reaping, and by its outworking (e.g. Mark 4:13–20, John 4:34–38; 15:7, 8, 1 Corinthians 3:7).
9. The Word of God is supposed to be a sword and powerful, therefore, it must be of an exact, refined nature, sharp and ready (e.g. Ephesians 6:18, Hebrews 4:12, Revelation 1:16; 19:15).
10. The Word of God is specifically resisted (Isaiah 6:10, Amos 8:11, 12, Matthew 13:15, John 12:40, Acts 28:27).

11. The idea of varying or differing modern versions is confusion and double minded (e.g. Isaiah 8:20, 1 Corinthians 14:33, 2 Corinthians 1:18, James 1:8).

12. Adding and taking away from Word, like what is done by the rational exercise of modern textual criticism, is forbidden (e.g. Deuteronomy 4:2; 12:32, 2 Corinthians 2:17, Revelation 22:18, 19).

13. The Word of God is to be lifted up and praised (e.g. Psalm 56:4, 10, Psalm 119:72, 127, 140, Acts 13:46–48).

14. The Word of God is to fill the Earth (e.g. Jeremiah 31:34, Habakkuk 2:14, Matthew 24:14, Colossians 1:23).

15. The King James Bible by the English language is to the Jews and the world (e.g. Isaiah 18:7, Isaiah 28:11, Zephaniah 3:9, 10, Revelation 10).

## Inspiration: the human and the divine

The most basic reality of the Scripture is that it is God's Word, not man's. In this, it means that God actually wrote the Scripture, not merely the men who are named in the Bible. The author is God, even though the prophets and the apostles were the penmen.

“All scripture *is* given by inspiration of God” (2 Timothy 3:16a).

God, therefore, used the men to write His words, so getting the Scripture in the Earth. But also, God framed the message Himself, putting His spirit, as it were, into those words.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.” (John 6:63).

On this basis, then, it is important to understand what God meant, not merely what men meant. The Scripture is not merely what men meant, so the modernistic philosophy wrongly argues for attempting to understand a single meaning of the (human) author as prerequisite to seeking the supposedly valid significances.<sup>1</sup>

The Scripture does not have dual origin in its authorship, though written by men under inspiration. It would be a misrepresentation to portray it even as

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<sup>1</sup> Kaiser (1981), 32; Blaising & Bock (1993), 64.

a complementary authorship, in that the intent of God was to communicate every word of it as it has been written. In reality, God gave place to the local knowledge and personality of each of its writers, but it is His Word, though it might be communicating the thoughts of men. (Man does not own his mind.)

“THE BIBLE is none other than the voice of *Him that sitteth upon the Throne!* Every Book of it,—every chapter of it, — every verse of it, — every word of it, — every syllable of it, — (*where* are we to *stop?*)—every letter of it—is the direct utterance of the Most High!”<sup>1</sup>

The fact is that David did not know the full outworking of Psalm 68:18, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.” Paul quoted the same passage to the Ephesians 4:7–10, referring first to the gift of Christ, then quoting the passage, then adding that Jesus also descended first, and then itemised the five office gifts in the Church.

It would be ludicrous to think that David knew what Paul understood, though both had the same passage. But the Holy Ghost knew. Nor did Paul see happening the end of what he spoke of, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man” (Ephesians 4:13a).

Therefore, the question really should be concerning what God is saying, and what God means. While obviously Paul was communicating to the Ephesians, the real question is what was the Holy Ghost saying to believers. The greater message of the Holy Ghost is discernable on account that the Canon was complete after Paul wrote to the Ephesians. Therefore, some things in a Book like Revelation give further light to Paul’s (or rather, the Holy Ghost’s) words.

And more importantly, through time, the Holy Ghost has been using the apostles, prophets and teachers to help bring out the fuller message. The meaning then is what the Holy Ghost was actually communicating on multiple levels, so to speak, so that that the advanced state of the Church would be able to understand, as if the Holy Ghost was speaking directly through space and time from the Psalmist David or the Apostle Paul to the present day believer. Indeed, the one and same Holy Ghost being present

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<sup>1</sup> Burgon (1861), 89.

with the very words being present with the present day believer would mean that the words would have lively power in the present.

## Modernistic textual criticism

Modernistic textual criticism creates a stumblingblock to many, because it forces readers to wonder whether a word belongs or does not belong to the sacred writ.

As believing practice, the gathering from various sources and witnesses of the correct readings of the Scripture is laudable. This was done eminently well in the Reformation period. But the soundness of the Scripture as it has been passed down to believers today is really reliant on the power and providence of God.

Why would God give His Word only to have it lost in time? And while manuscripts can be lost or destroyed, corrupted deliberately or accidentally, the Scripture itself, the very words of God, cannot be lost.

Since words are containers, and have exact meanings, and that so much as adjusting a word can affect meaning, there is a danger that doctrines can be affected. The modernist has a vastly different view, where all their textual criticism, which they think is fairly innocuous, affects doctrine to great degrees.

“Students who read their New Testament in Greek know that in the critical apparatus there are other readings besides those appearing in the text. To cite a verse like 1 John 5:7 (KJV) as supporting the doctrine of the Trinity is foolish.”<sup>1</sup>

The same author then deceptively claims that “It has never been found in any Greek manuscript since Erasmus’ day”, as though the Greek language is the paragon of truth, and conveniently omits to mention that the reading can be found in Greek, and in a massive amount of Latin copies.

The same author then mistakenly states, “Erasmus himself took the verse out of latter editions of his own Greek Testament.” In fact, Erasmus restored the verse, having not printed it in his first edition.

Further, “But because the third edition (1522) became the basis for a standardised text, the King James translators, having this text before them,

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<sup>1</sup> Mickelsen (1963), 352, 353.



introduced this extraneous verse into the English Bible.” Again, this is highly incongruous, seeing that some 80 years of scholarship had passed and many other editions of the Greek had been printed by others, which the King James Bible translators are understood to have used leading to their Bible of 1611.

The confusion bred by the modernist methodology is staggering: “No passage should be employed to support any doctrine until the interpreter has made sure that it is supported by good manuscripts and can, therefore, be regarded as what the original writer said. Most modern translations indicate in footnotes where the textual base is poor or where other readings are possible. Carefulness here marks the interpreter as an alert, dedicated student of the doctrinal materials.”<sup>1</sup>

Indeed, if it were taken that the King James Bible itself is the authoritative Word of God, the received text in English, then all the bluster about “good manuscripts” could be treated the same as tissue paper. After all, the whole point of the Protestant Reformation was to put the Word of God into the hands of the believer, not make him subject to manuscripts which he cannot handle nor read (because they are incomprehensible).

The Ethiopian eunuch had more faith, even though he did not understand the Book of Isaiah, as compared to many Christians, who cannot be certain of the Scripture itself, as is amply illustrated by Acts 8:37, which by almost universal consent of the modern critics, should be expunged from the Bible.

And so they exceed all error, while counting faith as ignorance, “We really ought to be thankful, for example, that Mark did not write the KJV rendering of Mk 16:18 ... but readers who limit themselves to the KJV will never know this.”<sup>2</sup>

## Modernistic translation

Ultimately, when the Scripture promised that it would be made known, the modernist attempted to intervene, claiming that they were the ones to make the truth of God known to the people. Modernism is nothing new. It is the exact same attitude exhibited through the Roman Catholic institution. They too rubbished the Protestant translations, like the King James Bible, because they said such men were heretics.

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<sup>1</sup> Mickelsen (1963), 351, 352.

<sup>2</sup> Klein et al. (1993), 76.

How can a king as corrupt (they claim) as King James have ordered the making of a good translation? How can the translators, with all their doctrinal differences, be relied upon? The modernist sees that only modernists can translate well, and on all kinds of grounds they dismiss the exactness of the King James Bible translators, referring to their apparent ignorance of the Granville Sharp rules, and other perceived inferiorities.

They see English and the history of the King James Bible as rife with defects, as though the products of Infidelity (modern versions) are superior: “For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. ... Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.” (Isaiah 28:20, 22).

One of the most laughable examples of those who want to make new translations is that they claim people in Papua New Guinea do not know what sheep are, so they had to change the translation to say “pig” or “rooster” as a title for Christ, as if men were so imbecile they could not learn what a sheep was, or that Holy Ghost was so limited that He could not communicate to them with the word “Lamb”.

## Modernism’s last desperate tumult

In order to undermine the King James Bible, many deceptive and ignorant arguments are used. They say, “But the English language has changed dramatically in the last 400 years, and the discovery of many new Bible manuscripts much older than those available in 1611 make the KJV far less valuable today. The KJV, of course, has been revised frequently; no edition in print today reads exactly like the original.”<sup>1</sup>

After making all the usual comments against the King James Bible, the modernist then implies that the King James Bible is somehow different in its current form from what was first printed in 1611, or was contained in the handwritten master of the translators.

Taking the Pure Cambridge Edition as the standard edition of the King James Bible, and doing a comparison, shows no real evidence of either changes in readings (i.e. textual variations), nor changes in translation (i.e. actual changes of sense). What can be found is the correction of typographical errors, the standardisation of spelling and grammar and

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<sup>1</sup> Klein et al. (1993), 75.

other editorial regularisation, such as consistent use of italics.<sup>1</sup> These things are wholly commendable, and actually enhance the case for the King James Bible's accuracy. "Thy word *is* very pure: therefore thy servant loveth it." (Psalm 119:140).

They say that people do not speak like the King James Bible, and so a large amount of propaganda has come forth supporting modern versions.

Some have claimed that modern versions contain New Age concepts, and are therefore part of an elaborate conspiracy to subvert Christianity. Others see the sinister hand of Rome behind modern versions. But whatever the actions (supposed or actual) of Freemasons, Communists or other enemies, there is a greater explanation. By understanding the reality of the spirit of error, and the Infidel period, the reasons for the makers of modern versions choosing certain readings and making certain translations can be explained by what devils are at work behind the scenes. Thus, Rome has been but one tool used to place the modern versions in predominance in the Church. Obviously, the counter to the spirit of error is the victory given by the Spirit of truth, which Bible prophecy indicates will be the case in relation to the modern version issue.

It is directly against this overspreading of transgression that God acts, saying He will arise (see Psalm 68:1), "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that puffeth at him*." (Psalm 12:5).

In contradiction to those deceivers who wax worse and worse, believers possess the knowledge of truth: "Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Proverbs 22:20, 21).

## The foundations restored

How may the Scripture, the prophecies be interpreted, if the very thing being interpreted is attacked? While the atheist or the scoffer may deride the Bible and its prophecies, the real attack has been through Christians, born again and Spirit filled. And how have they attacked it? By denying it to exist in a perfect form.

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<sup>1</sup> Verschuur (2014), throughout.

If the text of Revelation itself be uncertain, if the translation be subject to endless questions, if interpretation be ever varying, one would have to confess that their views are only their views, and are probably, in all honesty, without value.

Variations in the text of Revelation give rise to new and different meanings. Suddenly the mark of the beast is not 666, but 616, and so on. It seems that variations in translation are made to serve some preferred interpretation. Many Christians have been very guilty of it, and used Strong's Concordance like divination.

Putting back in place the King James Bible as sole authority is the exact remedy, "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." (Isaiah 16:34).

There are two particular bodies of people who have used the King James Bible, and who have agreed on a range of fundamental doctrines. These are those in the Word of Faith Movement and the King James Bible Only Movement. Accordingly, both groups are Pretribulation Futurists.

This indicates that the King James Bible must indeed support Pretribulation Futurism. However, it would be a mistake to be limited to the Dispensational model, especially since issues exist with that model. The King James Bible can also be legitimately used to support other views. After all, the King James Bible itself, and those movements which have used it can find themselves as spoken of within the prophetic framework. Such a strong, self-authenticating argument is key to having a full, consistent, measured unity of all the proper forms of the valid views.

The King James Bible Only Movement has made consistent appeals (whether knowingly or unknowingly) to the Historicist view concerning the attack on the Bible, especially by the Romanists and modernistic unbelief.

Even more interestingly, the King James Bible Only Movement has emphasised the exactness of the words of Scripture, including having faith in God's provision of them, and the words themselves, which fully lends credibility to the Word of Faith view. The Word of Faith Movement has published genuine visions and prophecies directly using the King James Bible language (and Jesus or angels never using or supporting the use of different versions).

Word of Faith teacher, Keith Moore, in preaching on Romans 1:15–17, said about the Gospel, “Is it revealed to those who don’t believe in it? Those who reject it? Those who mock it and scoff it? No to them — they could read it a hundred times, and they won’t see anything. They’ll see ‘thees’ and ‘thous’, and Elizabethan English and archaic ideas; and they’ll question the accuracy of this and that and the other. And they’ll see nothing. And they’ll get nothing. And it’s not because it’s not here! It’s because they’re blind. How is it revealed? It’s revealed from faith to faith. As it is written, The just shall live, not by doubting, and scepticism, and scoffing and intellectual examination. You live by what? Faith. If you have faith, and you read it in faith, you begin to see things. As your faith increases, you begin to see more. And as your faith increases further, you see even more. And as your faith develops, man, and in five years, 10 years, 20 years, 30 years, 50 years; you keep doing this, you start seeing, you start seeing whole realms of things that you had no idea were in there.”<sup>1</sup>

Starting from the King James Bible, and interpreting it alone and consistently means that the Word of Faith plus King James Bible Only paradigm is the final resolution to the conflict between the different Schools of interpretation. In fact, it leads to a great unity, not only in having a unified model, but also in conformity of doctrine, that is, the basis for Christian agreement and unity.

There is to be the dawning of a new unity, as is outworked by the Spirit of God in the latter days glory of the Church, the coming great Restitution. It is a time for powerful works and great fruitfulness.

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” (John 14:12, 13).

Starting from the words of the King James Bible, believing them, and acting on them means that prayer and deeds are effective, and that the harvesting is come. It is believers themselves who are to bear the fruit. The Holy Ghost is not acting independently without human conduits in this work, but is manifesting through His people on this wise.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much

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<sup>1</sup> See Bibliography.

fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.” (John 15:7–9).

## Defeatism defeated

Evangelist Ray Comfort wrote, “Do you believe that the following biblical accounts actually happened?” He then listed some Bible stories, and continued, “Of course, you don’t.”<sup>1</sup> This assumption that they (multitudes of presently unconverted people) will not hear has been erroneously taught by many other believers too.

Henry Morris had partial light on the issue: “But now a great apostasy has set in. Although it began with Deism in the 18th century, the real roots of the apostasy are in the resurgence of ancient evolutionism in the form of Darwinism during the late 19th and early 20th centuries ... The ‘mainline’ churches, seminaries and denominational colleges have largely capitulated to theological liberalism ... The same is true to a lesser degree among a significant number of evangelical churches ... The seemingly endless parade of new Bible translations, promoted to replace the beautiful God-honouring, time-tested King James Bible, has caused great confusion and a significant decrease in genuine Bible knowledge.”<sup>2</sup>

The Scripture proclaims, “I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18b). That is, that separation from God, and all the errors thereof, cannot hold back the revelation of truth.

Again, “Death is swallowed up in victory.” (1 Corinthians 15:54b). This is not just referring to the future glorification of the saints, but the mindset that Christians must currently put on and own, “But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.” (1 Corinthians 15:57). The victory is not merely future, but present and attainable. The victory of knowledge is already enforceable by spiritual authority.

Therefore, defeatism, lack, ignorance and error are themselves defeated by a spiritual advance of Christians upholding Biblical knowledge.

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<sup>1</sup> Comfort (2014), 6.

<sup>2</sup> Ham, et al. (2002), 12, 13.

# INTERPRETIVE PRESUPPOSITIONS

## Hermeneutics

THERE is a book with the ironic title *How to Read a Book* (by Mortimer Adler). This presupposes that the person viewing this book on a shelf can read, and knows what a book is. In fact, the book supposes that a person actually knows how to read a book in order to read a book called *How to Read a Book*.<sup>1</sup>

Actually, this book purports to be about how to read books better, by understanding a method of analysing what is contained in books. The theory of interpreting is called *hermeneutics*.

When the Bible speaks of understanding what it states, it implies that believers have a mechanism for being able to understand it. Christians in the Early Church did not have textbooks about hermeneutics.

The Scripture states, “whoso readeth, let him understand” (Matthew 24:15b). Many times it refers to the interpretation of the Scripture. Sound interpretation is going to be arrived at by properly understanding how to interpret the Scripture.

The word “hermeneutics” is just a modern word which means the rules or principles of interpretation. As such then, hermeneutics is a modern, scientific term. However, the term is potentially laden with problems. The word itself comes from Hermes, the herald or messenger of the gods, and implies the unlocking of hidden meanings. The term is used emotively by modernist to imply soundness.<sup>2</sup>

A similar term was used by the philosopher Aristotle, which the Christian tradition counters, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8). Most average believers would, therefore, avoid the term, as it has been used extensively by those who use “hermeneutics” to alter or explain away the true meaning of the Bible.

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<sup>1</sup> This secular book is on the reading list of various Bible colleges, indicating their own approach toward the Bible is to treat it just like any other secular book. But the Holy Ghost gives comprehension of the Bible, especially with the KJB, which is the exemplar form of God’s words.

<sup>2</sup> Köstenberger & Patterson (2011), 57.

Ramm, like others, made it so high that no one should ever challenge their work: “The word here translated *interpreted* is the Greek word *diermeneuo*. If we take away the two first letters, the prefix, and give a rough breathing to that initial letter ‘e’ we have exactly the word from which our word *hermeneutics* is derived, meaning, then, the science of interpretation.”<sup>1</sup>

The whole idea is mystified from the outset by the modernists. They imply that Greek is more hallowed than English, and that the Scripture in Greek somehow gives a greater depth than what can be communicated in English. Even though the Scripture never says anything about the superiority of Greek, nor does it call translations inferior, still modernists fight for their beliefs. By using Greek, they make out that their use of “hermeneutics” is sanctimonious because they claim that the word itself is from the Greek. It is as if by explaining the Greek origins of a word, that somehow it justifies that it must be right and sound doctrine. This then allows people to potentially justify whatever actions scholars do under the guise of “hermeneutics”, as long as those hermeneutics are deemed to be “sound” and “authentic” by their corollary standard.

However, some modernists have been inconsistent with their own definitions. Fee, in writing for the common Christian reader rather than a theological audience, wrongly claimed that hermeneutics meant asking what the Scripture means to the present day reader. However, this is not what hermeneutics is. What he called “hermeneutics” was actually the application of Scripture.

That modernist hermeneutics is an entirely carnal pursuit of what should be the spiritual precepts for studying Scripture is evident, as various theologians freely admit that it is as much rigidly science as subjective art.<sup>2</sup>

“Hermeneutics, therefore, is both a science and an art. As a science, it enunciates principles, investigates the laws of thought and language, and classifies its facts and results. As an art, it teaches what application these principles should have, and establishes their soundness by showing their practical value in the elucidation of the more difficult scriptures. The hermeneutical art thus cultivates and establishes a valid exegetical procedure.”<sup>3</sup>

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<sup>1</sup> Ramm (1970), xiii.

<sup>2</sup> See Davidson (1845), iv; Mickelsen (1963), 3; Ramm (1970), 1; Osborne (1991), 5, etc.

<sup>3</sup> Terry (1890), 20.



The things of the Spirit, the very words of life of the Scripture, are thus reduced to the human level. On one hand the modernists reduce the Scripture to the human level of science, as though to cut out the divine essence. On the other hand, they reduce it to the human level of art, making it subject to the thoughts of man, as though the hand of God is now soft clay to be fashioned according to the will of man, so making man into his own god.

The inherent contradiction of the modernistic approach shows its slide into postmodernism, “Interpretation is neither an art nor a science; it is both a science and an art.”<sup>1</sup> So, “how much more must modern biblical interpreters seek to bridge the vast linguistic, historical, social, and cultural gaps that exist between the ancient and modern worlds so that they may understand what texts mean.”<sup>2</sup>

One excuse is that the Bible was written long ago, in another place, as though it cannot be approached properly except by a set of scientific-artistic rules. The futility of this has been recognised to a degree: “Some Christians fear that an emphasis upon such principles ignores the illumination of the Holy Spirit. This fear has some foundation. Many have approached the Bible in a mechanical, rationalistic fashion.”<sup>3</sup> True Christians are not fearful of this fact but rather, by having faith, must reject the carnal approach of modernist hermeneutics, which is a human derived method quite divorced from the Holy Ghost.

The ultimate modernist view has no place for the Spirit of God since “The necessity of a science of interpretation is apparent from the necessity of diversities of mind and culture among men.”<sup>4</sup> Which is to say, that God was unable to communicate to every man, or that human thought on the part of the receptor (of the Biblical communications) has too much interference to be able to comprehend what is being intended. This is the Infidel view of the Bible, as directly taught by numerous theologians, scholars, Bible college professors and experts.

By effectively placing a filter between God’s Word and man, interpretation consequently languishes. By it, the day-year principle may be scoffed at, “it has again and again proved to be false and misleading in its application, we may safely reject it, as furnishing no valid principle or rule in a true science

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<sup>1</sup> Klein, et al. (1993), 5.

<sup>2</sup> Klein, et al. (1993), 6.

<sup>3</sup> Mickelsen (1963), 4.

<sup>4</sup> Terry (1890), 20.

of hermeneutics.”<sup>1</sup> This can lead to incorrect conclusions, such as, that there was no foretelling of the future in the Bible, that prophecies were written after they happened.<sup>2</sup>

False hermeneutics are basically the spirit of antichrist’s guaranteed method for never coming to proper doctrine. By biasing the rules of interpretation, any Scripture which might be read in favour of a sound doctrine (e.g. that Christians should no longer be sinners) will have some sort of provisos put in the way of it, sometimes to make an opposite doctrine. (The rejection of Scripture teaching concerning the perfection of the King James Bible by modernist scholarship is an example of this.) The modernistic hermeneutical methods can be somehow artificially altered to disallow the practise and conclusions of the multiple fulfilments of Bible prophecy.

As a science, hermeneutics is only as good as the mind defining its rule set, which can be reset (when deemed necessary) by assumptions and unbiblical rules. As an art, the modernist can use hermeneutics to make a passage to say what he wishes it to say. And all this may be done, even if such false teachers are using the King James Bible itself as the basis of the interpreting.

Usually however, the one engaging in hermeneutics has already defined what it is that they are interpreting. Christians tainted by modernism will have already gone through a jumbled textual critical and translation-doubting process. Thus, by already starting their interpretation with something which is not actually the perfect Word of God, it becomes increasingly suspect what “truths” they may be gleaning out of it. This is especially when one of their main emphases is to regard the so called original languages.<sup>3</sup>

It is freely confessed by modernists that one cannot merely rely upon the King James Bible to understand the Bible, particularly Bible prophecy, and particularly the Book of Revelation. In fact, many explicitly state, “you should use almost any modern translation rather than the KJV.”<sup>4</sup>

Neglecting the Holy Ghost has led modernists to candidly admit, “It is difficult to give rules of hermeneutics.”<sup>5</sup> The difficulty is because modernism is not fixed to the absolute truth of the Scripture. Yet hypocritically, because the modernistic system is essentially a system of

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<sup>1</sup> Terry (1890), 298.

<sup>2</sup> Terry (1890), 313.

<sup>3</sup> The battle between the King James Bible and the modern critics has many examples, e.g. Carson (1984), 13.

<sup>4</sup> Fee & Stuart (1993), 34.

<sup>5</sup> Fee & Stuart (1993), 27.

assumptions and rules, their books are filled with guidelines of what they consider proper hermeneutics.

These “principles are not fixed formulas. The mechanical rule approach to hermeneutics builds mistaken ideas from the start ... The interpreter uses the valid principles which are relevant to his particular task, but he must do so with imagination, sympathy and judgment ... the personal factor inevitably introduces an element of subjectivity.”<sup>1</sup>

Their method is necessarily subjective, and this is because it did not start out from Biblical thinking.

## The new Nicolaitanism

Nicolaitanism was a first century heresy which seemed to set up a clerical hierarchy, which ruled over the lay Christians. This has usually been applied to the doctrines of the Roman Catholic clergy, in regards to their rule and perhaps in regard to their supposed celibacy.

The modern theologians (not merely the ones with German names who have strange, unbelieving theories about the Scripture), even ones who teach in Fundamentalist, Evangelical and Pentecostal Bible colleges, have set themselves up like a mediæval priesthood, as if only they can truly discern the true meaning of Scripture. This is just like the Nicolaitans, who were keeping knowledge from the ordinary people.

They know about textual criticism, they know about the Hebrew and Greek, they know about the Grammatico-Historical method and an array of theological jargon like “*sitz im leben*” (life setting in which something was written).

These are the ones who believe in six-day, young earth Creation, the virgin birth, miracles and the like, including inspiration and inerrancy of Scripture itself, and who even know about Infidelity at the present time. Yet when it comes to the transmission of Scripture through time, they are caught up with the errors of modernism, and are caught up with explaining away the power, perfection and full relevance of the Scripture to the present time. Sadly, plenty of Pentecostals, Textus Receptus supporters and so on might be found under this generalised class of “modernist”.

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<sup>1</sup> Mickelsen (1963), 19.

The misguided principle that prevails, even infecting the thinking of genuine Christian believers, is the following gross perversion of the teachings of Scripture (which yields such unbelieving results). “To unpack Paul’s [2 Timothy 2:15] words yet further, we need to work hard at interpreting Scripture. We must ‘do our best’ as ‘a worker.’ Biblical interpretation is even hard work. The one who wants to master the handling of God’s Word must be like the apprentice of a master crafts person. Over time, and through practice, that apprentice will learn to skilfully use many tools. Likewise, the biblical interpreter must know what interpretive tools to use and how to use them. This is what it means to ‘correctly handle’ the word of truth.”<sup>1</sup>

The Reformation was all about getting the Word of God in man’s hands. The Pentecostal Revival was all about getting every person connected to the Spirit of God. While Christ has set up ministers in His Church, He certainly has not designed for His people to be subject to such who use false and unbelieving rules of Bible interpretation.

The modernists confess that they are indeed modernists and postmodernists, hypocritically saying, “As Adolf Schlatter pointed out decades ago, we must stand ‘below’ Scripture rather than arrogantly asserting our right to critique Scripture in light of our modern or postmodern presuppositions and preferences.”<sup>2</sup>

Obviously not that all modernists are wrong all the time. The same books on Bible interpretation may contain many facts and truths. The problem is that while often the authors can say valid things, the degree to which they are connected to assumptions built on the spirit of error is the degree to which they are imperfect.

The separate (and yet related) issue of doctrinal differences among believers also has some bearing, though the same Scriptures which indicate a growing unity of the faith must be the same promises which foretell the rejection of modernistic thinking from the Body of Christ (see Ephesians 4:13, 14). This, it seems, is the prophesied Laodicean spewing. Although some even have a doctrine against that, saying that Jesus wants them “cold” because cold water is refreshing!<sup>3</sup>

The arrogancy and pride of modernism is to have its fall (see Proverbs 16:18). The modernist says, “One cannot know through prayer that Baal

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<sup>1</sup> Köstenberger & Patterson (2011), 60.

<sup>2</sup> Köstenberger & Patterson (2011), 63.

<sup>3</sup> Klein, et al. (1993), 367.

was a fertility god worshipped by the Canaanites or that the Jews of Jesus' day regarded Samaritans as hated half-breeds. The identity of the 'sons of God' in Gen. 6:14 or the 'spirits in prison' in 1 Pet. 3:18–22 cannot be determined by simply reading and rereading these texts in a prayerful and humble way.”<sup>1</sup> In reality, many things that the modernist claims are facts, though not in the Bible, may be shown to be not so (e.g. that Aramaic was common in the New Testament or that the pronunciation of “JEHOVAH” is wrong).

Modernists have also gone on tangents.<sup>2</sup> Yet, from the Bible, ample information can be gathered concerning Baal, Samaritans, the Old Testament saints imprisoned and the antediluvian sons of God (men of the line of Seth) and their connections to devils in their co-habiting with the daughters of Cain, for which the devils involved in the genetic manipulation were then chained under darkness. Ultimately, modernism seems to have a correlation between accepting heretical alterations (e.g. omitting important passages) and justifying carnality (e.g. their views on alcohol consumption, not tithing, etc.)

## Exegesis

Exegesis is simply the practice of interpreting, which is what theologians regard as the use of hermeneutical principles. If their hermeneutics are deemed sound, it follows that their interpretation, application and doctrine will be acceptable.

This is highly relevant, because the method of multiple fulfilments of Bible prophecy leads to interpreting the Scripture. And in that interpretive framework, it finds prophecies pointing to an attack on the interpreting of the Bible in the latter days. This means that the modernistic method of interpretation not only is predicted, but is waging war against the truth that the Bible predicts this very thing would happen.

The battleground of this war is in the mind, that is, an ideological war. But the actual sphere of operation is not in the world, but in churches, in Bible colleges and among professing Christians of the Reformed, Evangelical, Fundamental and Pentecostal varieties especially.

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<sup>1</sup> Klein, et al. (1993), 86.

<sup>2</sup> For example, claiming that God's name was not pronounced, which is directly contradicted by the appearance of the word “JEHOVAH” and calling upon the name of the LORD throughout the Old Testament.

Moreover, the warfare is not being perpetrated just by those who seem to be “wolves”, “false prophets” or “heretics”, but by many of the brethren themselves, that is, many of the sheep of the flock, actual, genuine born again Christians.

These problems are not unrecognised, but are lamented by discerning believers. Peter Masters, a Calvinist, has rightly highlighted that since the 1960s “a radical departure from once orthodox teaching has occurred” in Bible interpretation. A silent “revolution has taken place in so many sound seminaries and Bible colleges all over the world in recent decades concerning the interpretation of the Scriptures. Why should [churches] suspect that well known bastions of the Truth would be furnishing the minds of aspiring pastors with sub-scriptural ideas about interpretation? Yet it is happening. It is a painful fact that views evolved from liberal thinking (and opposed in times past by Victorian evangelicals) are now authoritatively taught even at fine seminaries, creating a tremendous gulf between the *modern approach* (as we shall call it) and the methods followed by the overwhelming majority of sound preachers since the time of the Reformation. ... The new philosophy of Bible interpretation started to enter faithful Bible colleges in the 1960s”.<sup>1</sup>

In the 1970s, a coalition of Evangelicals met together, framing *The Chicago Statement on Bible Inerrancy*. While this statement in general was of a believing nature, it promoted unbelief in some specifics. In Article X, they equated inspiration with what “can be ascertained from available manuscripts with great accuracy”, as though the Hebrew and Greek copies had some greater conceptual value than the Scripture translated. They then wrote that they “affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.” The problem was that they actually had no original, but only a presupposition that the extant copies (approximately) represented it. Rather, it should be understood that God, in His divine providence, has supplied the Church with a perfect Bible, which is the King James Bible. This version does indeed faithfully represent the original, and this representation is a collative gathering of God’s words since no actual authoritative, “original languages” Bible (of all 66 books together) has ever existed or been reconstructed.

They went on to say that the Scripture should be interpreted by defining the meaning of original words, and by reading into the past how they thought the original audience understood them.<sup>2</sup> The leaven of unbelief was there,

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<sup>1</sup> Masters (2004), 9, 10.

<sup>2</sup> *The Chicago Statement on Bible Inerrancy*, Article XVIII, *The Chicago Statement on Bible Hermeneutics*, XV.

even though they made various believing statements. They seemed to indicate that they believed only one fulfilment of prophecy,<sup>1</sup> critical techniques,<sup>2</sup> even while not being dependant of the expertise of biblical scholars,<sup>3</sup> after which they descended into political rhetoric about “human rights” and got bogged down in other theological issues.<sup>4</sup>

To reject the perfection of the King James Bible, to give way on a believing approach of Scripture by the impositions of unbelieving scholarship (while attempting to maintain sound doctrines), is ultimately going to cause a compromise on sound doctrines, though they may be maintained for some time (e.g. views on creation, sexuality, etc.).

The compromise of Christianity with Infidelity then, wears down doctrines and turns Christians to Infidelity: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” (2 Corinthians 6:14–16a).

The attack on sound interpretation of the Scripture has come under the heading of “modern hermeneutics”, which has been called the science and art of interpretation, and specifically applied to the interpreting of Scripture.<sup>5</sup> By “science” it meant a body of human-based knowledge, riddled with the unbelief of man. By “art” it meant the subjective, relative opinions of the scholars who engage in this fictionalising of the Scripture’s meaning.

Hermeneutics, or principles of interpretation are not wrong. What has been wrong is that the modernist starts outside the Scripture, and is essentially subjective in nature.

The fundamental idea that somehow God could not convey His Word to the present, and that the truth has suffered, and that the interpretation languishes (entropy), and that it takes scholars (like Catholic priests of old) to inform the poor, unlearned Christian what God “really” meant is the most anti-Biblical, anti-Reformation and antichristian doctrine possible.

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<sup>1</sup> *The Chicago Statement on Bible Hermeneutics*, Article XVIII.

<sup>2</sup> *The Chicago Statement on Bible Hermeneutics*, Article XVI.

<sup>3</sup> *The Chicago Statement on Bible Hermeneutics*, Article XXIV.

<sup>4</sup> *The Chicago Statement on Bible Application*, throughout.

<sup>5</sup> Osborne (1991), 5.

The modernist Farrar claimed, that as time advances, there is an inevitable change in the modes of thought and forms of expression, that the words of one age and nation can never be the exact and complete expression of the thoughts of another. Thus, modernistic exegesis pretends that there is a great difference between the times when the things were written, and how they are understood now. In other words, to study the Scripture meant looking at the words in the original language, finding out what the actual words meant there, and constructing what it probably meant to the original audience. This Historical-Grammatical approach, therefore, meant dealing with the Scripture as a natural book, to examine the culture and the background of the original writings, to create the hypothesis of what its immediate meaning was to the first readers. This eliminates the need for the Holy Ghost, and denies the reality that the Holy Ghost communicates through time by the Scripture.

“For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deuteronomy 30:11–14).

Farrar’s view stands condemned by the previous Scripture, which contradicts what he claimed: “Exegesis has often darkened the true meaning of Scripture, not evolved or elucidate it. This is no mere assertion. If we test its truth by the Darwinian principle of ‘the survival of the fittest,’ we shall see that, as a matter of fact, the vast mass of what has passed for Scripture interpretation is no longer deemed tenable, and has now been condemned and rejected by the wider knowledge and deeper insight of mankind.”<sup>1</sup>

Instead of beginning from Scripture, modernists start from outside Scripture, asking “What is Scripture?” Then, after engaging in their criticism (whether lower, textual criticism, or higher, literary and source-document criticism), they proceed to use their imperfect productions by their flawed method of reading into the past their present assumptions. It is the height of absurdity that they are engage so fully in historical revisionism onto how the Scripture was apparently corrupted in time. They attempt to then read the Scripture as if they are reconstructing what the original authors wrote, and what they meant when communicating to their original audience. In both the transmission of Scripture and the interpretation of

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<sup>1</sup> Farrar (1886), 9.



Scripture, they have no place for God, instead trusting only on human reason and sight-based, available data.

“And for this cause God shall send them strong delusion, that they should believe a lie” (2 Thessalonians 2:11).

## Historical-Grammatical method

The Historical-Grammatical method (or Grammatico-Historical, or Grammatical-Historical) of interpretation means reducing the Bible to being a set of words, rather than the meaning of the Spirit, and reduces the Bible to be read in such a way as how it is thought the original readers and hearers understood it.

The Historical-Grammatical method is basically a way to attempt to read the Scripture literally, but does so at the expense of the sense, by potentially reading in errors both in the defining of words, and also by reading wrong ideas into the past.

While it is correct to understand that the Bible was written in the past, and that one should take what is written, the Historical-Grammatical method is not ancient, but modern. In fact, it is the product of Infidelity, and is thoroughly modernistic, “the term grammatico-historical exegesis has had the honoured place in exegetical procedure since 1788 when Karl A. G. Keil first coined it”.<sup>1</sup> Keil was a rationalist German theologian whose treatise on New Testament hermeneutics led to the adoption of the term.

The more extreme view was the “Historical-Critical” view, which said that while the Bible needed to be examined in respect to its place in history, the words needed to be understood in relation to their background, that is, not because they were inspired, but to hypothesise how human authors had brought the wording to be.

In these methods, the assumption was that the Scripture only had one meaning, a particular meaning as being conveyed by the words, as those words would fit in the world to which they were penned. (This would imply that even when believers subscribe to this method, they must have a very low view of inspiration.)

J. W. Burgon contended with these people, who sought to strip meaning from the Bible, and reduce it to an ordinary book. In England, a leader in

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<sup>1</sup> Kaiser (1981), 197.

this “godless” method of interpretation was Jowett. “In 1859, Benjamin Jowett ... argued that ‘Scripture has one meaning — the meaning which it had in the mind of the Prophet or Evangelist who first uttered or wrote, to the hearers or readers who first received it.’ Scripture should be interpreted like any other book and the later accretions and venerated traditions surrounding its interpretation should, for the most part, either be brushed aside or severely discounted. ‘The true use of interpretation is to get rid of interpretation, and leave us alone in company with the author.’”<sup>1</sup>

In fact, the argument is entirely relativistic, as reading into the past is revisionism, and original language studies are completely subjective. Most books about Bible interpretation admonish readers to do this. While there are correct aspects to looking at history, words and the context, it is the unbelieving, human and carnal way which the method employs which is so bad.

“This wisdom descendeth not from above, but *is* earthly, sensual, devilish.” (James 3:15). Of course, modernists would retort that James was not meaning them, because he did not know of the Historical-Grammatical method. In reality, the reason why modernists employ the method is to make it so that these types of Scripture do not condemn them. The flaw in their reasoning is that in fact the Scripture does not condone their method because it was unknown prior the 18th century.

One of the great problems in the Historical-Grammatical method is that it wrongly assumes that there is a great disconcert between Bible times and today. These assumptions imply to things, first, that the Holy Ghost did not do a good enough job in inspiration in Scripture to have its message reach through time, and second, that the Holy Ghost is not powerful enough to explain His own Word properly to today.

Interpreters are told by modernists to “*bridge the gap between our minds and the minds of the Biblical writers.*” And that “The most obvious divergence is that of *language*. The Bible was written in Hebrew, Aramaic, and Greek. To formulate rules to bridge this gap is one of the most important tasks of Biblical hermeneutics.” And further, “There is also the *culture-gap* between our times and Biblical times which the translator and interpreter must bridge.”<sup>2</sup>

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<sup>1</sup> McKim (1986), 65.

<sup>2</sup> Ramm (1970), 4, 5.

## Historical situation as contemporary revisionism

The danger is that instead of reading the Bible, and getting the Holy Ghost's interpretation, the modernist reads the Bible in the light of their own conjecture of what they think was the past mindset. The modernist was not there, of course, so it is the exercise of reading in present day values into the past, which is hardly authoritative, uniform or reliable.

What they call "exegesis", that is, bringing things out the past, is one of the most abhorrent deceptions as perpetrated by the apparent "validity" of the Historical-Grammatical method. It is not actually bringing things out of the past, but reading in present day sensibilities and assumptions into what they read in Scripture.

Scripture exists in the present. Their interpretation exists in the present. Therefore, their notion of attempting to read from the perspective of Bible times is false and nonsensical, for they would have Paul or Moses as much unbelievers or doctrinally unsound as they may be.

"Simply stated, the task of interpreters of the Bible is to find out the meaning of a statement (command, question) for the author and for the first hearers or readers, and thereupon to transmit that meaning to modern readers. The interpreter will observe whether a given statement tends to be understood by a modern reader identically, similarly, or differently from the sense intended by the ancient writer, and will adjust his explanation accordingly. It is evident that all biblical interpretation has two dimensions. The first is concerned with discovering the original meaning of a statement, while the second takes account of changes in meaning which contemporary readers may attach to the same words."<sup>1</sup>

This is an avowed denial of the Holy Ghost's communication to all readers, and limits the Bible as if it was only the human writers communicating its contemporary human readers. This is patently absurd unbelief.

"These principles of hermeneutics are *valid* or *invalid* depending on whether or not they really unfold the meaning a statement had for the author and the first hearers or readers. They are *valid* or *invalid* on whether or not readers get the idea that the original author intended to convey."<sup>2</sup>

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<sup>1</sup> Mickelsen (1963), 5.

<sup>2</sup> Mickelsen (1963), 6.

Those who believe the Bible, or uphold its truths could easily be labelled as using “invalid” principles by the modernist. The judgment of the validity of something by the modernist is subjective, and is itself an invalid standard.

“The purpose of exegesis and exposition is to communicate the meaning of an earlier statement [i.e. by a past author] to those living at the same time as the interpreter.”<sup>1</sup>

“Everyone who interprets a passage of the Bible stands in a *present* time while he examines a document that comes from a *past* time. He must discover what each statement meant to the original speaker or writer, and to the original hearers or readers in *their* own present time. Then he must convey this message to his contemporaries. He must see what meaning these statements had in the past, but he must also show what is their meaning *for himself and for those to whom he conveys these ideas*.”<sup>2</sup>

In the end, the message can be so far removed, and creates all kinds of doctrinal differences, which are quite unnecessary. The subjectivity of it all is admitted by them, for they are in a futile exercise subject to the spirit of error! “How easy it is for us to attribute to the original speaker or writer ideas which never entered into his mind when he uttered the expression which is being interpreted.”<sup>3</sup>

The flaw is to attempt to work out what the original writer meant. The solution is to see what the Holy Ghost means. The Word of God exists in the present. The same Holy Ghost who gave it in the past is ready in the present to bring believers into full understanding of His own words!

LaSor wrote, “The failure of the grammatico-historical method. During the past century-and-a-half, exegetical scholars have refined grammatico-historical exegesis in many ways, creating in the process many tools of great value for understanding the Scriptures. But along the way, some scholars seemed to lose sight of the truth that the Scriptures are the Word of God of the living God, whose Word is alive and active. Exegesis was firmly anchored in history, but it was not the history of God’s redemptive revelation; rather, it was the secular history of the past, and had only antiquarian interest for the present. The literal meaning of the biblical text is the basic meaning, but if it is the only meaning, then God is not speaking to us; he spoke to men of old — or so they believed — and that was that.”<sup>4</sup>

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<sup>1</sup> Mickelsen (1963), 57.

<sup>2</sup> Mickelsen (1963), 55.

<sup>3</sup> Mickelsen (1963), 56.

<sup>4</sup> McKim (1986), 53.

# Original language word studies as private interpretation

According to the modernists, interpretation should take place with the original documents, because of assumed errors in copying, “Ideally, hermeneutics should be practised on the autographs of Scripture the original documents penned by the various biblical writers. However, since none of these exists, the next best choice is to read and interpret the modern critical editions of the Hebrew, Aramaic, and Greek texts”.<sup>1</sup>

They reduce the value of English translations as though real interpretation suffers and is hindered by examining the Scripture in English. Thus, it is supposed that God could not get His Word into English properly, or that it was not His plan to speak clearly to His people by the King James Bible. This has applicability to the area of Bible prophecy interpretation because so many interpreters have gone to the original languages to get special meanings, rather than to accept the plain, sensible reading of the English Scriptures. This has tainted this whole area with confusion and has put back this field remarkably over the years.

Modernists have quite a lot to say about this, mocking the message of God as exactly communicated by the King James Bible, as though it is hard for them to understand. In reality, it is hard for them (though not for the reason they suppose), because “the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.” (Acts 28:27, 28).

Striving about words of the original languages is not about the modernists achieving greater insights into the Biblical meaning.<sup>2</sup> On the contrary, it is the grossest wresting of the Scriptures by reading in contemporary definitions, and then choosing which translation at any given place suits a particular unbelieving purpose. The hidden or private meanings that individuals are able to glean by this method, while pretending they are “nuggets”, are in fact subjective opinions of men and are plainly manipulation. “Knowing this first, that no prophecy of the scripture is of any private interpretation.” (2 Peter 1:20).

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<sup>1</sup> Klein, et al. (1993), 69.

<sup>2</sup> Original language studies have been reduced to almost complete unbelief, with their newfangled false notions, such as, Granville Sharp’s rules, and countless other “insights” they claim to receive by choosing which lexicon definition suits their *à priori* opinion.

This is not to deny that translation needfully occurred. Those who uphold the Protestant traditions are thankful that godly men did know Hebrew and Greek, and did translate well. But that era is over, and another is come, where God is able to speak clearly in English, and more importantly, as the world itself learns and speaks English globally, the King James Bible increasingly becomes God's voice to the nations. This means that the end time Scripture will be readily available across the world for maximum Gospel preaching.

## The context and the conference of all Scripture

Another rule of interpretation is that a single word must be viewed in its context, that is, in its relation to surrounding verses, within the flow of a chapter, a book and a testament.

It is proper to consider a verse in its context but it is also proper to compare any verse or word to any other part of the Bible. This is because there is one common author of the Bible. It is a mistake to reduce the Bible to the human level.

## Progressive revelation and eternal relevance

Some invoke the idea of a progressive revelation as being a limitation on the Scripture. In other words, Moses only had his own writings, while John had access to them all. By this, it is assumed that John can be viewed in line with Moses, but Moses cannot be viewed in line with John, since Moses did not have John's writings.

However, this view is false in one crucial way. It is denying that the Holy Ghost, was present and the same with John as with Moses, in regards to inspiration. The Bible is not merely a human book. To limit it to the knowledge of what Moses or John knew is an error. While the Holy Ghost used men, it was the Holy Ghost who inspired.

It is God who spoke from the beginning (see Isaiah 46:9, 10).

1. The Scriptures are both divine and human.

God is the author of the Scriptures but they were written through humans, each with their own individuality.

2. The Scriptures are both local and universal.

The Scriptures were written for the nation of Israel and for the early Church but they are also for all believers today.

3. The Scriptures are both ancient and eternal.

The Scriptures were written and conveyed within human bounds of time and space, yet they were foreknown of God, and true for ever.

4. The Scriptures are both unified and diverse.

The Scriptures come from a variety of places, sources and in various forms, including two Testaments, but they form one unified whole.

5. The Scriptures are both objective and subjective.

The Scriptures exist as an objective phenomenon, the letter, but are also living and spirit in the heart of the believer.<sup>1</sup>

While revelation was complete with Canon, there was also the outworking of the Scripture in time under Providence. The right Canon was recognised and established after the close of the New Testament. The text was gathered in the Reformation, and proper translations made into English. Then came the King James Bible. With the using of this has been the highest advance of Christian doctrines from Puritan times to the current Word and Spirit Movement.

Such believers may feel like pygmies on giants' shoulders but the Scripture itself states, "shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:4b).

## Original audience versus all generations

The Historical-Grammatical method falls into trouble by creating the false impression that the Scripture was only addressed to, and therefore, really relevant only to the original audience. With the Holy Ghost as Author, the Scriptures, including those on Bible prophecy, maintain its relevance throughout man's history.

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<sup>1</sup> Moon (1974), 1, 2.

The modernist may conveniently deny any of the promises, commandments or unpalatable parts of the Bible, and claim that such-and-such statement was only applicable to the original hearers. Hence, they are wrapped up in an exercise attempting to find out what the original writers meant when they wrote to their original audiences, that they neglect the Bible as being the Holy Ghost's book, that the words are lively and true, and that they speak to all generations.

This does not mean that Paul's letter to the Romans was to all Romans, or Romans in all generations. Paul was addressing real people, and writing to them according to the knowledge he had. But more importantly, Paul was writing by the Holy Ghost, words which were pregnant with spiritual power, exceeding Paul's own intellect. While Paul wrote what he knew, the Holy Ghost was also speaking, and things were being communicated to all readers. This is why anyone open to the Holy Ghost can get something from the Bible today.

It is self-defeating for the modernist to insist on such a limited and diminished spiritual view of Scripture: if its relevance for today is just in communicating by application, or for today's Christians to find out what the Early Christians knew, then their entire theology is a waste of time.

Christianity is a supreme religion, and the Bible a powerful book, because it is not just a collection of "Ancient Near East" writings (as modernists say), but the written revelation of the will of God.

If God is just the God of the past, it would have been pointless for Abraham to ever obey Him, because there would be no future for the people of God. Likewise, if the promises of the Bible are spiritual, and for the afterlife and distant ages to come, then human existence would be a waste of time until the world ends. But God gave the Scripture, and the Holy Ghost is present in power to enforce it. Every prophecy is filled with expectation because the promises have been manifest, are manifest and shall be manifest.

So rather than hopeless, the proper Christian view is relevant and life-affecting. Interpretation is so that "That thou mightest know the certainty of those things, wherein thou hast been instructed." (Luke 1:4).

The fact that God was not merely speaking to the original audience indicates that there are multiple fulfilments of Bible prophecy, fulfilments that would be relevant to the believers down through the centuries and at the end times.



# The battle between prophecy Schools use same hermeneutics

Mickelsen claimed that “hermeneutics is a potent unifying force in the Christian Church.”<sup>1</sup>

This is completely untrue as indicated in Ephesians 4:11–14, which shows that proper Christian ministry (i.e. the Holy Ghost’s leading) is the unifying factor, not human reasoning and mere human efforts in attempting to understand passages. Hermeneutics then is an artificial screen or pair of glasses by which the Bible is viewed. The words of truth are so distorted by these various interpreters, and their apparent agreement (as in agreeing with the one lord over the kingdom of darkness) gives rise to “another gospel”. This is a false unity, ecumenical, pledged to the spirit of error, and the spirit of antichrist.

The modernists cannot find unity by using hermeneutics, because they also believe that “Subjectivity on the part of the interpreter is inescapable”.<sup>2</sup> They say that, “Men with similar training and ability often produce diverse interpretations ... Each interpreter carries his own attitudes and outlook into his task of unfolding the meaning of someone else’s statements.”<sup>3</sup> Further, “Context, language, history and culture are important for doctrine because every doctrinal assertion is coloured by these factors.”<sup>4</sup>

Ramm and other modernist critics have claimed, “In our view of hermeneutics these are different conclusions that men have come to following the same general method of interpretation. They are the result of the interpreter’s skill or art, or lack of the same.”<sup>5</sup>

The various extremes of Futurism and the extremes of Preterism are claimed and counter-claimed to be based on the same hermeneutical model. Those in the battle may attack the other side by claiming the others are not using the same “natural reading” hermeneutics. The battle has been perpetuated by both sides claiming to adhere to the same model of literalness, deference to the original language and a direct meaning. They invariably claim the other is wrong, and that the other using different hermeneutics, yet they are really two sides of the same coin.

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<sup>1</sup> Mickelsen (1963) viii.

<sup>2</sup> Mickelsen (1963), 78.

<sup>3</sup> Mickelsen (1963), 54.

<sup>4</sup> Mickelsen (1963), 350, 351.

<sup>5</sup> Ramm (1970), ix.

The Preterists accuse the Futurists, saying they “would avoid such errors by observing a basic rule of hermeneutics that interpreters are prone to abandon when studying Revelation: the text cannot mean something that would have been completely incomprehensible to its original audience.”<sup>1</sup>

Novel solutions have been offered, which limited the view of interpreting to even more unbelieving constraints, trying to blend Futurism with Preterism, as one modernist writes, “John writes for the Christians of his own time. They might have turned out to be the last generation. But since they were not, what John writes will apply to the generation which does turn out to be the last; and every generation of Christians should read Revelation with the possibility in mind that they will be that one.”<sup>2</sup> This, of course, is completely nonsensical, because God knows the future, and had a deliberate message to communicate that would endure through time.

If various answers are being achieved through the one modernistic model or *schema*, then it must be erroneous. The lack of consistency and divergence in exegesis shows that the entire framework must be flawed.

Since these two warring camps both claim to use their modernistic hermeneutic “consistently”, and yet differ wildly in interpretation, it follows that, in fact, a different model of hermeneutics is correct, and that a different law of interpretation is required, namely to rely upon the King James Bible alone as a sure methodology for the future of sound interpretation. From this then arises the Law of Multiple Fulfilments as the proper approach to Bible prophecy.

Some academics have concluded that neither Preterism nor Futurism interpreted exclusively literally or figuratively in every case, but that the interpreter’s presuppositions are, in effect, not two different hermeneutic systems — but one and the same. “In conclusion, the real issue here does not appear to be with complete divergent hermeneutical systems, but on how and when different aspects of a common system are to be utilised.” And if so, then instead of each side blaming the other for as using a defective hermeneutic, the entire false modernistic hermeneutic itself, which is common to both, should be disposed of. Thus, “further investigation should focus on the deeper presuppositions” of the disparate Schools.<sup>3</sup> The only solution is holding to the truth of the King James Bible, a believing approach that the Scripture is for today and a multiple fulfilments framework that relies on the structure of a proper Historicist view.

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<sup>1</sup> Klein, et al. (1993), 368.

<sup>2</sup> Gundry (1994), 462.

<sup>3</sup> Beaumont (2010), 30.

## Proof-texting and eisegesis

Unsurprisingly, the modernists accuse King James Bible Only and the Word of Faith views of “proof-texting” and “eisegesis”.

By “proof-texting” they mean to find a list of verses from throughout the Bible to support a particular thesis. By “eisegesis” they mean to read into the Scripture the meaning of the interpreter.

There are two main methods of teaching the Scripture: expository, which means to elaborate on a particular portion of scripture, and topical, which means to teach on a subject from a variety of references.

It can be that where the exposition does not match modern views, they can then accuse it of being “eisegesis”, and where the topical preaching does not match their doctrinal standpoint, they can accuse it of being “proof-texting”. In reality, there is nothing to stop the same accusations from applying to the subjective or unbelieving teachers who employ the very same methods for their own ends.

However, in the end, it seems to come down to an attack on the King James Bible (and Word of Faith doctrine). “The ‘proof text’ method in theology fell into disrepute because it notoriously neglected context. It often tended to confine itself to the revered King James Version whether the textual reading behind the King James Version had good manuscript support or not. However, there is nothing wrong with proof texts so long as context, language, history and culture are found to support what is being ‘proved.’ If an interpreter uses a list of verses to support some particular point of doctrine, he must first make a careful study to see exactly what point these verses illustrate and corroborate. If a reader or hearer looks up a passage and finds that it does not actually support the point that it was claimed to support, he will question the validity of the rest of the textual support. Nothing will harm doctrinal analysis more than carelessness in this particular area.”<sup>1</sup>

## The believing view

The proper interpretation of the Scripture is not concerned with textual criticism, since that has already been resolved by accepting the King James Bible as foundation. Nor is it merely some exercise into investigating the grammatical force of single words, but certainly the words of the King

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<sup>1</sup> Mickelsen (1963), 351.

James Bible are important. Nor is it merely looking back to the custom, locality or date of the original writer, of which all necessary information is supplied by Scripture itself.

Proper interpretation is in fact finding out the Holy Ghost's meaning of the Bible. As J. W. Burgon preached, "For the *author* of a book must perforce be allowed to be the best judge of the method and intention of that book: — the Holy Spirit *must* be allowed to be the best authority as to His own meaning!"<sup>1</sup>

He continued, "Holy Scripture is declared by inspired men to be the utterance of the eternal God, it was to have been expected beforehand that its texture would bear witness to its divine origin; and that, to interpret it 'like any other book,' would be to forget its extraordinary character. Interpret Sophocles and Plato, if you will, like any other book, for a very plain reason; but beware how you apply your purely human notions to the utterance of the Ancient of days; for that utterance, enshrined in one particular volume, clearly makes that one volume essentially unlike any other volume in the world."<sup>2</sup>

Burgon could easily reject the critics and rationalists, saying that they sought "to multiply difficulties, — real or imaginary," to which he responded, "Might we just take the liberty of suggesting that the study of the exploded works of German unbelievers, (of which Germany herself, thank God! is beginning to be ashamed,) on the part of men of very moderate intellectual powers, however wise in their own conceit; and with no previous theological knowledge to guide them, — is another yet more fruitful avenue to error?"<sup>3</sup>

The he said, "we are threatened with the manifold inconveniences which would ensue from the discovery that there is more than one sense in Holy Scripture, — (*that* one sense being assumed to be, *not* the sense intended by its divine Author, but the sense which the first hearers may be supposed to have put upon it.) 'If words may have more than one meaning,' (it is not very logically argued,) 'they may have *any* meaning.'"<sup>4</sup>

This brilliantly answered the idea of the modernists who insisted on only one sense, not God's sense, but one supposedly of the original audience, and that those many who have supported double or multiple

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<sup>1</sup> Burgon (1861), 146.

<sup>2</sup> Burgon (1861), 146, 147.

<sup>3</sup> Burgon (1861), 147, 148.

<sup>4</sup> Burgon (1861), 148.

interpretations should not be refuted by the ridiculous argument that multiple sense means “anything goes”.

Burgon then proceeded to point out that the right way of interpreting was by using the method in the Scripture itself, “it is undeniable that there can be no surer way than by discovering *what is the method of the Holy Ghost*; by inquiring, what is the method of our Saviour Christ, and of His evangelists, and of His apostles?”<sup>1</sup>

The New Testament writers revealed in the “Old Testament this unsuspected depth and fulness of prophetic and typical meaning, the very narrative itself seems to overflowing with mysterious purpose. You have but to weigh well what the Holy Spirit hath delivered concerning Abraham and Melchizedek, Hagar and Sarah, — to perceive that the texture of the historical narrative itself is of supernatural fabric.”<sup>2</sup>

“Next, I assert without fear of contradiction that inspired interpretation, whatever varieties of method it may exhibit, is yet uniform and unequivocal in this one result; namely, that it proves Holy Scripture to be of far deeper significancy than at first sight appears. By no imaginable artifice of rhetoric or sophistry of evasion, — by no possible vehemence of denial or plausibility of counter assertion, — can it be rendered probable that Scripture has invariably one only meaning; and *that* meaning, the most obvious and easy to those who first heard or read it.

“I would not be misunderstood by this audience, nor do I fear that I shall be. I am not denying (God forbid!) the literal sense of Scripture. Rather am I, above all, contending for it. We may *never* play tricks with the letter. Those six days of creation, depend upon it, were *six days*: and the tree of life, and the tree of knowledge, and the serpent, were the very things they are called, — and no other things. So of every other part of the Bible. The temptation of our Lord was as matter of fact a transaction as one of His walks by the sea of Galilee. ... All is sincere history: *nothing* is ever allegory, — *nothing* may ever be evacuated or explained away! We have our Lord’s own word for it. The speech in Paradise, and what happened at the time of the flood; the fate of Lot’s wife, and what befell the cities of the plain; the conduct of David (when he ate the shewbread), and the visit to Solomon of the Queen of Sheba; the history of the widow of Sarepta, and of Naaman the Syrian: — all these stories of the Old Testament are by our Lord Himself appealed to as veritable history.

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<sup>1</sup> Burgon (1861), 148.

<sup>2</sup> Burgon (1861), 152.

“But I am proving that Scripture itself, literally understood, compels us to believe that *under* the letter of Scripture, (which *of course* is to be *interpreted* literally,) there lies a deeper and sometimes a far less obvious meaning; occasionally a meaning so improbable, (as men account improbability,) that, but for the finger of God pointing it out, we could never by possibility have discerned it; so extraordinary, that when it is shown us, it needs an effort of the heart and of the mind to embrace it fully.”<sup>1</sup>

He then stipulated that while a secondary meaning existed, it should “in no way interfere with a literal interpretation.” Again, he repeated, “*the meaning of a book is nothing but the meaning of the Author.*”<sup>2</sup>

“The strong root of bitterness out of which springs unbelief in this supernatural character of the historical parts of the Bible, is an unworthy notion of God’s power. Because *human* histories are perforce barren and lifeless, it is assumed that the Book of God’s law must be a dead thing also. And then, the conceit of self-relying reason glides in, (like a serpent,) and remonstrates as follows: — ‘Yea, can God have sanctioned a method of such subtlety and pliability as will make His own Scriptures mean *anything*? Is it not rather, an exploded fashion, which the age has outgrown, — *that* fashion of supposing that there is sometimes a double sense in prophecy, and that the Gospel is symbolised in the law? Were then the worthies of the Old Testament puppets in God’s hands, acting parts? — now, typifying remote personages; now, exhibiting future transactions; now, symbolising national events? Is it credible? Not so! Accept one of two alternatives, and never dream of a third. Believe either that the evangelists, the apostles, our Saviour Christ Himself, — partaking of the ignorance of their age, and speaking according to the modes of thought then prevalent, were mistaken in their interpretations of Holy Scripture; or else, deny boldly that there are interpretations at all. Assume that they are mere allegory and accommodation! Something must be allowed for the backwardness of the past; — and “the time has come when it is no longer possible to ignore the results of criticism.” A change of method “is not so much a matter of expediency as of necessity. The original meaning of Scripture” is at last “beginning to be understood.” Be persuaded, and make it thy business to persuade others, that the Bible *is but a common Book!*”

“To all of which, we make summary answer: — Passing by thy self-congratulation on the enlightenment of the age, — of which, except in

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<sup>1</sup> Burgon (1861), 160, 161.

<sup>2</sup> Burgon (1861), 163, 165.

certain departments of physical science, *we see no* evidence; — the whole of thy argument concerning Holy Scripture amounts to this; — that it would be very distasteful *to thee*, to find that it contained any sense beyond that which lies on the surface. Types, intended by the Author of Scripture *to be* types: prophecy with sometimes more than a single application: historical events foreshadowing remote transactions: — all these *thou* deniest, because *thou* dislikest. Observe, however, that while *thou* art urging thine own private opinion, *we* are dealing with a revealed fact. *Thou* talkest about a probability, but *we* are establishing a proof. ‘It is written’ that Scripture *is* thus significant, *is* thus mysterious in its historical outlines. And thou canst not explain away one syllable, though thou shouldst deny ‘*every word that proceedeth out of the mouth of God.*’”<sup>1</sup>

“But the plain truth, as I have fully shown, is the very reverse. Scripture is *full* of interpretations of Scripture; — and the constant method of Scripture in such interpretations, is spiritual or mystical; — and this witness of Scripture is the strongest proof possible that the principle involved is correct. Meanwhile, the great underlying truth which I now desire, more than any other to bring before you, is this: — that it is the Holy Ghost who, in the New Testament, interprets what the same Holy Ghost had delivered in the Old. This, believe me, is the true key, the only intelligible solution, to all those difficulties respecting places of the Old Testament, whether interpreted, or only quoted, in the New, which have so exercised the ingenuity of learned men. We are always to remember, in a word, that the *true* Author of either Testament, — the *real* Author of every part of the Bible, is (not man, but) God!”<sup>2</sup>

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<sup>1</sup> Burgon (1861), 167, 168.

<sup>2</sup> Burgon (1861), 173.

# PRINCIPLES OF PROPHETIC INTERPRETATION

## An overview of prophecy interpretation

**T**HERE have been, through history, various ways in which prophecies have been interpreted. Some notable views are presented as follows.

**The Early Church view.** (first century). Within the Old Testament, Scripture makes statements which were fulfilled, many of which were documented in the New Testament. Likewise, in the New Testament there are many prophecies that have been or will be fulfilled. The Scripture has strong past, present and future elements because it is an eternal reality, being the Holy Ghost's perspective. This also means that the full analogy of Scripture method could not be pursued by Christians while the Canon was incomplete.

**The Jewish view.** (first century, etc.). This was the way that the non-Christian Jews viewed the Scripture and its prophecies. Josephus treated Daniel as genuine history. However, the wide departure of the Jews from the proper Biblical traditions caused Jesus to rebuke them: "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:3). And likewise in the Christian Church, there is the admonition: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." (Titus 1:14). This verse sums up the entire Mishna, Talmud, Kabbalah and other such superstitions of Judaism.

**The Ante-Nicene view.** (second to early fourth centuries). Although directly receiving their tradition from the Apostles, the Early Church at that time was in many ways scattered and dissipated. Early documents indicated the predominant view was held about a coming Tribulation and Antichrist, and that this was after the Roman Empire. Other views of that time were also premillennialist, or chiliast (i.e. a literal 1000 years). Victorinus wrote in this time, giving symbolic interpretation to the early part of Revelation, and pointing to a coming Antichrist. Perhaps the emperor Nero foreshadowed the coming of another emperor, Diocletian. Irenæus seemed to indicate that the end of the Roman Empire would be in a three and a half year tribulation period ending with the return of Christ.<sup>1</sup>

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<sup>1</sup> Irenæus, book 5, chapter 25.



**The Alexandrian view.** (second to fourth centuries). Much heresy arose in Egypt, with the heretical “fathers”, who accommodated Pagan and Gnostic beliefs, frequently altered the Scriptures, and interpreted them allegorically rather than literally. Chief among these was Origen, who held to an anti-Trinitarian view of God.

**The Latin view.** (fourth to 17th centuries). Jerome interpreted the Scripture literally, conferring Scripture with Scripture to draw out meaning. Augustine of Hippo promoted the view of the Kingdom of God on Earth as manifest through the Roman Church. He had an Amillennial view describing the continuation of the “reign” of Christianity through time. His doctrine was foundational for Roman Catholicism. Bede’s view indicated that fulfilments were general and current.

**The Early Historicist view.** (Middle Ages to Thirty Years War). Joachim of Fiore, a Roman Catholic mystic, proposed that the days of prophecy actually meant years. Various groups persecuted by Catholics identified the Papacy as Antichrist. This was the main view of the Reformation. Brightman proposed the idea that the seven churches were seven periods of Church history. Joseph Mede restored the Premillennial view, which was afterwards followed by many Protestants.

**The Classical Historicist view.** (16th century to present). Numerous Protestants developed a view from the time of the Reformation, describing a view of Revelation as applicable to Church history. The two main forms of Historicism were continuism and parallelism. The continuous view stated that the seals described the Pagan Roman Empire, and the trumpets describing the fall of the Western Roman Empire and the rise of Islam, while the vials eventually were seen as being fulfilled out of the French Revolution. The parallel view said that the seals spanned Church history, and then so did the trumpets and so did the vials.

**The Roman Catholic Futurist view.** (16th century to present). Futurism had very definite roots all the way back in early Patristic times, but was expressed as the original anti-Protestant view by a Spanish Jesuit, Ribera. This took the book of Revelation to point to a far distant coming of an Infidel Antichrist.

**The Preterist (late date) view.** (17th century to present). Preterism had some historical roots in the past, was more particularly articulated as a system by the Jesuit Alcasar for the express purpose of not identifying the Papacy as Antichrist, and so put the emphasis of the prophecy onto the

past. Despite that, it was slowly taken up by Protestants who recognised the validity as an early fulfilment.

**The Protestant Futurist view.** (19th century to present). Some Historicists began to see a Futurist fulfilment as possible, such as trying to identify Napoleon Bonaparte or one of his successors as the final Antichrist. An emphasis on the Second Coming occurred with Edward Irving, and this was furthered by the Plymouth Brethren, who taught a Pretribulation Rapture.

**The Protestant (early date) Preterist view.** (19th century to present). In the 19th century, German Rationalism had affected interpretation to limit the writing of John to the time of Nero, and its fulfilment fully within the lifetime of the Apostle. This gave rise to the extreme notion that Christ's return had already come in the first century in 70 AD, and that the prophecy was already completely fulfilled with the fall of Jerusalem. The less extreme form of this has been taken by some Calvinists and others, and eventually it became the main position of Protestant scholarship.

**The Roman Catholic Eclectic views.** (18th century to present). These were views held by some Catholics and some Orthodox exegetes, including Pastorini/Walmsbury, Holtzhauser, Rohrbacher and Phillips. They claimed that there were three main stages of prophecy fulfilment. First, some of Revelation applied to the Pagan era, leading up to Diocletian (Preterist-oriented), then some of the prophecy applied to Mohammed and Islam (Historicist-oriented), and finally some applied to a literal personal Antichrist, who would come from the Russian area, take over Turkey, rule Constantinople, and promote Infidelity, irreligion, immorality and depravity for three and a half years. This Antichrist's armies are supposed to sweep whole countries, including Europe. During this final period Enoch and Elijah would be preaching on Earth (Futurist-oriented).

**The Idealist (Spiritual) view.** (19th century to present). This view has come in a variety of forms, being used to mean that Bible prophecy has dealt with good and evil throughout history (timeless). It has seen that Papal Rome is partially meant, and also that "Babylon" could be taken as a symbol for the corrupt world.

**The Post-tribulation Futurist view.** (19th century to present). This view states that the Church will be on Earth through the entire Tribulation period. Although having historical roots back to the Church Fathers, the Post-tribulation view has been held to by Futurists, such as Andrew Bonar, Benjamin Wills Newton, Samuel P. Tregelles, Nathaniel West and David

Baron. This has been also called “Historic Premillennialism”, and has also been used by G. E. Ladd to advance hybrid-Amillennial views into the mix.

**The Midtribulation/Pre-wrath Futurist view.** (20th century to present). This developed as a form of the Dispensationalist model, and placed the Translation at some mid point of the Tribulation period.

**Eclectic views.** (19th century to present). Various views have been developed by Protestant theologians which attempt to match together some combination of Early-Date Preterism, Futurism and Idealism.

**Multiple Fulfilment view.** (19th century to present). That several views are correct, reduced to proper forms from the traditional Schools, forming a repeated method of multiple fulfilments related to specific Bible prophecies. The authors of this work hold to this view and have developed the case for it.

## Literal and the figurative

It is potentially confusing to speak of Historical-Grammatical sense in regard to whether a verse or passage has a literal or a figurative fulfilment. Those who argue for literalism must still admit that there are signs and symbols in the Scripture, and those who argue for the figurative must admit that there are still literal narratives.

“The literalist (so called) is not one who denies that figurative language, that symbols, are used in prophecy, nor does he deny that great spiritual truths are set forth therein; his position is, simply, that the prophecies are to be normally interpreted (i.e., according to the received laws of language) as any other utterances are interpreted — that which is manifestly figurative being so regarded’ [J. P. Lange]. Many reasons are given by dispensationalists to support this hermeneutical principle of literal, normal, or plain interpretation.”<sup>1</sup>

Mickelsen described three categories of interpretation, the literal, the symbolic and the equivalent. In the example of Ezekiel 39:9, the literalist sees the weapons as literally described, shields, bucklers, bows, arrows, handstaves and spears. The symbolic interpreter may ascribe these things moral values, indicating that former negative things are to be destroyed. “A third way of approaching such prophecy is in terms of equivalents, analogy or correspondence. The transportation (chariots for example) of the

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<sup>1</sup> Ryrie (1995), 64.

prophet's day will have a corresponding equivalent in the time of its fulfilment. Likewise the weapons mentioned by the prophet will have the counterparts of the time of fulfilment.”<sup>1</sup> And Mickelsen took it even further, that even the very enemies mentioned are to be replaced by enemies of a later period.<sup>2</sup>

In this case, taking a form of the equivalent view would be correct, but within a literal framework.

A person may think themselves balanced by interpreting some passages literally (e.g. the Gospels), and some figuratively (e.g. Revelation). Generally, the more literal is favourable. Some would think that employing the Historical-Grammatical-Contextual method, when applied skilfully, is going yield the best results:

- a. interpreting the Scripture in its historical context,
- b. interpreting the words and their meaning (literally), and
- c. reading in context and comparing scripture with scripture.

However, the Scripture also speaks of the exercise of a godly mind, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15).

Rightly dividing goes beyond what seems to be the same, and ascertains the correct state of each passage.

In the first case, God told Abraham to literally burn Isaac: “And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Genesis 22:2).

In the second case, even where it appears the same language is used, the figurative is meant, “Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.” (Judges 11:31).

Jephthae was upset, not because he was going to burn his daughter to death, (because he was not going to burn her), but because she would be dedicated

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<sup>1</sup> Mickelsen (1963), 296.

<sup>2</sup> Prophecy interpreters for much of the 20th century seem to have commonly thought that Magog meant the USSR.

all her life to the Lord, and therefore not get married and bear any descendants to him.

And yet this has been one of the most controversial passages in the Bible, as though the Bible must only be taken literally at every place. (Ironically, the modernists, who attempt to explain away more than they should, are sometimes found to insist that the Bible ought to be treated as literally, or rather, inflexibly as possible, and yet they flex it to mean all sorts of things it does not mean.)

The modernists are bewildered by certain passages (e.g. Isaiah 18), simply because they are unwilling to take the King James Bible as it stands, because if they did, they would find that the very same passages which they cannot understand, might actually be referring to the King James Bible itself in the hands of believers (e.g. Isaiah 18:3, 7; cf. Isaiah 49:6; 52:7; 60:9, 62:11, etc.).

It is usual that interpreters divide between a literal approach and a figurative approach. Modern interpreters redefine literal to mean their “Historical-Grammatical method”, and the spiritual or figurative they denounce as an “allegorising method”. The extreme on one side is that the literalists can prohibit a spiritual meaning, while the allegorisers can produce wild hypotheses. Many of the interpreters, including Dispensationalists, spend their time trying to promote Premillennialism and undermine Amillennialism on the mistaken idea of a Historical-Grammatical view versus an allegorical dichotomy.<sup>1</sup>

When it comes to Premillennialism versus Amillennialism, it does follow that one side is reading literally, and one side allegorically. This drove them to think that the widely divergent views of Premillennialism, Postmillennialism and Amillennialism cannot be reconciled, and that the Pretribulationism and Post-tribulation cannot both be simultaneously right. And indeed, there is no reconciling the view on the timing of the Translation of the Saints, though it is possible to reconcile some elements from Postmillennialism in a Premillennial framework. But rather than exacerbate the idea that there is a division between these two approaches, a proper method should be understood from the Scripture.

But the real issue is not just whether a passage is literal or figurative, but whether it may be both literal and figurative. A system of double or multiple fulfilments which allows both effectively undermines the

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<sup>1</sup> A few exegetes are mentioned in various sources, such as, Allis, Bruce, Ellicott, Farrar, Lange, Lightfoot, Moule, Pentecost, Perowne, Ramm, Stuart, Terry, Walvoord and Zahn.

propaganda of the Dispensationalists, who claim that their position alone “is a result of consistent application of the basic hermeneutical principle of literal, normal, or plain interpretation. No other system of theology can claim this.”<sup>1</sup> The Word and Spirit view expressly claims to be supersuccessionary of the literal interpretation tradition.

## Allegoricalism

“In the allegorical method a text is interpreted apart from its grammatical historical meaning. What the original writer is trying to say is ignored. What the interpreter wants to say becomes the only important factor.”<sup>2</sup> This is a deliberate clouding of the issue, because it supposes that an allegorical interpreter is deliberately ignoring the original writer or is deliberately attempting to make the Scripture say whatever they wish. In reality, it is possible to allegorise without any conscious rejection of the original writer, and an allegory in the pure sense is always limited to the very words that they are attempting to interpret. The subjective allegorisation as described by Mickelsen quite correctly should be rejected. But the Bible itself contains examples of allegory, even using that term (see Galatians 4:24), and so there is a proper place for a spiritual, sound and Biblically consistent use of allegory.

The hyper-allegorising of the Alexandrian school (second to fourth centuries) was extreme. Origen has been justly called a heretic for his wild and speculative methods of interpreting Scripture. These in turn influenced Jerome and Augustine.

Some attempt to contrast the Alexandrians with a “literalist” Antiochian school. In fact, there was an element of moderate spiritualisation in the Antiochian school, which is called the “theoria” method.<sup>3</sup>

The mediæval Roman Catholic Anselm of Laon distinguished four senses of the sacred Scripture:

*The letter shews us what God and our fathers did;  
The allegory shews us where our faith is hid;  
The moral meaning gives us rules of daily life;  
The anagogy shews us where we end our strife.*

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<sup>1</sup> Ryrie (1995), 68.

<sup>2</sup> Mickelsen (1963), 28.

<sup>3</sup> Klein (1993), 35.

These are two senses, literal and spiritual, where the spiritual is subdivided into three: allegory, such as types in the Old Testament; moral, as in things which are for the admonition of believer's proper actions; and anagogical, where the things on earth are a shadow of the heavenly.

Thomas Aquinas, mediæval theologian, taught, "God is the Author of Holy Scripture. He has given a meaning not only to the words but to the things they signify, so that the things signified in turn signify something else. *Primarily*, words signify things, which is the *historical* sense; secondarily, the things signify other things, and we get the spiritual sense. The latter is of three sorts. The Old Law is *allegorically* interpreted in the New Law, but the interpretation of matters affecting Christ and our obligation is *tropological*, and that which deals with the eternal glory is the *anagogical* or *celestial* sense. The literal sense is that which the author intends, but God being the Author, we may expect to find in Scripture a wealth of meaning."<sup>1</sup>

"Nicholas of Lyra stands as a bridge between the Middle Ages and the Reformation. On the one hand, he accepted the practice of fourfold interpretation or 'multiple sense.' But on the other ... he stressed the importance of the literal sense and criticised the Vulgate because it was not always true to the Hebrew text. He took explicit issue with some allegorical interpretations, and his general emphasis was sound. At the University of Erfurt, where Martin Luther studied, Nicholas' system of biblical interpretation prevailed. Luther respected Nicholas, and his thought was probably influenced by him. It is significant that reformation began when men questioned the allegorical or mystical approach to Scripture."<sup>2</sup>

C. H. Dodd argued that the literal interpretation should be understood before an allegorical: "It is a good rule that in trying to understand the Bible one should not have recourse to a figurative or allegorical explanation of any passage (outside those poetical and prophetic compositions which obviously have a symbolic intention) without first settling conclusions with the straightforward meaning, even if it seems offensive; ... but it has grave dangers, dangers which were certainly not altogether avoided by the allegorists of the early and mediæval Church, and of which their modern followers should be aware. ... At any rate it emerged out of the Bible itself, and was not imposed upon it. In this *schema*, the Old Testament appears as a series of prophecies and 'types' which are 'fulfilled' in the New Testament."<sup>3</sup>

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<sup>1</sup> Mickelsen (1963), 37.

<sup>2</sup> Mickelsen (1963), 37, 38.

<sup>3</sup> Dodd, 1956, chapter 2.

## *Sensus plenior* or the fuller sense

Does Scripture have a single meaning, or does it have other meanings?

Fee and Stuart wrote, “A text cannot mean what it never meant. Or to put that in a positive way, the true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken. This is the starting point. ... Someone will surely ask, ‘But is it not possible for a text to have an additional (or fuller, or deeper) meaning, beyond its original intent? After all, this happens in the New Testament itself in the way it sometimes uses the Old Testament.’ In the case of prophecy, we would not close the door to such a possibility, and would argue that, with careful controls, a second, or fuller, meaning is possible.”<sup>1</sup>

While some modernists shut the door on anything more than one meaning, many others allow it. “The spiritual, mystical, allegorical, or metaphorical usages of language reflect layers of meaning built on top of the literal meanings of a language.”<sup>2</sup>

To blatantly allegorise, and to find something other than a literal meaning has been frowned upon in conservative scholarship. The term “*sensus plenior*” was actually a Roman Catholic term to describe a fuller meaning. That term has been used rather than the word “allegory”, because in reality it could describe a spiritual, figurative or fuller meaning, not necessarily “allegorical” or with the stigma of being “allegorical”.<sup>3</sup>

Although Roman Catholics used the term and argued about its validity, there phenomena being described, of a deeper meaning of Scripture, is certainly present.

“Along with the literal sense intended by the human author, the Holy Spirit may encode a hidden meaning not known or devised at all by the human author. Thus, in the process of inspiration God could make Matthew aware of a meaning previously intended by the Holy Spirit even though Hosea had no idea his words had that meaning. Matthew recognised a ‘fuller’ sense, sometimes called the *sensus plenior*. In J. R. McQuilkin’s thinking, ‘the second (hidden or less apparent) meaning ... might have been only in the mind of the Holy Spirit, who inspired the author.’ The question, then, is whether OT texts possess a surface intentional meaning (intended by both human and divine authors) and an additional underlying meaning or

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<sup>1</sup> Fee & Stuart (1993), 26.

<sup>2</sup> Ramm (1970), 121.

<sup>3</sup> Ramm (1970), 242.



meanings — a *sensus plenior* intended by the Holy Spirit. Further, expanding the question beyond certain OT texts later cited in the NT ...

“Almost by definition, a fuller sense cannot be detected or understood by the traditional historical, grammatical and critical methods of exegesis. That is, such methods can only distinguish the meaning of the text, not some secret sense embedded in the text that even its author did not intend. ...

“Of course, one response is to simply reject the existence of a *sensus plenior* and confine exegesis to what we can defensibly study. ... Another option is to admit, provisionally, the existence of such a sense but to insist that only inspired NT writers, under the guidance of the Holy Spirit, could find a fuller sense. ... In other words, that interpretive option is not available to us who are not inspired (in the technical sense) interpreters of the Bible. We must limit ourselves to historical grammatical methodology. These first two options result in the same approach to exegesis for the modern evangelical interpreter. A third solution is to welcome a deeper meaning to Scripture, to find it, defend it, and explain it.

“Scholars who defend the existence of a *sensus plenior* range from Roman Catholics to evangelicals. ...

“Moo argues that God could ‘have intended a sense related to but more than that which the human author intended.’ Larkin goes even further in asserting that ‘many uses of the OT material in the New seem unrelated to the meaning intended by the original writer.’ Similarly LaSor asks, ‘Is it not possible for God to present to the author a revelation which by its very nature contains a deeper significance?’ Whatever understanding the human author might have had about what he wrote, LaSor argues that he did not intend to convey a deeper level of meaning or fuller sense to his hearers. ‘But at a later date,’ he argues, ‘in the light of further revelation, the fuller meaning becomes clear to readers under the influence of the Spirit who inspired the original author.’”<sup>1</sup>

Robert L. Thomas, who diagnosed multiple fulfilments as a “sickness”, did accept the Roman Catholic view of a fuller sense, but restricted to the “inspired *sensus plenior* application”.<sup>2</sup> He was agreeing with modernists, such as Douglas J. Moo, that the New Testament quotations of the Old Testament contained additional meaning; agreeing with modernists, such as Walter C. Kaiser, that new *sensus plenior* meanings could not be discovered

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<sup>1</sup> Klein, et al. (1993), 125–127.

<sup>2</sup> LaHaye & Hindson (2004), 140, 141.

outside of Bible times; and agreeing with modernists, such as John H. Walton, that there was one fixed objective literal meaning of the Old Testament available.<sup>1</sup>

Thus, even with limited acceptance of multiple fulfilments, various modernists still relied on a very limited model of interpretation. For example, Walter C. Kaiser suggested some form of word-meaning openness of the Old Testament which allowed New Testament authors to discover/mould several fulfilments.<sup>2</sup> Douglas J. Moo discussed in detail the meaning of the original word in Greek translated “fulfilment”, taking the modern hermeneutical approach to the extreme by attempting to interpret the Old Testament quotes in the Book of Matthew by a method of Jewish exegesis.

William Sanford LaSor said, “the fuller meaning of a passage, the ‘something more’ that was given by God in the divine inspiration, that makes the message equally valid as the word of God to succeeding generations. It is this ‘something more’ that gives us problems in objective control.”<sup>3</sup> He admitted that this concept was adapted from Roman Catholic sources, quoting one Raymond E. Brown, “The *sensus plenior* is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a Biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation.”<sup>4</sup>

The objection is that it does not match up with the “Historical-Grammatical” model, as if it must be wrong because they assume that their method of exegesis and hermeneutics is correct (i.e. the system of defining words and their meaning to the contemporary context of the original writer and reader).

Openness toward a fuller sense was then related to the germinant approach, one which allowed for continuous outworking of prophecy toward a completion, that is, “At any given point in the history of God’s revelatory and redemptive activity, He is fulfilling His purpose. It is not yet complete — or, to use another word, ‘full’. It is being filled. Prophecy, in the sense that it reveals some part of God’s redemptive purpose, is capable of being filled, of achieving a fulness, so that when it is *filled full* it is *fulfilled*. If we understand prophecy in this sense, we no longer ask the question, ‘Is

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<sup>1</sup> Thomas (2002), 97, 98.

<sup>2</sup> Moo (1986), 199–201.

<sup>3</sup> LaSor (1978), 50, 51.

<sup>4</sup> LaSor (1978), 54.

prophecy capable of more than one fulfilment?'. It is capable of more and more filling until it is entirely fulfilled."<sup>1</sup>

Cases for a fuller sense include the following few examples. In 2 Samuel 7:4–16 there is a prophecy about Solomon, yet Acts 2:30 and Hebrews 1:5 apply these as prophecies about Jesus. The warning of sieges in the land given in Deuteronomy 28:48–52 occurred with the Assyrians in part (e.g. 2 Kings 18:13), the Babylonians in full (2 Kings 25:1) and with the Romans with full lasting effects. These examples are right, but the reality is that the fulfilling of prophecy is closed to a singular fulfilment, and that every fulfilment can be considered a fulfilment (i.e. not merely a half measure).

When Jesus came to Nazareth, “he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.” (Luke 4:16b–21).

That this passage of Scripture was specifically literally fulfilled that Sabbath day with those Jews, as Jesus said, did not preclude its additional fulfilment in the entire of the ministry of Jesus. The modernists tend to limit the prophecy of Isaiah to Isaiah’s time, as if the Spirit of God was upon him. They say that for anyone to invoke that passage afterward for themselves would be wrong. Of course, the modernists excuse the New Testament people doing so but then say that no such meaning is applicable beyond then.

Although some Christians (e.g. Pentecostals) have *applied* this passage to themselves, it is possible the last days Church can have the same prophecy of Isaiah *fulfilled* with them, given that the Scripture is taken by them as a Restitution prophecy. Thus, the crux of the entire argument is that all fulfilments are continuous or germinant.

“Possible examples of multiple meanings occur in apocalyptic literature and predictive prophecy. In both Daniel and Revelation, mythical beasts convey

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<sup>1</sup> LaSor (1978), 55.

meanings about nations and leaders. Also, Isaiah's prophecy of an upcoming birth (Isa. 7:14) was fulfilled on two levels: in the immediate future (Isa. 8:1–10) and in the distant future (Mt. 1:23). Are these examples of authors who intended multiple meanings? ... Though a text may find a wide variety of significances — both in the original context and forever after — we cannot confuse significance with meaning. In other words, unless we can demonstrate that the authors intended multiple meanings for a text, we can never assume they did. The possibility and presence of multiple applications or significances must be distinguished from what authors or speakers intend to communicate.”<sup>1</sup>

Beale and Storms both supported the idea of “thick” content, which ties together the idea that the original writers were not fully aware of what they were writing, with the idea of progressive revelation and of a progressive or growing (i.e. germinant) fulfillment. However, this view was also subject to descending into an unbelieving accommodation theory.

Accommodation theory says that God purposefully condescended in communicating to man by simplifying the difficult concepts of His existence. Such a view would make God into an unknowable force, and then claim that the representation of God having a body was merely anthropomorphisation, so that men could understand Him. This is actually a position of unbelief, because it would make statements concerning God's body in the Scripture, including the creation of man in His image, into a lie.

It is only one step away from accommodation theory to then take the view that the prophets and apostles were merely using their own limited understanding in trying to explain what they saw in the visions. For example, the Apostle John saw horses in Revelation 9:17, “and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.” This was not just an arbitrary description of vehicles of modern warfare, but that the very language of the description is highly symbolic, and also describing actual devilish entities in the spiritual realm.

Thus, the actual truth is the Holy Ghost's inspiration in the choice of words and in the ability for those words to be used with meaning across multiple fulfilments. Furthermore, the idea of just the Old Testament having a second interpretation in the New Testament is too limiting, since it is

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<sup>1</sup> Klein, et al. (1993), 122, 123.

possible to extract out or unpack four distinct meanings of this New Testament passage.

## Double fulfilments

Numerous Bible commentators point to a phenomenon or law in Scripture, which they call double reference or double fulfilment.<sup>1</sup> This means that some prophecies are recognised by eminent authorities to have had two fulfilments, as Bishop Hurd said, “There is reason to believe that more than one sense was purposely inclosed in some of the prophecies. And we find in fact that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that, which may be reasonably thought the primary and immediate view of the prophets themselves. This is what the divines call the *double sense* of prophecy; by which they mean an accomplishment of it in more events than one; in the same system indeed; but at different intervals, and under different parts in that system.”<sup>2</sup>

“This *double sense*, as it has been called, is denied by some, but perhaps under an imperfect apprehension of the meaning and extent claimed for it. ... Examples might easily be multiplied both from the book of Psalms, and from other portions of Scripture.”

“Attention to this would have saved many a controversy, as to whether such and such a symbol in Revelation referred to such and such a particular event in the earlier history, or whether it delineates the more future destiny, of the Church. The truth may be, that such symbols *refer exclusively to neither*: but rather they may include both, the one in a primary, and the other in a secondary, or else in its remote and fullest sense.”<sup>3</sup>

The use of types is a primary consideration, as the New Testament points out that Old Testament events may be types and allegories (see Galatians 4:24). Many well known examples in the Old Testament point to an antitype of fulfilment, in the office and accomplishments of Jesus Christ in the New Testament.

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<sup>1</sup> Archdeacon Woodhouse, Bp Lowth, Jortin, Sir I. Newton, Bp Hurd, Bp Sherlock, Bp Warburton, Jones, Nares, Bp Faber, Apthorp, John Davison, E. Smith, J. W. Burgon, Granville Sharp, M. P. Baxter, E. Bickersteth, H. Drummond, Albert Barnes, Albert Close, Rand Winburn, etc.

<sup>2</sup> E. Smith (1898), 184.

<sup>3</sup> Hoare (1848), 155, 156.

One class of examples of this may be pointed to, such as the Psalmist in anguish in Psalm 22, which is comprehended to be a prophecy about Jesus Christ dying on the cross.

Another class of examples are references to Israel and to the Church in the Old Testament. “And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.” (Zechariah 6:15). This prophecy is a well known example, first showing the construction of the literal temple, but second, as a prophecy of the coming in of Gentiles into Christianity.

Another class of examples shows how prophecies from Daniel, the Olivet Discourse or Revelation can have at least two different fulfilments. Historicist interpreters have pointed to these things, even within one School of interpretation. For example, G. S. Faber agreed with Joseph Mede, who wrote that the seven heads of the beast in Revelation 17 were a double type.<sup>1</sup>

The Church Fathers themselves held to double fulfilments. The case of the coming of Elijah is said by many of the Fathers to be fulfilled in the two advents (two comings of Jesus), see Matthew 17:10–13.

“Justin Martyr says, ‘If Scripture compels you to admit two advents, shall we not allow that the word of God has proclaimed that Elijah shall be the precursor of the great and terrible day, that is, of His second advent? ... whose first manifestation the Spirit of God who was in Elijah precede as herald in John.’

“Hippolytus says, ‘As two advents of our Lord are indicated in the Scriptures, also two forerunners are indicated, the first was John the son of Zecharias ... ’ So too Origen ... Victorinus, Methodius, Cyprian, and Lactantius express the same belief.

“Chrysostom says, ‘As John was the forerunner of the first coming, so will Elias be the forerunner of the second coming’ ... Theophylact ... Jerome writes, ‘Elias himself, who will truly come in the body at the second coming of Christ, has now come in the spirit through the medium of John the Baptist.’

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<sup>1</sup> Faber (1852), 82.

“And so the great Augustine ... And so profoundly and universally was this belief rooted and grounded in the early Christian heart and teaching”.<sup>1</sup>

To all this testimony can be added many other exemplary witnesses.

Ettrick (an acquaintance of Granville Sharp) wrote, “It is generally allowed by the advocates for a literal accomplishment of the prophecies, by the events near at hand, with which they seem to correspond, that they nevertheless have often an allusion *to other events also, in far distance times, and of greater importance.*”<sup>2</sup>

The following is a précis of T. H. Horne’s view from, *Introduction to the Critical Study*.<sup>3</sup>

Horne wrote, “In certain prophetic pieces or discourses there is a double sense, or twofold reference, a lower and a higher, a nearer and a more remote. The former relates to the, present and immediate; while the latter usually refers to the Messianic period and spiritual deliverance. This point is closely connected with that of Messianic and specific predictions. It is one which has been largely contested.

“It is undeniable that many of the fathers maintained the so called *double sense*, particularly Theodore of Mopsuestia; and there is little doubt that many have rejected it on account of the unfortunate appellation. *Twofold reference* would be much more appropriate; but the name is of little consequence. In modern times the thing so designated is commonly rejected as untenable. Much contempt even has been poured upon it by superficial writers.”

Horne then pointed out that some questioned concerning going beyond the meaning, how to discover the secondary, and was there even a third, fourth, fifth, etc., meaning?

“Arnold tries to show that ‘a double sense appears to be a necessary condition of the very idea of prophecy; ... that every prophecy has, according to the very definition of the word, a double source; it has, if I may venture so to speak, two authors, the one human, the other divine. For as, on the one hand, the word implies that it is uttered by the tongue of man, so it implies, on the other hand, that its author and origin is God.’ This

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<sup>1</sup> Seiss (1977), 248, 249.

<sup>2</sup> Ettrick (1814), vol. 1, 352.

<sup>3</sup> Horne (1856), vol. 2, 458–467.

language applies to all inspired compositions, and would therefore consistently infer the double sense of all Scripture.”

While Horne accepted the double sense, he knew there was abuse but also knew that there were places where it was necessary, especially with symbolic prophecies, dreams and visions.

Horne wrote, “surely the same prophecy refers to more events than one. It depicts different and distinct occurrences separated by intervals of time from one another. Each is a certain grade and stage of fulfilment. It is not fulfilled at once, but reaches its fulfilment through successive stages. If referred to one occurrence, or a series of occurrences taking place together, the prophecy certainly applies to them. It has its meaning in them. But it has not its *full sense* or entire *fulfilment* till it be applied to other occurrences. The sense of it is *springing* or *germinant*; continuing to widen till it embrace various references — allusions and applications to various events. It appears to us that the opponents of what they persist in calling *a double sense*, in conceding the truth of a gradual fulfilment like this, virtually surrender the point in debate. Yet they do not profess to see the connection between holding the double sense and Lord Bacon’s *grades* and *stages* of fulfilment.”

He then discussed the second, 16th, 22nd and 45th psalms. The prophecies of the second part of Isaiah, he says, “We cannot doubt that this portion refers primarily to a historical object, the exile, and deliverance of Israel from Babylon. But along with the description of such deliverance, there is a deeper and higher reference, viz., to the time of Messiah, in which comes spiritual deliverance. The two are spoken of together and blended in the description given. The prophecy was *fulfilled* in the last; it had an *incipient* fulfilment, if we may be allowed the phrase, in the first. It matters not whether the prophet himself distinctly intended to speak of both; it is highly probable he had no very clear perception of the mode in which his language should be verified in its highest sense. The descriptions are of a kind which forbid their *exclusive* application either to the New dispensation or to events in the Old. Both must be combined in order to bring out the true interpretation. They relate both to historical events under the Old, and spiritual ones under the New, economy. Nor are the references to the historical and the spiritual kept apart. The one merges into the other. In some parts the descriptions point to the two as successive, while in others they embrace both together. Here therefore we have a twofold reference or double sense.”



Further, “We might also point to Gen. 3:15, in the words of which promise there is a twofold reference, a literal and a spiritual; the one belonging to the literal serpent and mankind; the other to the devil and the spiritual seed of the woman, especially their illustrious Head and representative.”

“Some are literal, others spiritual. Some are both literal and spiritual at the same time; but all do not possess any one of these distinctive characters. We believe that some are historical and literal alone.”

Horne saw a Biblically consistent reason for a double view, seeing as there were two Testaments, “We have no fear that the advocates of a single sense in all the prophecies will ever succeed in dislodging the twofold reference, as long as the genius of the Old Testament is distinctly apprehended. While types and symbols are recognised in it, typical and secondary senses must be admitted. This was clearly shown long ago by Bishop Warburton, in his ‘Divine Legation of Moses.’ The Jewish economy was expressly designed to *prepare for* and *foreshadow* the Christian. The Hebrews were instructed by outward and visible objects. Spiritual scenes were conveyed to their minds through the medium of *permanent* externals.”

Albert Barnes, in discussing his views in his commentary on Daniel 7:28, pointed to it, “as having a double reference, intended to refer primarily to Antiochus, but in a secondary and more important sense referring also to other events having a strong resemblance to this; or, in other words, that the language was designedly so couched as to relate to two similar classes of events. It is not to be regarded as very remarkable, however, that it is possible to find a fulfilment of these predictions in Antiochus, though it be supposed that the design was to describe the Papacy, for some of the expressions are of so general a character that they could be applied to many events which have occurred, and, from the nature of the case, there were strong points of resemblance between Antiochus and the Papal power. It is not absolutely necessary, therefore, to suppose that this had reference to Antiochus Epiphanes”.<sup>1</sup>

The *Family Bible* (Edwards) noted the view of the Olivet Discourse in this manner, stating that it contains a double reference to the destruction of Jerusalem and of the end of the world. Robert Mounce also suggested the same, saying that the fall of Jerusalem was a type of the end of the world, and also highlighted that many modern commentators overlook this.<sup>2</sup>

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<sup>1</sup> Barnes (1853), Daniel 7:28.

<sup>2</sup> Mounce (1998), 30.

William Llewelyn, a lesser known Historicist writer, used the term “duplexity”, and he wrote that a prophecy could have one fulfilment with the Jews and another with the Church, the first being the type for the latter.<sup>1</sup>

Alexander Fraser highlighted several important facets related to this view. First, prophecies tended to consist of similar material being told in different ways by some means of parallelism. Second, a prophecy might begin with a general summary statement. Third, a prophecy might contain a parenthetical element which superficially appears to be an unrelated subject, but, on investigation, will relate to the general trend being described in the sequential prophecy. Fourth, a prophecy can cover a great deal of time in a few short statements, to which a reading would otherwise not indicate any sense of time taking place.

Fifth, and in some detail, Fraser wrote, “Many of the prophecies have two events in view at the same time. The prophets represent remote and more illustrious events, in preceding and less important transactions, while the language happily conforms itself to both events. ... Making allowance for a mixture of hyperbole, it may be accommodated to the nearer event; in its plain and literal sense, it is applicable to the more remote event.” Psalm 72 not only speaks of Solomon, but also the Messiah’s reign. Joel 2:28–32 not only speaks of Pentecost, but also the outpouring related to the conversion of the Jews. Fraser listed Old Testament passages about Babylon and Tyre which prefigure the fall of the Papacy.

Sixth, latter enemies may be called by the names of earlier precursors, so that Jezebel, Babylon, Sodom and Egypt are used again with spiritual or “mystical” meanings in Revelation.

Seventh, types of the Old Testament laws and ceremonial functions are found in the Church, so that “sacrifices” of animals become “sacrifices” of praise and prayer, etc.<sup>2</sup>

John Davison taught that this method was, “of all things the most remote from fraud or equivocation, and has its ground of reason perfectly clear.” And further went into pages of detail on the propriety and doctrinal soundness of this method of interpreting Bible prophecy.<sup>3</sup>

The Calvinist academic, F. N. Lee was able to state, “the Book of Revelation in part represents elements of the Preterist but on the whole especially of

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<sup>1</sup> Terry (1898), 217, 218.

<sup>2</sup> Fraser (1802), 33–48.

<sup>3</sup> Davison (1824), 266, 267.

the Historicalist [sic] view. The Preterist element is obvious, when it is noted that the messages in Rev. chs. 1 to 3 were given to THEN-existing contemporaneous Congregations”.<sup>1</sup> It would be incorrect to discount that a large number of believers agree already that there are at least two meanings to the view of the seven churches at the beginning of Revelation.

Some have attempted to interpret, “The events of the past are evidently to find a repetition in the future”.<sup>2</sup> There must be some merit to this view if there is a relationship between past and future fulfilments.

Henry Drummond articulated the idea that both Historicist and Futurist views were concurrently correct, “I do not think that the opinion of Ben Ezra [Lacunza], Mr Maitland, and others, is to be overlooked, which considers, that the greater part of the Apocalypse is yet to be fulfilled in a literal period of 1260 days; nor is this opinion so opposed to the other as may at first sight appear: for as all the prophecies of the Old Testament had an inchoate accomplishment first, and a more perfect fulfilment afterwards, so it is not impossible that this great prophecy of the New Testament may have had a partial application during the whole time of the Gentile dispensation, and will have a more full and literal completion in the days which accompany the coming of our Lord.”<sup>3</sup>

The same view was expounded, here quoted at length, from Anonymous 1855, who gave what he called the “*Sober View*”.

“The prophecies which speak of the beast, and in St Paul of the man of sin, are, like the prophecies of the Old Testament, to be looked upon as having different fulfilments, primary and secondary, taking place in successive times, and accomplished in different events; the one being the type — the dim preceding and fore-announcing shadow of the other, deepening in colour, and becoming more defined in shape as the great substance, the complete fulfilment, approaches.

“This is exemplified in the prophecies relating to the restoration of the Jews to their own land, which have a primary accomplishment in the return from Babylon, and, at the same time, shadow out a fuller, greater, and more complete accomplishment in a *future* restoration; so also in the seventy-second Psalm, in its primary application to Solomon, and its secondary and fuller application to Christ. Another example is found in Joel 3, its fulfilment on the Day of Pentecost, (Acts 2) and its yet future fulfilment in

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<sup>1</sup> F. N. Lee (2000), *Revelation*, 8.

<sup>2</sup> Tatford (1947), 109.

<sup>3</sup> Drummond (1828), vol. 1, 377.

that second Pentecost, that greater outpouring of the Spirit in the latter days, of which it was the type.

“In like manner, we should view the Antichrist, symbolised under the beast of the sea, and the dragon, as to have a *yet future* and more fearful embodying and realisation, and that perhaps in one *single* individual, viz., the beast of the abyss, the man of sin, whose cruel persecutions of the true followers of Jesus will far exceed any that have ever yet been known upon the earth. Of these three forms of the beast, the two first, viz., the dragon, i.e. the Pagan form, and the beast of the sea, i.e. the Papal form, are to be regarded as a true, but at the same time a typical realisation of the foretold Antichrist, the other form, the beast of the abyss, *is still to be looked for*.

“In the persecution of the saints, as well as in many other points, have these several fulfilments of that enemy, the typical and the complete, a wonderful and striking similitude, like an object and its reflections. This has often led to a confounding of one with the other. And persons especially who are immediately suffering under, or whose minds have been much occupied in contemplating the sufferings of others under *one form*, the typical Antichrist, such as Popery, are much disposed to look on *it* as the sole and greatest realisation of the prophecy which foreshadows the great evil, the terrible monster of iniquity. Nearness, or intent contemplation, so magnifies the form immediately before the mind, that it would seem as if nothing could exceed it in atrocity, in the magnitude of its iniquity. So felt they who were engaged in the great struggle of the Reformation; so still feel those who dwell much on the cruel acts, the corrupt doctrines, the gross superstitions, and the blasphemous pretensions of Popery. But, alas! fiercer than Pagan, more unsparing than Popery, more utterly and intensely cruel, and more powerful than either of these his types, will be THE ANTICHRIST ... who is yet to be manifested, and to make the earth desolate.”<sup>1</sup>

It has even dawned on Futurists, who tended to be the most straight-jacketed in their hermeneutics, to break forth, “I admit that these predictions may have had a dim, imperfect, but oft scarily traceable fulfilment in the past.”<sup>2</sup> They knew well that the philosopher Bacon had spoken on this subject, and they agreed, “Without questioning, therefore, that these foreshadowing ... an imperfect or germinant fulfilment ... may be traced through the events of the past, I must yet refer their height and fulness altogether to the future, and assign them their complete fulfilment”.<sup>3</sup>

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<sup>1</sup> Anonymous “Sober” (1855), 10, 11.

<sup>2</sup> Seiss (1977), 51.

<sup>3</sup> Seiss (1977), 122.

The Futurist commentator Scofield, in his notes, interpreted Daniel chapter eight to refer both to Antiochus Epiphanes and to a final future Antichrist.

Futurist John Hagee wrote, “The Law of Double Reference ... it’s important to understand the prophetic law of double reference. This very important principle means simply this: Two events, widely separated by the time of their fulfilment, may be brought together into the scope of one prophecy. ‘This was done.’ said Dwight Pentecost, ‘Because the prophet had a message for his own day as well as for a future time. By bringing two widely separated events into the scope of the prophecy both purposes could be fulfilled.’”<sup>1</sup> He wrote that Daniel 10 to 12 “is a prophecy of double reference. It pertained to what would come in the near future, as well as what would come to pass in the latter days.”<sup>2</sup>

Futurists Bock and Blaising suggested a complementary hermeneutic, allowing for both a literal and a spiritual interpretation. They wrote, “Eve’s seed and the serpent is an example of this distinction. In the near context of Genesis the emphasis would be on the chaos that sin introduced into the creation, while in the context of the canonical story that tension is resolved through work of Jesus Christ.”<sup>3</sup> They illustrated that the notion of Abraham’s seed could be explained on three levels: specifically as Isaac, broadly as the nation of Israel, but ultimately to mean Jesus Christ. In this, they inadvertently illustrate the principles of a first and local fulfilment, a second and general fulfilment and a third and ultimate fulfilment.<sup>4</sup>

A number of the greatest objectors to the double sense are to be found among the “Neronian” Preterists — and not universally from all. It seems that those who uphold the most unbelieving view of Bible prophecy are far more likely to reject the idea of multiple interpretation of prophecy.

It is well known by theologians that the controversy over the principle of double fulfilment goes far back, to the time of the Church Fathers, where Theodore of Mopsuestia, was being repudiated by Theodore (350–428 AD) who refused to accept any prophetic interpretation that approached duplicity.

When Futurists has done this, it can be found that they are in conflict with their own rigid rules of a modernistic, Historical-Grammatical method. In

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<sup>1</sup> Hagee (1999), 167.

<sup>2</sup> Hagee (1999), 167.

<sup>3</sup> Blaising & Bock (1993), 99.

<sup>4</sup> Blaising & Bock (1993), 100–102.

reality, literalism of Scripture is quite right, but not to the exclusion of the reality that there are multiple senses of Scripture.

There are also some historical, theological figures who did speak against the double sense, such as, John Owen who intimated that it made all Scripture mean nothing, J. C. Ryle who called it “tortured”, M. Stuart who implied it was only a means of deception, and Samuel Lee who called it “double-tongued”.<sup>1</sup> However, these were emotive and reactionary characterisations of a Bible precept, which an equal amount of historical theological figures could be produced to give precisely the opposite judgment.

The matter is soundly resolved by Scripture itself, “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (Isaiah 2:3). The ways of the Lord and his paths being mentioned, show that there is not just one narrow fulfilment, but “ways” and “paths” are plural.

“One of the most frequently made assertions about prophecy is that there is what some call a ‘double sense’ of prophecy. ... This term does not include those types of prophecy where the earlier fulfilments contain the germ or the seeds of the ultimate fulfilment (i.e. the inaugurated eschatology ... with its ‘already’ but ‘not-yet’ type of realisation pattern).”<sup>2</sup> Support for the double sense came from the fact that the New Testament writers used the Old Testament differently from their original purpose.

It has not been unusual for teachers to suggest that there may be recapitulations (e.g. many antichrists through history) in prophecies and invoke the terminology of “multiple fulfilments”. (A Futurist may do this even while attacking Preterists, etc.).

T. H. Horne and his co-editors, including the Futurist and modernist Tregelles, wrote in favour of the principle. Futurist David Jeremiah listed a number of his own side who are in favour of the double sense, including Dwight Pentecost, Berkeley Mickelsen, Bernard Ramm, C. L. Feinberg, Charles Ryrie and John Walvoord.

David Jeremiah has also offered some rules or principles, which goes some way to correctly understanding the nature of prophecy:

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<sup>1</sup> S. Lee (1830), 279; Terry (1890), 383.

<sup>2</sup> Kaiser & Silva (1994) 156.

1. In double reference prophecy, the first fulfilment of the prophecy usually is found in a person or event close in time to the prophetic utterance.
2. In double reference prophecy, the first fulfilment is usually only a partial fulfilment of the total prophetic message.
3. In double reference prophecy, the ultimate fulfilment is usually found in the person of Christ or the affairs of His kingdom. Double fulfilment is particularly true of the predictions concerning the Babylonian Captivity, the event of the day of the Lord, the return from Babylon, the world-wide dispersion of Israel, and their future regathering from all the corners of the earth.
4. In double reference prophecy, the first fulfilment is usually temporal, whereas, the ultimate fulfilment may be spiritual or eternal.
5. In double reference prophecy, part of the prophetic message may be fulfilled close at hand, and that fulfilment in turn becomes another prophecy. A. J. Gordon wrote, "Prophecy has no sooner become history, than history in turn becomes prophecy."
6. In double reference prophecy, two or more prophecies may be grouped together in one area of vision, although they are really at different distances in fulfilment.
7. In double reference prophecy, observations 5 and 6 are usually found to be working in the same passage.

He added that there are other terms used in theology, including the term "Multiple Fulfilment".

However, David Jeremiah stumbled for he knew that early writers held that second or multiple fulfilments could be spiritual or allegorical, but stated that modernists would not express themselves this way. He claimed that a double fulfilment prophecy would not lose any of its literalness when it is fulfilled a second or third time. (He allowed three fulfilments.) He knew that to allow any spiritualisation or allegorisation would violate "our basic system of hermeneutics."<sup>1</sup> In other words, modernism was more committed to its own system than the Bible.

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<sup>1</sup> Jeremiah (1972), 13, 14, 16, 17.

Yet, T. H. Horne wrote about types, which are clearly non-literal meanings of Old Testament passages: “We have no fear that the advocates of a single sense in all the prophecies will ever succeed in dislodging the twofold reference, as long as the genius of the Old Testament is distinctly apprehended. While types and symbols are recognised in it, typical and secondary senses must be admitted. This was clearly shown long ago by Bishop Warburton”. And, “If the opponents of double references or senses, and consequently of twofold accomplishments or verifications, wish to banish them effectually from the region of prophetic interpretation, they must expel types and symbols from the Bible. They must deny symbolical events. They must dissociate the writings of the prophets entirely from the typical ritual.”<sup>1</sup>

The following are a few examples of double references promoted by some modern Futurists:

PROPHECY	FIRST FULFILMENT	SECOND FULFILMENT
Hosea 11:1	Exodus	Jesus, Mary and Joseph leave Egypt
Joel 2:28–32	Pentecost	End times
Deuteronomy 18:15	Joshua	Jesus
Isaiah 61:1, 2	Jesus’ first coming	Jesus’ second coming

Table 36 Examples of the double sense in prophecies.

Many of the Futurists point to references from Daniel 11, claiming that not only do they have a fulfilment in Antiochus Epiphanes, but also in a future Antichrist. This should give them grounds to accept the sound view that is laid out in the scheme of multiple fulfilments, which includes reference to ALL schools of prophecy, particularly Historicism.

## Germinant fulfilments

In order to get around having more than one fulfilment, that is, when a prophecy is filled to its full, a method known as the “germinant accomplishment” was developed over time.

This, according to more recent writers, was a view derived from *theoria* of the Antiochian School, “The crucial idea is that there are three aspects to prophecy, not two. These the parts are 1. the predicted word [initial] ... 2. the historic word [outworking] ... and 3. the ultimate fulfilment [completion].” This model is germinant in nature. “Each fulfilment is thus

<sup>1</sup> Horne (1856), 458–467.



at once a particular realisation of what had been promised and a continuation of the word pointing to the future climatic fulfilment.”<sup>1</sup>

Germinant accomplishment was argued by Sir Francis Bacon in 1605 in his work, *Advancement of Learning*. “Now, it is easily perceived, that each of those great prophecies, to use the expressions of Lord Bacon, ‘*has its springing and germinant accomplishments*,’ as naturally growing out of them (as the branches of a tree or a vine germinates from the original stock) continually rising, growing, and fulfilling, in different and successive ages, until the principal Prophecy shall be completely fulfilled, according to God’s appointment, in the course of his righteous providence.”<sup>2</sup>

In the prophetic conferences of the late 1820s, the “germinant view” was used to argue for the possibility of both an historical and a future fulfilment of Bible prophecy. The following was taken from an article in the *Morning Watch* periodical from 1833.<sup>3</sup>

“BENGELIUS writes of the Apocalypse: ‘This prophecy is like a cloud richly full of fructifying rain, that spreads over a large extent of land, which sheds some parts of its waters on every ground in its turn, by streaks or spots. What belongs to each particular time, the believers of that age may turn to their advantage in a special manner, and THAT TOO, FROM TIME TO TIME, MORE AND MORE FULLY.’ A much wiser man still, Lord Bacon, observes, that ‘Divine prophecies ... are not fulfilled punctually at once, but have *springing and germinant accomplishment throughout many ages; though the height and fulness of them may refer to some one age.*’”

“It is said, that, although the doctrine of a germinant fulfilment of prophecy is most true, with respect to the discursive prophecies; yet to introduce the same doctrine into chronological prophecies would be utterly to destroy their whole force, which consists in their being applicable only to one particular time, and to no other: that nothing but confusion would arise; and that we should be as much at sea as if no prophetic almanack had been given: and that, at least, there will be no great difference between a discursive and a chronological prophecy. This objection has been made by very pious and well-instructed men: not in a spirit of idle cavil, but in a spirit of holy jealousy, and anxiety to know the mind of God, in order to be conformed to it in the special circumstances of our own days; and ought, therefore, to meet with a full and candid examination.”

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<sup>1</sup> Kaiser & Silva (1994), 158.

<sup>2</sup> Galloway (1809), vol. 2, 292, 293.

<sup>3</sup> *Morning Watch* (1833), vol. 6, 45–49.

The *Morning Watch* then examined the seven churches of Revelation, arguing that there were a series of fulfilments, relating first to the literal churches, but then to also successions of periods in history. “Now, we see no good reason for dealing with the series of events told out by the seals and trumpets and vials, in a different manner from that in which we deal with this series of events told out in the epistles to the churches.”

Some commentators of that time were, therefore, recognising both Historicist and Futurist fulfilments.

H. G. Guinness found the same with connecting together two fulfilments, “The Mohammedan power is, we think, unquestionably the main fulfilment of this symbol; but it is almost equally clear that it had a precursive fulfilment, on a smaller scale, in the person and history of ANTIOCHUS EPIPHANES. His career accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the Holy Spirit, as one subject of the prophecy. For seventeen centuries all expositors, Jewish and Christian, held that the prophecy referred to Antiochus. ... so that we are driven to regard this, as one of those prophecies, which has undoubtedly had a double fulfilment, like Hosea 11:1 or Psalm 72. Antiochus was a precursive little horn, Mohammedanism is the full and proper reality intended by the symbol.

“A certain freedom in the construction of terms must be allowed in the case of all such double predictions, because the Holy Spirit, having more than one event in view, and selecting for description mainly those features which are common to both, may also introduce *some*, peculiar to the one or to the other.

It must be borne in mind that no sooner did the Roman Empire cease to tread down Jerusalem, than the Moslem power began to do so, and has continued to do so to this day.”<sup>1</sup>

Arthur Pink wrote that there are multiple interpretations, “Even if it were true that the grammatical meaning of a verse be only one, nevertheless it may have a double reference, as is certainly the case with some of the prophecies in Holy writ, which possess a major and a minor fulfilment. ... We greatly fear that it is nothing but narrowminded partisanship which has caused so many to disdain such a concept, and made them reject all other interpretations which accord not with their own particular system. David

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<sup>1</sup> Guinness (1881), 431–433.

said, 'Thy commandment is exceeding broad' (Ps. 119:96): let us see to it that we do not contract or limit the same."<sup>1</sup>

Another theologian, Berkhof, stated, "Some prophecies are fulfilled in several successive facts or events. In such cases, the earlier fulfilments are partial and typical of those yet to come. And it is only in the final complete fulfilment that the sense of those prophecies is exhausted. But this feature does not give us the right to speak of a double sense of prophecy."<sup>2</sup> He even acknowledged the existence of "prophecies with a double or triple fulfilment"<sup>3</sup>.

*"The fulfilment of some of the most important prophecies is germinant, i.e., they are fulfilled by instalments, each fulfilment being a pledge of that which is to follow. Hence while it is a mistake to speak of a double or treble sense of prophecy, it is perfectly correct to speak of a two or threefold fulfilment. It is quite evident, e.g., that Joel's prophecy in 2:28–32 was not completely fulfilled on the day of Pentecost. Notice also the predictions respecting the coming of the Son of Man in Matt. 24.*

*"Prophecies should be read in the light of their fulfilment, for this will often reveal depths that would otherwise have escaped the attention. The interpreter should bear in mind, however, that many of them do not refer to specific historical events, but enunciate some general principle that may be realised in a variety of ways. If he should simply ask, in such cases, to what event the prophet refers, he would be in danger of narrowing the scope of the prediction in an unwarranted manner. Moreover, he should not proceed on the assumption that prophecies are always fulfilled in the exact form in which they were uttered. The presumption is that, if they are fulfilled in a later dispensation, the dispensational form will be disregarded in the fulfilment."*<sup>4</sup>

Kaiser advocated in essence a germinant view, focused on the singularity of the multiple fulfilments rather than their distinctions, arguing that, "The trouble begins when terms such as 'double fulfilment' and 'double reference' are used synonymously with 'double sense' or 'double meaning' and interpreters begin talking about an early versus a later meaning. Specific terms used in regard to this practice include 'gap prophecy,' 'foreshortening of prophetic perspective,' 'generic prophecy,' 'corporate solidarity,' and several others. Not all of these terms are bad, but they are

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<sup>1</sup> Pink (1980), 97–99.

<sup>2</sup> Berkhof (1969), 59.

<sup>3</sup> Berkhof (1969), 57.

<sup>4</sup> Berkhof (1969), 153.

often undefined and present the possibility for misunderstanding and misuse.

“Earlier expositors tended to separate the literal sense in the immediate context of the prophecy and a secondary mystical sense in its New Testament fulfilment. ... Scripture did address the generation living at the time of the original prophecy, but it also speaks of a distant fulfilment; indeed, it often includes several intermediate fulfilments, which line up with the climactic conclusion. In this lies the issue for hermeneutics.

“Let us be clear about the biblical facts. When Scripture predicts a victorious ‘seed’ for Eve and repeats that word to each of the patriarchs and each Davidite before the prophecy is fulfilled in Christ, that is a single idea with a single meaning and single sense, which also has multiple fulfilments. Moreover, that “seed” is deliberately given as a collective or corporate term. The divinely authorised meaning, as communicated by the Old Testament writers, is that believers were to share in an identity with the coming ‘Seed,’ who would be their representative. ...

“In regard to the examples given thus far, the ‘law of double reference’ errs only when it slips in the idea of double meaning or when it implies that there were only two foci involved: the moment of the predicted word and the moment of its fulfilment in the New Testament. Nevertheless, we believe Christ’s church would be better served if some other term, such as Willis J. Beecher’s *generic prophecy*, were adopted.

“He defines a generic prophecy as ‘one which regards an event as occurring in a series of parts, separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter parts, or to the whole in other words, a prediction which, in applying to the whole of a complex event also applies to ... its parts.

“Beecher sounded an important note when he stressed that interpreters should study the historical means (as recorded in Scripture) that God uses to fulfil his purposes as well as the predictive word itself and its climactic fulfilment. The whole complex had a single meaning in the intention of prophet. Therefore, it would be wrong to speak of a literal sense of the ancient historic word, which was contemporaneous with its announcement, and of a deeper, mystical, or double sense that became clear when the ‘prediction’ (?) was fulfilled. Patient and careful examination of every Old Testament prediction that we are aware of will bear out this claim.”<sup>1</sup>

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<sup>1</sup> McKim (1986), 130–132.

Zuck did not delineate with particularity between germinant and actual multiple fulfilments, “It is better to think of this as a partial-final fulfilment rather than a ‘double meaning’ or multiple fulfilment. One event is the harbinger of the other, greater climactic event.”<sup>1</sup>

Desmond Ford, who used the term “apotelesmatic”, was actually advocating a germinant view: “the hinderer/restrainer was the Roman Empire, that when it went out of the way, then Antichrist came. And, in an apotelesmatic (repeated applications) sense, that may be a true application, but it’s not the full one.”<sup>2</sup>

Ford was really arguing for a long line of many fulfilments: Antiochus, Judas, the Pagan Romans, the Papacy, a last days apostasy lead by a final Antichrist. It is predominantly spiritual, with literal manifestations, but (it seems) the fulfilments compound into a final direct battle of Satan’s Antichrist versus Christ and His people.

## Multiple fulfilments in the 19th century

The Scripture has been designed to be relevant in some way to all readers, and so the historical, present time fulfilment has to be the most important. By having a properly balanced and interwoven view of the interpretations, it is possible to rightly and justly resolve the problems of each School and also discover resolutions of differences between the systems.

The truly Biblical view does not accept every aspect of all the viewpoints, but rather accepts parts of each while keeping to one continuous Historicist framework. This is the overarching, entire, cosmological view into which everything fits. This can mean that one beast would always have to be of the same nature, that is, whether it was said to be Pagan Rome, Papal Rome, the European Union or the 10-king Revived Roman Empire: it could never suddenly mean the Medo-Persian Empire or the United States of America. Furthermore, a specific symbol, such as the white horse of the first seal of Revelation, could never mean both the spirit of Christ *and* the spirit of antichrist, but would have to be only of one nature in all its manifestations.

This principle would allow, for example, for the two witnesses of Revelation 11 to be the two Testaments of the Bible in Historicism, and two literal prophets in Futurism, since there would be no contradiction in character.

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<sup>1</sup> Zuck (1991), 247.

<sup>2</sup> Ford (2004), 111.

This would also cause the student of this method to discover that significant aspects of Futurism are directly related to the Historicist School. (This was already taught by Henry Drummond, M. P. Baxter and others in the 19th century.)

Interestingly, early Futurists were influenced by Historicism, and some even suggested, “That although there is a year-day fulfilment of the seals, trumpets, vials, and other prophetic visions in Revelation and Daniel, by way of rehearsal on the larger scale and with reference to the sufferings of the Church Militant under the Papal Antichrist, yet there will also be an ultimate literal-day fulfilment of these vision on the smaller scale and with references to the Church Militant under the last personal Antichrist.” And then the Translation.<sup>1</sup>

The rejection of the Biblical notion of multiple fulfilments can easily be refuted. The critic says nothing except that he thinks it wrong. “It is scarcely necessary to controvert the assumptions of a double or a triple sense, as here put forward. The exposition built upon it may be left to sink beneath its own weight. Few readers of the gospels will at the present time rest satisfied with a theory of exegesis which makes Jesus palter in such a double sense with his disciples”.<sup>2</sup>

There have been eminent men of God who cannot at all see that recognising multiple fulfilments causes their understanding of the Scripture to collapse. Especially because it, very evidently, was the Apostolic way of interpreting Scripture: “For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written” (1 Corinthians 9:9, 10a). Considering that the Holy Ghost has told the truth, and has full knowledge of what He speaks, then it can hardly be implied to be deceptive when he was understood to have spoken about more than one fulfilment.

Even though the Apostle Paul repeatedly spoke of the relevance of the Old Testament (e.g. Romans 15:4, 16:26, etc.), some have dictated that the Scripture has only one sense (e.g. some Calvinists), which has the tendency to reduce the Scripture to mean what was known only in the writer’s day, and effectively “humanises” the Bible.<sup>3</sup>

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<sup>1</sup> M. B. [M. Baxter] (1863), in the *Prophetic Times*, vol. 1, no. 2, 23.

<sup>2</sup> Terry (1898), 218.

<sup>3</sup> Allis (1979), 2, 3.

Bishop Horsley thought, "... every prophecy, were it rightly understood, would be found to carry a precise and single meaning; and that, wherever the double sense appears, it is because the one true sense hath not yet been detected. ... Thus I reasoned, till a patient investigation of the subject brought me, by God's blessing, to a better mind. ... The application of the prophecy to any one of these events bears all the characteristics of a true interpretation,—consistence with the terms of the prophecy, consistence with the truth of history, consistence with the prophetic system. Every one of these events must therefore pass, with every believer, for a true completion."<sup>1</sup>

Different valid interpretations are found not to contradict each other but to be complementary. This means that one verse could rightly have a past, a present and a future meaning or fulfilment. Furthermore, these fulfilments should interweave together on one grand timeline or prophetic scheme, which would show the counsel of God for all of time and creation.

One interesting illustration of multiple fulfilments is shown by the prophecy given by Micah at the end of the Old Testament. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6).

In the New Testament, Jesus referred to this one passage. "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." (Matthew 17:11, 12).

Jesus said that Elias shall come, being future to that time. And then He pointed to the fact that Elias had already come. "Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:13).

John the Baptist was not literally Elijah, but the Scripture indicates that he came in the spirit and power of Elijah. Yet, according to Jesus' interpretation, one day Elijah would literally return. In this one example, we note that there are at least two separate fulfilments of the prophecy in Malachi.

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<sup>1</sup> Burgon (1861), Appendix A.

One writer suggests the Bible indicates, “three advents of Elijah, two of Moses, two of king David, three of our blessed Lord Jesus Christ, and two of Eliakim, the son of Hilkiah.”<sup>1</sup>

With Elijah it is possible to give not just two, but multiple fulfilments of this and some other prophecies. This could, therefore, apply to the interpretations as being given by the four main Schools, meaning that it would be possible not only for two, but sometimes, three and perhaps even more, valid fulfilments of a prophecy as long as they come together as a coherent whole since confusion is not of God (see 1 Corinthians 14:33 and James 3:16).

It has become absolutely necessary then to break with the artificial barriers and incorrect elements that exist alongside the truth in all four Schools of Bible prophecy interpretation, and to point out that there must be indeed one overarching timeline where various fulfilments come to pass.

Again, another example can be offered, where there is more than one manifest application of a prophecy, each being distinct, yet part of a whole.

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” (1 John 2:18).

“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 4:3).

Accordingly, it must be valid to say that there are numerous classes of antichrist, such as, Antiochus Epiphanes, the Roman Cæsar Nero, false prophets, the Popes, and various other figures, the spirit of which culminates into one final world-dominating Antichrist. Henry Kett, an excellent Historicist, (yet Froom, the Seventh Day Adventist Historicist biographer, virtually ignores him, probably because it did not suit his polemic), and best at his time (1799, 1805), showed how there were different antichrists: Papal, Mohammedan and Infidel.<sup>2</sup>

Henry Kett’s “Objections obviated” (1799)<sup>3</sup> contained several pages of writing on the subject, given here in a précis:

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<sup>1</sup> Dudgeon (1844), 29.

<sup>2</sup> Kett (1805), vol. 1, 299–305, 361, etc.

<sup>3</sup> Extracted from Henry Kett’s 1805 edition *History the Interpreter of Prophecy*, volume 1, 299–305.



Kett endeavoured to prove, not only that the prophecies themselves are clear and harmonious, but also that the different interpretations of the learned men who have written on the subject, can be found to be consistent with each other. The difference in opinions arises largely from different views of the same power, not realising that this power was to appear in various forms in different ages of the world.

Since prophecies of the Old Testament have a first and also a secondary accomplishment, there is no reason why a similar mode of interpretation should not be adopted for the prophecies of the New Testament. Yet this point has scarcely ever been attended to.

Instead, some Protestants have seen the whole of antichrist in the church of Rome, and they looked for no other accomplishment; when, in fact, their interpretation may be just the primary, or a partial fulfilment. This difficulty has led to differences of opinion and given the appearance that Bible prophecy is an obscure and difficult topic. It is clear, however, from the prophecies themselves, that a long series of time is required for their fulfilment; and though it is designed that we should see some prophecies fulfilled in our own time, we should be cautious in restricting the sense of any to one particular period, excepting those which are evidently thus confined by Scripture.

Kett continued, “It is a part of this prophecy, (says Sir I. Newton in his *Observations on the Apocalypse*, which he considers as so closely connected with the prophecies of Daniel, as ‘making together but one complete prophecy’), that it should not be (fully) understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age — the age of opening these things — be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things. ... Amongst the interpreters of the last age there is scarce one of note, who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries.”

The throwing open of the subject, the increasing clearness of this prophecy, will operate with increasing power, as the time of its fulfilment draws nearer.

Further, (taught Kett,) the difference of opinion among commentators upon particular parts of a prophecy, does not invalidate their testimony as a proof of the truth of those points in which they agree; or even the precision of the prophecy itself in all its parts, though that precision cannot be seen

fully by all till the course of events presents it. — For example, all agree that the corruption and distress of the Church in the latter ages of the world, and the final triumph of our Lord over all his enemies, have been clearly foretold in the Old and in the New Testament. But whether the reign of Antichrist be the establishment of the Papal power, or of Mahometanism, or of Infidelity and Atheism, or of all united, may be disputed till events determine the question.

If indeed it be true that part of the prophecy is not yet fulfilled, and that *Antichrist will come only for a little time, before the general judgment*, it would be in vain to inquire who, or what he is; but if the system which I presume to offer concerning *the power of Antichrist* be right, it will appear that these different opinions of the Protestants and Papists, derived from *partial* views of the subject, are not wholly incompatible with each other. So far is Kett's view.<sup>1</sup>

It must be noted that this method of interpreting is not novel, and has been developed from genuine sources. Adam Clarke, the Methodist commentator, wrote on Daniel 12:11, "The abomination that maketh desolate set up — I believe, with Bishop Newton, that this is a proverbial phrase; and may be applied to any thing substituted in the place of, or set up in opposition to, the ordinances of God, his worship, his truth, etc. Adrian's temple, built in the place of God's temple at Jerusalem, the church of St Sophia turned into a Mohammedan mosque, etc., etc., may be termed abominations that make desolate. Perhaps Mohammedanism [i.e. Islam] may be the abomination..."<sup>2</sup>

However, not all agreed with this view. For example, George S. Faber in his early work took a very inflexible view that every prophecy could only have one meaning. It is needless to add that the modernistic view tended to agree. However, Faber adjusted his view somewhat, "Unchronological prophecies are capable of a double interpretation; and thus not unfrequently receive an accomplishment, both inchoate or typical, and ultimate or antitypical."<sup>3</sup>

Thorpe understood that:

1. The Bible was united.
2. That God was dealing with both Gentiles and Jews.
3. That prophecies can be fulfilled twice.
4. That there are similarities in Antichrist systems.

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<sup>1</sup> See Appendices.

<sup>2</sup> Clarke (1832), Daniel 12.

<sup>3</sup> Faber (1828), preface.

5. There is both a literal and a spiritual accomplishment of prophecy.
6. That in time, prophecy would be clear.<sup>1</sup>

An author in the *Princeton Review*, January 1861, wrote of the “double or multiple sense of prophecy”.<sup>2</sup> The terminology “multiple fulfilments” or “multiple reference” is used in theology, and can also be justified as based on the terminology “double fulfilment”, “double reference”, “double application” or the term “dual” which has been used for many years by many eminent Protestant teachers. The idea of more than two fulfilments is articulated by teachers, such as, Bishop Thomas Newton, Henry Kett, Adam Clarke, William Girdlestone, Bishop Horsley, Thomas Hartwell Horne and others.

There is one plan of God, and all prophecy points to one overarching cosmological timeline. However, in this, there are potentially multiple ways in which the great Bible prophecy passages can be interpreted. This idea has been presented in commentaries, such as Jamieson-Fausset-Brown’s, which referred to “other fulfilments, besides the final and literal one under the last Antichrist”.<sup>3</sup>

## Multiple fulfilments in the 20th century

Multiple fulfilments have, in the first instance, been suggested by sound teachers like Bishop Thomas Newton and Adam Clarke in regards to the “Abomination of Desolation” and such references in Daniel. This put it fully within the Historicist pale — part of the genuine study of Bible prophecy.

A more concerted system, bringing together the various Schools has been attempted by some, but never successfully achieved. This is because the doctrines that those writers had, as well as their other errors, prohibited them from successfully achieving a satisfactory result. This has been part of the Providence of God, to actually show that cultists and mistaken views were not right.

British Israelist Howard B. Rand, who wrote, “because men have been able to see one — and only one — fulfilment, they have missed the greater scope of this prophecy and their understanding of the full message has been thwarted. ... Too, because of the double, triple and quadruple applications of this prophecy to world events, an enormous amount of history is

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<sup>1</sup> Thorpe (1841), preface.

<sup>2</sup> Possibly M. P. Baxter.

<sup>3</sup> JFB (1871), Revelation 11:10.

involved in the cryptogrammic language of the vision.”<sup>1</sup> Only by understanding the full picture would the student see the earlier, later and final fulfilments of Bible prophecy.

While this proposition was true, the addition of racist-sounding doctrine did not commend it to Historicists or Christians at large.

Another Historicist was Harry Whittaker (or HAW), a Christadelphian. In 1969, he attempted a system of triple fulfilments, giving the Preterist, Historicist and Futurist fulfilments as a threefold interpretation of at least the seals of Revelation. His starting point was the main Christadelphian Historicist view, and although he understood that various Old Testament passages were important, he was not able to fit them quite into the right order with the events of the prophecies.

Though being on the right track, wrong assumptions and Christadelphian errors held back the system from being developed. This was an emphatic sign of providence that the right time and right doctrinal basis was not yet.

He wrote, “With little effort this catalogue of Bible prophecies with dual (or triple) fulfilment could be extended to four or five times its length. But the principle is surely evident by now.

“[Does it apply] in Revelation also? The question demands consideration: If this is the character of so much Bible prophecy, is it unlikely that the greatest prophecy of all — Revelation — has none of the same characteristics?

“And, further, why is it that we have had to wait so long before this question was even asked?”<sup>2</sup>

Halley’s Bible handbook called the interpretations of Daniel 11, “begun and progressive fulfilments.” And, in another edition, asked whether Daniel 11 applied to “Antiochus Epiphanes? Or Mohammedan possession of [the] Holy Land? Or Antichrist? Or all three?”

Mickelsen wrote, “A multiple fulfilment is a better descriptive label than ‘double sense.’ Double sense would imply two meanings for a statement. Multiple fulfilment refers to one meaning applied in two or more ways. An example of multiple fulfilment may be seen in the language describing

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<sup>1</sup> Rand (1963), 282, 283.

<sup>2</sup> HAW, chapter 6.

Antiochus Epiphanes which may also characterise accurately the man of sin (the final Antichrist). The descriptive language of Jesus concerning the fall of Jerusalem (fulfilled in AD 70) may also serve to describe the military situation in Palestine and Jerusalem at the time when Christ returns.”<sup>1</sup>

Ramm wrote, “There is the possibility of *multiple fulfilment*. There is a difference between ‘multiple sense’ and ‘multiple fulfilment.’ Misunderstanding has arisen due to the failure to distinguish double sense from double fulfilment. Beecher speaks of generic *prophecy* which he defines as ‘one which regards an event as occurring in a series of parts separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter parts, or to the whole — in other words a prediction which, in applying to the whole of a complex of event, also applies to some of the parts.’ To be sure, Beecher affirms, if the Scriptures had many meanings interpretation would be equivocal, but manifold fulfilment of a generic prophecy preserves the one sense of Scripture. Both promises and threats work themselves out over a period of time and therefore may pass through several fulfilments. Or one may view the same event from more than one perspective. The destruction of Jerusalem is prophesied by our Lord and through it we have a perspective through which to envision the end of the world.

“Johnson has an extended discussion of *double reference*. Double reference is characteristic of all great literature, and the Bible being great literature contains it. Hence deeply buried in the events, persons, and words of the Old Testament are references to events, persons, and words of the New Testament. An Old Testament prophecy may find a fulfilment in a pre-Christian event and later in the Christian period, such as the astonishment of the Jews (Habakkuk 1:5, 6), which was fulfilled in the Old Testament with the destructive armies of the Chaldeans and in the New Testament with the salvation of the Gentiles.

“The presupposition, and a valid one certainly, that the Old is profoundly typical of the New intrudes itself all the way through Johnson’s excellent discussion. This is somewhat similar to what Catholics call *compenetration*. In an Old Testament passage the near meaning and the remote meaning for the New Testament so *compenetrate* that the passage at the same time and in the same words refers to the near and the remote New Testament meaning.”<sup>2</sup>

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<sup>1</sup> Mickelsen (1963), 300.

<sup>2</sup> Ramm (1970), 252–253.

“We propose then that a text has one primary meaning with multiple significances or applications of that meaning. Generally speaking, a text will not have multiple meanings of equal validity.”<sup>1</sup>

Osborne wrote, “The question of fulfilment is also quite difficult. ... we might note the debate over the ‘double fulfilment’ or ‘multiple fulfilment’ of passages like Daniel 9:27; 11:31 and 12:11 (the ‘abomination which makes desolate’). The prophecy was originally fulfilled when Antiochus Epiphanes forced the Jews to sacrifice pigs on the altars and entered the Holy of Holies in 167 BC. However, it was fulfilled again in the destruction of Jerusalem and will be fulfilled a final time in the end time events (Mk 13:14 and parallels; compare Rev. 13:14). The same is true of the Joel prophecy (2:28–32) alluded to in the Pentecost sermon (Acts 2:17–21). It too pointed beyond Pentecost to the [end times]. ... the New Testament could draw together Antiochus Epiphanes (past), the destruction of Jerusalem (present), and the [end times] (future).”<sup>2</sup>

Modern scholars have started to move toward allowing multiple fulfilments. Thomas Renz of Cambridge presented what should be the standard theological view, though has been rejected by a vast number of his peers, “I want to suggest that to speak of multiple fulfilment rather than a panorama of fulfilment is more appropriate. In contrast to the panorama view of prophecy in which different parts of an oracle are allocated to different periods, the multiple fulfilment view preserves the integrity of an oracle as an act of communication, while taking into account the most significant feature of biblical prophecy that gave rise to the panorama view.

“Richard Bauckham expressed it like this: ‘Biblical prophecy always both addressed the prophet’s contemporaries about their own present and the future immediately impending for them and raised hopes which proved able to transcend their immediate relevance to the prophet’s contemporaries and to continue to direct later readers to God’s purpose for their future.’

“In other words, a certain element of non-fulfilment is characteristic for biblical prophecy and is an indication that biblical prophecy usually expresses God’s larger plan as well as his purpose for a specific situation. Even a prophecy that has been fulfilled remains open for further fulfilment. This possibility of reinterpreting and reapplying prophecies is given because

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<sup>1</sup> Vines & Allen (1987), 316.

<sup>2</sup> Osborne (1991), 213.

God's purposes in history are consistent and his past acts can serve as models for the future."<sup>1</sup>

## Desmond Ford

Few have thought seriously about bringing together the four Schools of Revelation interpretation. One who began to think about it was theologian, Dr Desmond Ford. He moved somewhat from Seventh Day Adventism to an accommodating Protestant view to give witness to a multiple fulfilment approach to Bible prophecy. A proper tradition must reject the term "apotelesmatic" (meaning "to cast horoscopes") which was adopted in the 1970s by Dr Ford, who attempted to adapt a number of views on prophecy, including aspects of modernist theology, while retaining his erroneous Seventh Day Adventist views as the ultimate fulfilment of Bible statements. He accommodated the views of Preterism and Laddist eschatology while fundamentally attempting to remain faithful to the Seventh Day Adventist interpretation. Later, however, he altered his views further, and took a more Idealist view. His teachings still promoted Saturday worship, an abandoned Earth during the Millennium and extinction or nihilism.

Yet despite these not insignificant errors, Ford was recognising somewhat correctly multiple fulfilment when he articulated that each of the systems or Schools *alone* would have both right and wrong aspects. "Preterism is right when it says that prophecy has something to say to the people living at the time of the prophecy, but it is wrong when it asserts that that 'something' is the whole intent of the visions of the seer. Futurism is right when it affirms that the final crisis, the impending conflict awaiting the world, is a central focus of prophecy, but it is wrong when it denies that the prophetic pictures have meaning for prior crises. Idealism is right in affirming that prophets symbolically illustrate the principles governing the great controversy between good and evil. It is wrong in denying that specific events are foretold."<sup>2</sup>

Ford's earlier (1980 Glacier View Camp Conference) views did attract a limited number of followers, but his propositions were almost unknown to Protestant interpreters of any School. (F. F. Bruce being one of the few who did know.)

"It can be given in a single phrase — the apotelesmatic principle. This principle affirms that a prophecy fulfilled, or fulfilled in part, or unfulfilled

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<sup>1</sup> Renz (2000), 56.

<sup>2</sup> Ford (1978), 69.

at the appointed time, may have a later or recurring or consummated fulfilment. The ultimate fulfilment is the most comprehensive in scope, though details of the original forecast may be limited to the first fulfilment.”<sup>1</sup> “Once this principle is grasped, we will readily understand why many excellent scholars can be listed under each separate school of interpreters: preterism, historicism, futurism, idealism. All are right in what they affirm and wrong in what they deny.”<sup>2</sup>

Ford was also mistaken in some aspects of his attempts to discern multiple fulfilments, such as claiming that there was more than one meaning of Daniel 9:24, or not identifying that Daniel chapter eight and 11 were talking about an Eastern lineage, and attempting to make these prophecies apply to Antiochus Epiphanes (correct), the Pagan Romans (incorrect) and the Papacy (incorrect).<sup>3</sup> He (along with the Seventh Day Adventists) denied that Daniel chapter eight related to Islam.<sup>4</sup> Later, his views adjusted so much that he was rejecting key elements of the Historicist view, such as the day-year principle. He also never accepted the Pretribulation Rapture.

Ford pointed back to George McCready Price, who wrote, “Some scholars have spoken of an apotelesmatic accomplishment of the prophecy, by which is meant that a partial or preliminary fulfilment may take place in one age, then long afterward a much more complete fulfilment. For instance, Christ’s prophecy in the ‘little apocalypse’ of Matthew 24 seems to apply primarily to the destruction of Jerusalem under Titus, while its full and final accomplishment will be seen in the destruction of the nations of the world at the Second Coming. Many prophecies in the Old Testament seem to have been partly accomplished in events which took place near to the times of the prophets, but will be completely fulfilled on a vaster scale and with more minute accuracy in the events associated with the end of the age.”<sup>5</sup>

In his writing on Revelation, Ford hardly carried out his own principle into effect. Although he did recognise double fulfilments in a few places, he tended to spiritualise the meanings of various elements, making his view seem Idealistic and fall into the Eclectic School. However, in his popular writings, he clearly stated his belief in specific past, present and future fulfilments. Thus, what might apply to Antiochus Epiphanes to a lesser degree, he applied to the final Antichrist in a greater.

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<sup>1</sup> Ford (1980), 318.

<sup>2</sup> Ouro (2000), 327.

<sup>3</sup> Ford (1980), 319.

<sup>4</sup> Ford (1980), 325, 326.

<sup>5</sup> Price (1956), 16.



He wrote, “Thus definitive detailed understanding of specific prophecies has always followed rather than preceded the fulfilment. Prophetic truth is an unrolling scroll. This view of prophecy suggested by Christ’s words [in John 14:29] denies the extremes of preterism, futurism and idealism.

“Having now viewed the respective systems as wholes, what counsel can be given to one who comes to the task of exegesis with the sole intent of discovering truth regardless of whether it wrecks or supports systems?

*“It must be said that each of the systems is right in what it affirms and wrong in what it denies.*

“Preterism is right when it says that prophecy has something to say to the people living at the time of the prophecy, but it is wrong when it asserts that that “something” is the whole intent of the visions of the seer. Futurism is right when it affirms that the final crisis, the impending conflict awaiting the world, is a central focus of prophecy, but it is wrong when it denies that the prophetic pictures have meaning for prior crises. Idealism is right in affirming that prophets symbolically illustrate the principles governing the great controversy between good and evil. It is wrong in denying that specific events are foretold. The very nature of the apocalyptic was concerned with those events in history which foreshadowed the coming of the kingdom of God.

“Historicists are right in looking of the prophetic scroll to be gradually unrolled, having meaning for it first and last readers, and those in between. But they are wrong if they minimise the stress of the future climatic struggle that the prophetic word emphasises. Almost all commentators, whether futurist or historicist, affirm that Rev. 13, for example, points to a crisis soon to overtake the world. They agree that most of what follows in the Book of Revelation is likewise related to the consummation of all things. Furthermore, while historicists criticise futurists for their belief in a personal antichrist, this is usually done on the ground that the futurist teaching is presented to the exclusion of exposing the antichrist, which dominated apostate Christianity for many centuries. But many historicists also believe in a personal antichrist to come. ... If the apotelesmatic principle were more widely understood, some differences between systems would be automatically resolved.”<sup>1</sup>

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<sup>1</sup> Ford (1978), 65–72.

# SYSTEMATIC APPROACHES TO INTERPRETATION

## An overview of theological approaches to prophecy

**T**HERE are several frameworks in which prophecy and God's dealing with man in history is framed. Some notable views are described.

**Covenant Theology.** This divides history into the Old and New Testaments. This, however, does not insist that the Christians replace the Jews, even though it views the Church as spiritual Israel. This is because the Jews are viewed to have a role in the plan of God in Church history.

**Covenantal-Dominion views.** This is a mainly Calvinistic approach whereby the Bible chronology is said to turn from the Jews to the Christians as being "Israel". It is usually Preterist, and that there is an end time rise of Christianity on Earth which is Postmillennial. Subsets are the Calvinist Theocratic view, and the Pentecostal Dominion view.

**Amillennial views.** This view is held mainly by Calvinists, though also is held by other Preterists. This view attempts to make the actual coming of the Kingdom of God, including the reign of Jesus Christ, begin with His death and resurrection. The Gospel age is said to then be the waiting for Christ to complete or consummate the Kingdom. Christ and the New Testament Church therefore fill out the role of what was stated for Israel in the Old Testament. It views prophecy as primarily figurative, and is likely to hold to a germinant view of fulfilling through time, possibly leading to Idealism or Eclecticism.

**The Kingdom-Conflict view.** G. E. Ladd proposed Inaugurated Eschatology, which attempted to bring together elements of both the Amillennial and the Historic Premillennial approaches. He viewed the present "already" in conflict with the future "not yet", and saw various events as being based on that tension. The full coming in of the Kingdom would be by Christ's personal coming. This approach meant taking the Olivet Discourse as first being Preterist, but then jumping forward at some inexplicable point in the narrative to a Futurist meaning. This model is also accepted by Progressive Dispensationalists.

**Classical Dispensationalism.** This view as popularised by the Scofield Bible, Clarence Larkin and Hal Lindsey, states that deals with His people

differently at different times through history. The current dispensation is that God has entered into a time of bringing in the Gentiles as a delay to the rise of a Jewish Kingdom, that Daniel's prophecies pointed to Antiochus Epiphanes as a type of a future Antichrist, that there is an imminent Rapture, seven year Futurist Tribulation, and a Premillennial return of Christ.

**Hyper-Dispensational views.** These are subsets of Dispensationalism, where a strong distinction is made between the Kingdom of Heaven and the Kingdom of God in the Gospels. These attempt to mark where a Jewish Gospel ended, and a Gentile Gospel began. This includes Mid-Acts and Late Acts views.

**Moderate Dispensational views.** Sometimes referred to as “leaky Dispensationalism”. This is similar to Classical Dispensationalism, though without insistence on some details, such as the rebuilding of the temple at Jerusalem during or before the Great Tribulation, or that there are two or multiple different Gospels (e.g. a Jewish Gospel, a Gentile Gospel and a Tribulation Gospel).

**Progressive Dispensational views.** Progressive Dispensationalism is an advance from Moderate Dispensationalism toward a Covenant Theology view that views the Church is part of the plan of God, connecting the New Testament with the Old, and that Jesus Christ is presently reigning on the throne of David in Heaven. They retain a special role for the Jews, including geo-political promises.

**Classical Historic Premillennial views.** These are Historicist or Futurist views which see the conversion of the Jews and an end time tribulation period, either perpetrated by a Western Antichrist or by Gog the leader of Russia. This view is also call Post-tribulationism.

**Natural and spiritual Israel view.** That there are two covenants, the Old and the New Testaments, and that God has called in the Gentiles with a dispensation of bringing in the fulness of the Gentiles. The Jewish nation is being called into the New Covenant, and the last part of the dispensation is that Gentiles will be together with the Jewish converts.

On the following pages, see a general comparison of some main views. For Postmillennial Historicism see Covenantal-Dominionism. A number of variations exist within Dispensational Futurism itself.

Table 37 Comparisons of views on following pages.

	Covenantal-Dominionism	Historicist Historic Premillennialism	Laddism	Futurist Historic Premillennialism	Progressive Dispensation-alism	Dispensation-alism	Word and Spirit view
Interpretive bias	Figurative primarily	Figurative with Literal elements	Literal with Figurative elements	Literal with Figurative elements	Literal with Figurative elements	Literal primarily	Multiple Fulfilments (equally both Literal and Figurative)
Millennial view	Amillennial or Postmillennial	Premillennial	Premillennial with Amillennial elements	Premillennial	Premillennial with Amillennial elements	Premillennial	Premillennial with Postmillennial elements
Millennial state	Already begun, growing success to complete victory in the world	Christ's future personal reign for an extended period/1000 years to be the complete victory of the world to come	Christ's future personal reign for 1000 years to be the realised victory of the inaugurated victory	Christ's future personal reign for an extended period/1000 years to be the complete victory of the world to come	Christ's future personal reign for 1000 years to be the realised victory of the inaugurated victory	Christ's future personal reign for 1000 years to be the complete victory of the world to come	Christ's future personal reign for 1000 years to be the conclusion of the complete victory over the world
Kingdom	Began at First Advent, spiritual, eventually fills the Earth, Christ to manifest at the end	Began at First Advent, spiritual, has moderate success in the Earth, Christ's coming manifests its fulness	Began at First Advent, spiritual, has negligible success in the Earth, Christ's coming to realise	Begins at Second Coming, spiritual, is fully under the personal reign of Christ	Began at First Advent, spiritual, has negligible success in the Earth, Christ's coming to realise	Begins at Second Coming, Jewish, is fully under the personal reign of Christ	Began at First Advent, spiritual, has good success in the Earth, Christ's coming manifests its fulness
Translation of the Saints	End of Millennium	Beginning of Millennium/ Post-tribulation	Beginning of Millennium/ Post-tribulation	Beginning of Millennium/ Post-tribulation	Pretribulation	Pretribulation	Pretribulation
Tribulation	Preterist tribulation, generally diminishing through history, few Historicist	Through history, getting progressively worse, final period of tribulation	Through history, getting progressively worse, final seven year tribulation	Through history, getting progressively worse, final period of tribulation	Birth pangs through history, intense in Futurist seven year tribulation	Birth pangs through history, intense in Futurist seven year tribulation	Multiple Fulfilments (Preterist, Historicist, Futurist, Symbolic Word)
70th Week	Christ, Stephen's martyrdom, maybe Fall of Jerusalem	Christ, Stephen's martyrdom, maybe Fall of Jerusalem	Future	Future	Future	Future	Christ, Stephen's martyrdom
Antichrist	Preterist or Many	Historicist	Preterist, Futurist	Futurist	Many, Futurist	Futurist	Many, Preterist, Historicist, Futurist

	Covenantal-Dominionism	Historicist Historic Pre-millennialism	Laddism	Futurist Historic Pre-millennialism	Progressive Dispensation-alism	Dispensation-alism	Word and Spirit view
Second Coming	End of Millennium or figurative Millennium	Beginning of Millennium	Beginning of Millennium	Beginning of Millennium	Beginning of Millennium	Beginning of Millennium	Beginning of Millennium
Old Testament rituals	Done away, spiritually fulfilled by the Church	Done away, spiritually fulfilled by the Church	Done away, spiritually fulfilled by the Church	Done away, spiritually fulfilled by the Church	Done away, spiritually fulfilled by the Church	Restored by the Jews	Done away, spiritually fulfilled by the Church, revived Millennial format
Israel	Promises fulfilled in the Church, Jews to be converted into the Church	Promises fulfilled in the Church and with the Jews, Jews to be converted into the Church	Promises fulfilled in the Church and with the Jews, Jews to be converted into the Church	Promises fulfilled in the Church and with the Jews, Jews to be converted into the Church	Promises fulfilled in the Church and with the Jews, Jews to be converted into the Church	Promises fulfilled in the Jews, the Church to join into Israel's future	Promises fulfilled in the Church and with the Jews, Jews to be converted into the Church
Temple	The Church	The Church	The Church	The Church	The Church	To be rebuilt at Jerusalem for the Tribulation	The Church, rebuilt Millennial format
Outlook	Optimistic, Church to prevail	Optimistic, Church to have moderate success, apostasy to be present	Pessimistic, Church to have negligible success, apostasy to abound	Pessimistic, Church to have negligible success, apostasy to abound	Pessimistic, Church to have negligible success, apostasy to abound	Pessimistic, Church to largely fail, apostasy to abound	Optimistic, Church to have good success, apostasy to abound but be overcome for a period prior to the rapture
Health, Wealth	Imminent	Tends to be deferred to the Millennium	Tends to be deferred to the Millennium	Tends to be deferred to the Millennium	Tends to be deferred to the Millennium	Tends to be deferred to the Millennium	Accomplished in the Cross
Groups and Proponents	Reconstruct-ionism: R. J. Rushdoony  Dominion Theology: Gary North Gary DeMar David Chilton  Kingdom Now  New Apostolic Reformation: C. Peter Wagner  Historicist Calvinists	Pre-Millennial Historicists among later Puritans, Anglicans, Methodists, Presbyterians, Congregat-ionalists, Baptists, etc.	G. E. Ladd  Pervasive influence	A. Bonar B. W. Newton S. P. Tregelles C. Blomberg	C. A. Blaising D. L. Bock	Plymouth Brethren: J. N. Darby  Scofield Bible  Numerous popularist proponents among Funda-mentalists, Pentecostals, etc.	Matthew Verschuur and Craig Savige

## An overview of doctrinal approaches

Various views of doctrinal approaches are presented, which are in many ways successive to each other.

**The traditional (Protestant) view.** This has an emphasis on providence, received tradition and doctrinal articles/catechisms, and primary sound Reformation principles.

**The evangelic view.** This has an emphasis on living faith and personal experience, such as in Puritanism, Methodism and the Holiness Movement. There is an emphasis on holiness as a product of a personal encounter of faith.

**The Pentecostal view.** This has an emphasis on the present role of the Holy Ghost in a believer's life, not only by receiving the Spirit, but through the ongoing presence of the Spirit and ensuing spiritual gifts.

**The Word of Faith view.** This has an emphasis on words and belief, the reality of answered prayer, miracles, and manifestation of health, prosperity and real life present time blessings.

**The Word and Spirit view.** This has an emphasis on the Word of Faith as directly connected to the present purity of the English Bible, the focus on gathering doctrines, English missions, Jewish conversions, divine attainments and the Church Restitution. The authors of this work hold to this view and believe that it will be very prominent in the years to come.

## Continuity and Discontinuity

The debate over the degree of continuity of the Old Testament into the New Testament is one which is often oversimplified as the divide between Dispensationalism and Covenant Theology. However, since there are a spectrum of beliefs, it has then been said that the more continuous one is, the more likely one is in the Covenantal position, and the more discontinuous one is, the more likely one is Dispensational.

A number of theologians, such as, John S. Feinberg and John G. Reisinger, have written about this subject.

First, several broad principles must be understood:

1. Since 2 Timothy 3:16 states that all Scripture has a purpose for today, it includes the ceremonial passages of Leviticus. Even though Christians do not directly observe ceremonial laws, there is relevance in them, in regards to types and shadows, to characteristics of principles and as external examples of what should be internally or spiritually practised by believers.

2. When the Scripture states that Christians are no longer under the law, it means the law of sin and death, that is, that they are not truly able to please God. This means that even though Abraham, Moses or David all pleased God, yet they technically were only being covered, not being actually born again. Perfection and righteousness were sought after and attainable in the Old Testament, but in the New it is imputed by faith in the grace of God.

3. The Old Testament contains several covenants, which compound on each other. The actual law of God in its external form was the law of Moses. However, any individual covenant such as Noah's, Abraham's or David's all form a part of the Old Testament. The words testament and covenant are practically synonymous, a testimony to a sacred contract. While a Christian does not keep the ceremonial law of Moses externally, he does keep it spiritually. The Old Testament is in force as the judgment on sin as long as sin persists. In preaching the Gospel, Paul first established the law.

4. The law implies that one must obey it. Since Old Testament law is fulfilled in Christ, it is proper that New Testament Christians keep the law of God. The actions that were demanded by the external standards of the Old Testament are written upon the heart of believers in the New Testament. They now obey from the heart because they have been born again.

5. The Ten Commandments are fulfilled by the Christian, as a matter of course by a spiritually-motivated mental war. The idols of the heart being dethroned is, therefore, relevant, not merely for external graven images. The Sabbath of the personal reign of Christ and consecration to Him of the instruments (the acts and parts of a person's being and life) is more important than believers properly coming together on the first day of the week. The area of adultery or coveting, according to Jesus was not merely in the act, but already in yielding to the temptation in the heart. The New Testament reiterates that lying and stealing are wrong, but emphasises love. Charity from the heart, therefore, is paramount in the New Testament law.

(To walk in love is to fulfil the law, see Romans 13:8. Those who object that the old covenant is done away have not understood the distinction between the "old covenant", the "law" and the "old testament". These are three

different words with three different meanings. Hebrews 8:13 states, “Now that which decayeth and waxeth old *is* ready to vanish away.” The old covenant of works which no one could keep is done away. But the law itself stands, which judges what is good or evil. Romans 6:14, 15 is about the inability of man outside of Christ to keep the law, which stated that man could not keep it, and therefore had to sacrifice continually, something which is done away with Christ, who has also transformed the hearts of believers to be able to do the right things. The Old Testament is part of the written Word of God which stands forever, and is not done away with, nor does it grow old, nor decay.)

When it comes to promises and prophecies, the continuous–discontinuous debate rages. The passage at Joel 2:28–32 is a classic example.

1. Is Acts 2 not the fulfilment of Joel 2, and does Joel 2 have a future fulfilment with the Jews? (Dispensational Theology)
2. Is Acts 2 the fulfilment of Joel 2? (Covenant Theology)
3. Does Joel 2 have two fulfilments, one Pentecostal for the Church and one future for Israel? (Feinberg’s Double Fulfilment, Kaiser’s Multiple Fulfilment)
4. Does Joel 2 have a continuous initial fulfilment from Pentecost to an ultimate (eschatological) fulfilment? (Germinant view)

“Typical of a dispensational approach is A. C. Gaebelein: ‘Careless and superficial expositors have often stated that Peter said that all this happened in fulfilment of what was spoken by Joel. He did not use the word fulfilled at all. Had he spoken of a fulfilment then of Joel’s prophecy, he would have uttered something which was not true, for the great prophecy of Joel was not fulfilled on that day.’ In this understanding, Peter uses Joel 2 as an analogy or rhetorical device but as nothing more.

“Alternatively, John Stott presents a more covenantal approach: ‘We must be careful not to requote Joel’s prophecy as if we are still awaiting its fulfilment, or even as if its fulfilment has been only partial, and we await some future and complete fulfilment.’”<sup>1</sup>

Taking a double fulfilment approach is called here a multiple fulfilment approach, but, in fact, must not be understood merely as a half approach (half past, half future), but be possibly read as fully fulfilled relevant to the Early Church and fully relevant to the Church in the latter days.

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<sup>1</sup> Treier (1997), 13.



“Characteristic of the multiple fulfilment approach is Walter C. Kaiser, Jr.: ‘All interpreters know that Pentecost took care of only the first two verses in that prophecy, and that only to an initial degree. Where were the wonders in the heavens and on the earth, blood and fire and billows of smoke? The sun will be turned to darkness, promised Joel, and the moon to blood. These events yet await the consummation of history.’”<sup>1</sup>

The germinant approach sees multiple fulfilments too, but as incremental within one continuum:

“Tannehill notes: ‘Much more is meant than the coming of the Spirit to a relatively small group at Pentecost. The subsequent narrative shows an interest in the full realisation of this promise, for the response of new groups to the word of God brings similar outpourings of the Spirit in progressive movement toward realisation of the promise for all.’”<sup>2</sup>

The balanced view would be to apply the prophecy as having two distinct fulfilments (Pentecostal and latter days). The outpouring certainly began in Acts 2, but the signs and wonders were largely symbolical through Church history. In the second instance, the outpouring came through the Pentecostal revival of the twentieth century but the increase of it, and particularly with the literal signs and wonders, also requires fulfilment in reaching the Jews. This second part had not yet occurred in the early years of the 21st century.

Another example is Acts 15:13–18 in relationship with Amos 9:11–15.

The interpretation of Scripture regarding its continuity should not be read on the basis of the presuppositions of the polarisation of Dispensationalism versus Covenant Theology. These are essentially external frameworks which straight-jacket the Scripture.

To be fully committed to either of the two systems is an extreme. The Bible is clearly continuous, but rightly dividing the truth is required.

One objection that is brought against continuity is given by Klein, claiming that when the New Testament appears to depart from the “literal-contextual” (i.e. ordinary) meaning, it is merely using the Old Testament as a principle/application, as though a reference to “my people” (in Romans 9:25, 26) was only showing how God might deal with the Church (as

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<sup>1</sup> Treier (1997), 13, 14.

<sup>2</sup> Treier (1997), 26.

illustrated by how he dealt with Israel).<sup>1</sup> However, this is never indicated by the New Testament authors, who use direct language, and interpret that various things apply to them.

Those who think that abandoning both Covenant and Dispensational Theologies in favour of new “third way” or eclectic or germinant systems (replete with all the modernistic assumptions utilised by practitioners in either of the two previous theological schemes) do not actually have the answer. The answer is loyalty to the Bible itself, not to a modernistic method, which must necessarily change with time (i.e. continue to be “modern”).

This is ironically illustrated by Adler’s *How to Read a Book*, that within 32 years required to be completely rewritten, not because books had changed, but because apparently, people who read them had. And with the Bible, it is not because the Bible changes, but because people through the modernist methodology may find all kinds of ways, new ways, to misread the Bible.

## Telescoping

The Old Testament prophets could foresee the sufferings of Christ and the glory which should follow, but they could not perceive the times of these things very accurately.

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” (1 Peter 1:10–12).

The disciples themselves expected that at their time Christ would inaugurate His rule, but Jesus told them it was not that time.

“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts 1:6, 7).

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<sup>1</sup> Klein (1993), 30.



There is a phenomenon in Bible prophecy interpretation known as “telescoping”. This is where people in the past are unable to perceive distinctions of the prophecy in relation to future events. It is like a person looking at a mountain range, and seeing the mountains as a flat image, rather than perceiving that some mountains are far more distant than others.

This telescoping, however, can be taken to an extreme if and when the inter-advent period (the Church period or New Testament grace period) is effectively eliminated from Old Testament prophecy, as is done in the Dispensationalist view.



Figure 193 Telescoping.

To someone living in the Old Testament, a prophecy about the Messiah might seem to be at a similar time as a prophecy about the Millennium. They would not correctly perceive the many years between Christ's first and second comings.

Historicists have likewise had this problem, in that they seem to have thought, almost universally, that the battle of Gog was the same as the Armageddon campaign. In many cases, they did not properly distinguish between the Eastern Antichrist (Gog) and the final Western Antichrist.

But this problem has not been limited to Historicists, in that Futurists too have often not distinguished or isolated the battle of Gog from the Great Tribulation.

The correct sequence of events would be:

The first battle of Gog and Magog.

The Church Restitution.

The Translation of the Saints.

The seven year wrath of God of the Great Tribulation.

The Armageddon campaign.

The Millennium.

The final battle of Gog and Magog.

The final judgment.

## Duality

God spoke a blessing to Abraham, “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:2, 3).

However, this was not just a promise to the natural descendants of Abraham through Isaac and Jacob, but also for Christians, for, “Know ye therefore that they which are of faith, the same are the children of Abraham.” (Galatians 3:7). And again, “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Galatians 3:14). And further, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Galatians 3:16).

This means that references to Israel, Jacob, Zion, Jerusalem and so forth can have two meanings, both as a natural, literal prophecy, and as a prophecy applying to the Church. This means that the rituals and things of the Old Testament are types, and can be spiritualised. “But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.” (Romans 2:29).

## Their connection

Now God has a plan for both natural Israel and spiritual Israel. It would be entirely wrong to say that the Jews are destined for damnation. And it is entirely right to see that helping and aligning with the Jews is a blessed thing. But this is not because the blessing is with the Jews, but because the blessing is really with the Gentile Christians, who are to convert the Jews.

“But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.” (Romans 10:19). And again, “I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.” (Romans 11:11; see also Romans 11:26–32).

Samuel Garratt, a Historicist who believed in the Translation of the Saints, wrote “that each fresh commentator has been permitted to contribute his share of sound interpretation; that, on certain points, Mede, and the Newtons, and Faber, and Elliott, have clearly each of them grasped a portion of truth, and as clearly each of them made mistakes on other points; that the futurist writers, when their aim has been to investigate God’s purpose respecting Israel, and not, as has been the case with some of them, to shield the great apostasy from its deserved condemnation, have thrown great light on some very dark corners of the field”.<sup>1</sup>

“The neglect of this separate treatment of Jewish and Gentile prophecy, has led to error in two directions. One class of commentators, seeing nothing but the Jew in prophecy, have been driven to deny the fulfilment of large portions of it, which contain the history of the world during the times of the Gentiles; while another class of commentators, more accurate in their interpretation of what has been historically fulfilled, have not given due attention to Israel’s future.”<sup>2</sup>

“This confusion of two distinct things is found in almost all writers on prophecy. Looking exclusively at the Jewish line of prophecy makes the futurist, for the very obvious reason that Israel’s glory is yet future; looking exclusively at the Gentile line makes the historical commentator, for the equally sufficient reason that the times of the Gentiles are almost run out. Each is right in his own department. There are variances among historical commentators as to events already fulfilled, and very wide differences among futurist writers as to the destinies of the Jewish nation; but in those

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<sup>1</sup> Garratt (1861), 2.

<sup>2</sup> Garratt (1861), 94.

main points in which each agrees with those of his own school they are right in their different spheres, the one being able to trace the great outline of God's dealings with the Church and the Gentiles nations, the other the prominent features of Israel's future."<sup>1</sup>

"Our Lord's prophecy on the Mount refers to this as well as to the other; and both in Daniel, and even to a less degree in the Apocalypse, while only in a subordinate degree it is not left unnoticed. But that which is essential to our right understanding of either of these lines of prophecy, is to keep them separate; to examine each as though the other did not exist, and then to compare them together, ascertain their points of union, their correspondences, and, as from two independent witnesses, form a connected view".<sup>2</sup>

## The nation of Israel in the prophecy

Futurist I. M. Haldeman listed several promises which he thought only apply to natural Israel:

1. God promised to Israel that He would restore them permanently to their land as a nation and as a people.
2. They should be reunited and never again divided and they should be 12 tribes, not 10 and two.
3. They should be regenerated as a nation forever [or, in the land in the Millennium].
4. They should be a nation of Israel forever [or, in the Millennium].
5. As a perpetual nation of Israel they should dwell in the land of Israel forever [or, in through the Millennium].
6. These solemn and far-reaching promises of God were not made to a special class in Israel, a spiritual Israel, they were made to a whole Israel, an historical Israel, an Israel after the flesh, an earthly Israel.<sup>3</sup>

These promises are certainly applicable to natural Israel, although he misunderstood the difference between the Millennial state of Israel and the glorious ages to come. The problem with the sixth point is that Haldeman seemed to discount any other application to spiritual Israel, especially since it is possible for spiritual Israel to literally fulfil much of the promises in the Millennium also, as well as for spiritual Israel to fulfil the promises symbolically.

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<sup>1</sup> Garratt (1861), 97.

<sup>2</sup> Garratt (1861), 101.

<sup>3</sup> Haldeman (1928), 121.

There is a mistaken assumption held by some Dispensationalists that only natural Israelites can be changed into spiritual Israelites. This is linked to another strange idea that God had to change His plans in the past.<sup>1</sup> Most Dispensationalists teach the incorrect view that Jesus came to set up a literal, natural Kingdom, but since the Jews rejected Him, He had to switch (as though it was an unforeseen circumstance) to a silent age of grace, where few prophecies were fulfilled with the Church, largely waiting for His return. And so in this erroneous scheme it is really only the Jews who will accomplish world evangelism, which will be done during the future Great Tribulation. There are many moderate Futurists, however, who accept that prophecies in the Old Testament about “Zion” and so on can refer to the Church.

## Correcting Dispensationalism

While the word “dispensation” is in the Bible, the system concocted by modernist J. N. Darby, known as “Classical Dispensationalism” has numerous problems and issues.

It should be emphasised that a seven year final Tribulation and the Pretribulation Rapture are not distinctly Dispensationalist ideas, but are central points in Dispensationalism. “Contrary to what most people actually believe, dispensationalism is not an eschatological position per se, but rather an ecclesiological position, which, in turn, colours one’s eschatology.”<sup>2</sup>

Dispensationalism primarily teaches that God has dealt with people in different manners at different times (which itself is correct), but also tries to create a different between a Jewish or Tribulation Gospel and the Gospel in the present time.

Dispensationalism was developed by the Plymouth Brethren throughout the 19th century, and was introduced into mainstream American Protestantism by the Niagara Bible Conference (a series of annual meetings) held toward the end of the 19th century. The system was further developed and made great inroads via the Scofield Reference Bible.

It enjoyed a 20th century boost in the late 1960s with Hal Lindsey and beyond, through quite a number of ministries in the following years. Although there were critics against that view, their reach was limited, and so

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<sup>1</sup> An extreme form of Arminianism, open theism and semi-Pelagianism.

<sup>2</sup> Lie (2008), prefatory statement.



most only heard the one view. After the year 2000, particularly, with further proliferation, particular details of the Dispensationalist view particularly regarding the Antichrist appeared more distinct, with some notable ministries pointing toward a possible Islamic Antichrist.

More concerning than the various other views (e.g. Preterism as upheld by a more scholarly, theological class) was the concerted rise of Post-tribulationism (or forms of Mid-tribulationism). Some departed into variations of Dispensationalism because of problems (and perceived problems) with the system.

The Dispensationalist view has mistakenly claimed that the Old Testament prophets did not really speak of the Gentile conversions in the Church period. It must be remembered that while human knowledge of the prophets was limited, the foreknowledge of God was not. Therefore, God was not merely speaking of the Jews, but also had many things to say, which would apply to the Church and through history for the conversion of the Gentiles.

The Dispensationalist has been so mistaken that credence is given to plans to rebuild a Jewish temple in the present time and reinstitute sacrifices and other rites during the Great Tribulation. It is clear that this is not the case for numerous reasons, such as fact that New Testament Gentile believers are called “priests”, that Jesus Christ’s Second Coming would completely destroy any buildings built near Olivet, and that there is not one verse of Scripture requiring the temple to be rebuilt prior to the Millennial reign of Christ.

So called “Leaky Dispensationalism” (e.g. John MacArthur) upholds many of the correct facets of Dispensationalism, which succinctly stated is that God has a literal future for Israel. What that means is that the Church is distinct from Israel, and when God is through with the Church, takes up the Church to glory, while upon the world is distress, Israel is purged, and the Kingdom comes. This must essentially reject many of the excesses of Dispensationalism, such as the notion that there are two different kinds of salvations, or two different new covenants, or that there is a real difference between the Kingdom of God and the Kingdom of Heaven, or that the the Sermon on the Mount was just for some future age, or that New Testament books can be divided with some for Israel and some for the Church.

Sadly, some, in recognising the several failings of Dispensationalism, have thrown out the entire model of Pretribulationism for some incorrect

theories, such as, Prewrath Midtribulationism, Kingdom Theology (Laddism) or Post-tribulationism. Others have opted for more radical theories, such as, Kingdom Now Theology, or some sort of Calvinist Postmillennialism like Dominion Theology or “Christian Reconstructionism”. Dispensationalists then observed a disturbing and alarming trend of Christians forsaking the Pretribulation position, for Midtribulationism (e.g. Kent Hovind), Post-tribulationism (e.g. neo-Historic Premillennialists) and even Postmillennialism (e.g. C. Peter Wagner).

Rather than seeing the Translation of the Saints (the Rapture) as an escape, people should be looking for the opportunity to evangelise the world. “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” (Luke 19:12, 13). Christians have been given the Gospel and gifts, and it is expected that believers should occupy themselves in the task until Christ returns. The Translation is then a note of victory, not a last ditch rescue.

It must be remembered that the Pretribulation Rapture as a view predates Dispensationalism. The particular feature of Dispensationalism is that there is a different Gospel for the Jews, and often attempts to divide the Gospel of the Kingdom recorded in the Gospels from the Gospel preached to the Gentiles by Paul. The solution is that the Gospel is itself good news, but that the part about the death and resurrection of Christ was not yet known, until the Gospel was fully preached from the day of Pentecost.

“Central to Darby’s Dispensationalism was his emphasis on the ruined state of the church and his conviction that God did not even want the Church restored according to a New Testament pattern. Such a pessimistic view of the destiny of the end time church runs counter to Pentecostalism’s (successor of the Holiness movement) Latter Rain motif where Christ is indeed expected to return for a triumphant ecclesia [i.e. Church].”<sup>1</sup> However, far from being limited to the excesses (and sometimes even Gnosticism) of the Latter Rain camp, a “victory note” is given to the Church’s progress in its world-wide impacting mission in traditional Word of Faith teaching, which does emphasise a triumphant view.

The Scripture indicates that the growing darkness of the world is to be contrasted with the growing light of the Church. Many Dispensationalists have assumed that because they see and expect the world to get darker, that

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<sup>1</sup> Lie (2008), prefatory statement.

the Church should not become brighter. But the Scripture states, “ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.” (Isaiah 60:1, 2).

“For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.” (Haggai 2:6–9).

## Analysing Dispensational Futurism

The following pages contain several famous diagrams by Larkin, attempting to portray, by way of pictures, the Dispensationalist view, which points to a Futurist fulfilment with a particular slant.

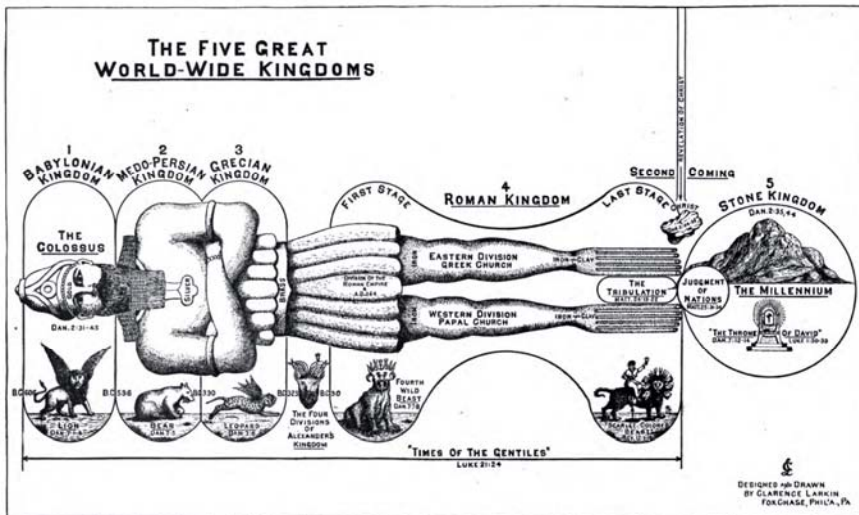


Figure 194 Larkin's view of Daniel chapters two and seven.

As seen in the following diagram, the Church is made separate to the believing Jews of the Old Testament, and to the believing Jews of the Great Tribulation.

Dispensationalism completely mixes up the little horn of the goat, making Antiochus Epiphanes a type of the final Western Antichrist. It also makes the latter part of Daniel 11 refer to the same.

The prophecy of Daniel chapter nine is calculated a different way, and the 70th week is completely separated into the future.

The confusion leads to a wrong conclusion about the nature of the final Antichrist and what is happening in the Great Tribulation. Dispensationalists tend to make the final Antichrist a great Infidel or connected with Eastern religions rather than properly recognising his Messianic-Prince-like appearance. This led previous interpreters to point to figures like Mussolini or Hitler and many others, who clearly are not the final Western Antichrist.

While there was still a common view that the Papacy and Roman Catholicism as well as the World Council of Churches was part of the Antichrist system (or the False prophet), some back-pedalled from openly making these statements, particularly in regard to calling Roman Catholicism the Whore of Babylon.

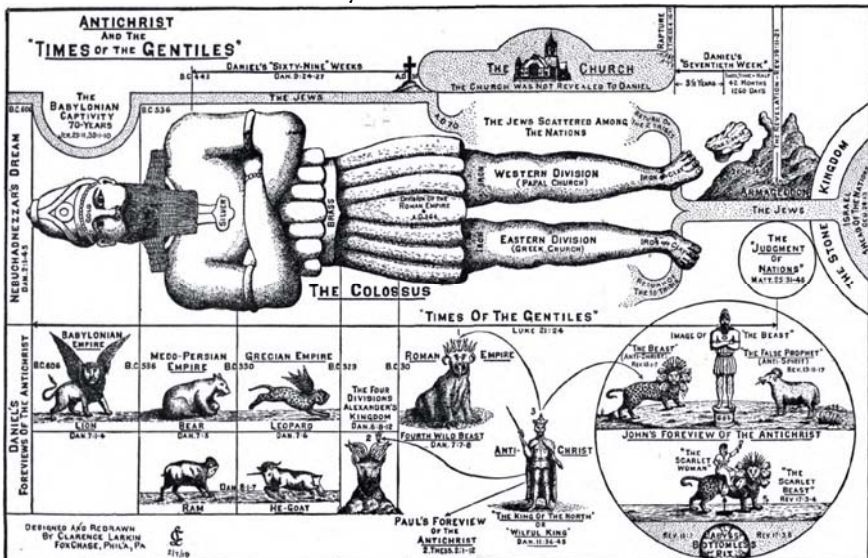
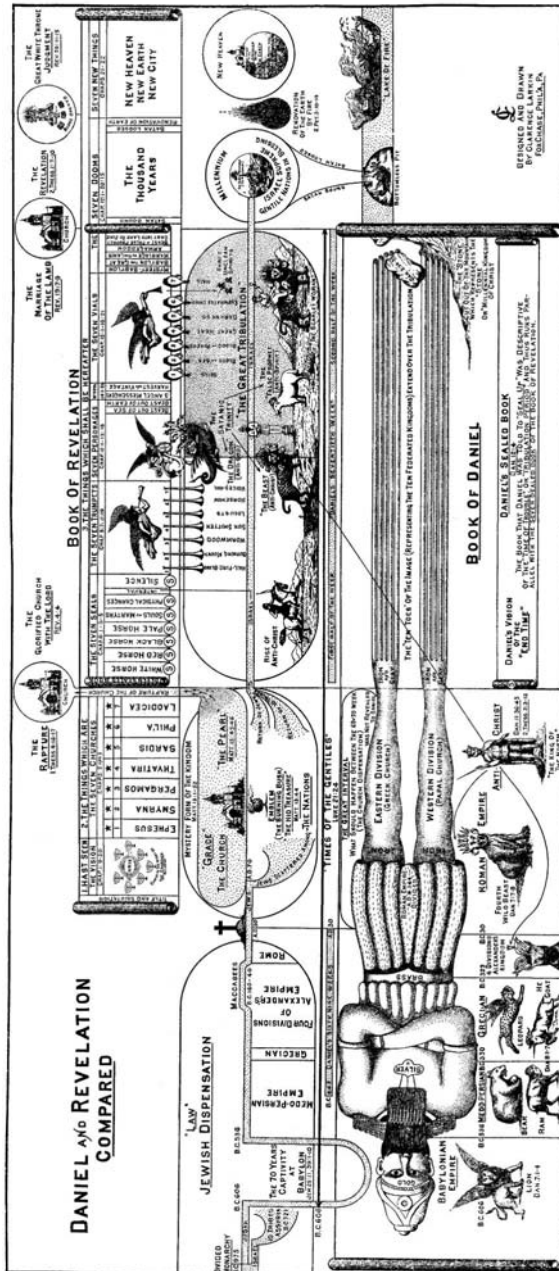


Figure 195 Larkin's interpretation of the Antichrist in relation to Daniel and Revelation.

**Figure 196** A detailed view of Larkin's Dispensational interpretation.



# The Kingdom

The Kingdom of God, or Kingdom of Heaven, is much misunderstood by a whole range of theological views.

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:20, 21).

The observation that Jesus referred to was of the carnal methods that people might have in setting up a throne for Jesus on Earth. The rulership of Christ at this time is from Heaven.

“THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.” (Psalm 110:1–3).

There is an expectancy at the present time that the enemies of God be made His footstool. This is by an outworking of the Gospel through time and space (i.e. into all the world, to the ends of the earth).

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool.” (Hebrews 10:12, 13).

Death and all things not in line with the Gospel are the enemies of Christ, and therefore must be put under Him.

“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.” (Hebrews 1:8).

However, it is not until the personal reign of Christ on the Earth that there will be complete victory.

“For as in Adam all die, even so in Christ shall all be made alive.” (1 Corinthians 15:22).

The Scripture teaches that the power of Christ's salvation is unto all, but is only upon those who believe. Therefore, the word "all" here does not mean every human, but it means all believers.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Corinthians 15:23).

The firstfruits means those converted into the Gospel at the present time as based upon Jesus' death and resurrection. At the Second Coming of Christ, the translated saints will be with Him. To be "at" His coming means first of all the Translation of the Saints, or Rapture.

"Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Corinthians 15:24).

The end means the Millennial reign of Christ, after which the complete victory will be manifested. "For he must reign, till he hath put all enemies under his feet." (1 Corinthians 15:25).

The reign of Christ is at the present in Heaven, and through the Spirit within believers on Earth. When Christ personally comes, there will be a destruction of enemies, as manifested through His Millennial reign. "The last enemy *that* shall be destroyed *is* death." (1 Corinthians 15:26).

After the complete manifested victory, everything will be handed over to the eternal reign of God the Father.

"For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:27, 28).

Some have pointed to the fact that Hebrews 9:26 refers to the "end of the world", and supposed that the end times began from the time of Christ. This is correct, in that the power of death and hell was defeated at that time.

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many;

and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9:26–28).

The “end of the world” means the end of the power of the kingdom of darkness. There is obviously an outworking of the victory of the Kingdom of God, so that Peter called Pentecost the last days.

Furthermore, the actions of Jesus Christ in His death and resurrection were by faith. The end has been stated by faith, even though it is to manifest in the future. Instead of having an instantaneous end, He determined to have a period of time of salvation leading to the end. Hence, the present victory of the saints is contingent upon the past victory of Jesus Christ.

“*And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” (Colossians 2:15).

Jesus’ victory was over the devil and the power that he had gained in having mankind follow him through rebellion against God. It was that power, that grip of death, that fear, that Satan lost, when Jesus was raised from the dead.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” (Hebrews 2:14, 15).

## The Gospel of the Kingdom

“Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins” (Colossians 1:13, 14).

There is a kingdom of darkness, the kingdom of the world. Christians are those who have been born again, and, therefore, are not in the kingdom of darkness, but the kingdom of light.

“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” (Ephesians 1:13).

The purchase of mankind has already been made, and thereby Christians by faith believe that they are redeemed by the blood of Christ. The final manifestation of the redemption will be when Jesus comes in the air for His saints.



“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2).

Thus, while it does not yet appear, it is indeed true. This is faith. Therefore, Jesus having all power and authority, did not destroy the world, but sent forth good news for salvation, hope and help of mankind.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17).

Between the first and second comings of Christ, there is to be an advance of His Gospel to the nations.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” (Matthew 4:23).

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).

This means that the spread of the Gospel must go forth, regardless of whatever abominations are reared against it (see Matthew 24:15). The advance of the Gospel by the early Church in the book of Acts was such that it was reaching Gentiles in power, regardless of the rejection of the Jews.

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13:45–49).

In like manner, in opposition to Romanism, which is an historical abomination, there has been the advance of the Protestant Bible. The last advance of the Gospel in the Great Tribulation period too, as will be most particularly advanced by Jewish evangelists. The advance of the King James

Bible must be upheld as a premier Kingdom document. This is the Bible that will be standard in the Millennial reign.<sup>1</sup>

## Failure-based and feel-good theology versus attainment

Christianity, especially in the later stages of the Infidel period (since 1968), has seemed to be reduced to a struggling mentality. (After all, the Roman Catholics had for years extolled a suffering theology, which is abhorrent to God — many Protestants have merely followed their lead.) Gone was the militancy of imperial Christianity. Gone was the optimistic world missions and evangelisation. Gone were the mighty Word-based revivals, healings and miracles.

Instead, the Gospel was replaced with psychology, reduced to motivational programs. Stories substituted Scripture, and emphasis on struggling and on imperfection was overwhelming. In practice, they had reduced the Kingdom of God to the social actions of uniting the denominations to meet physical needs.

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” (Romans 14:17).

The Infidel, who had the veneer of Christianity, had effectively substituted the Kingdom of God for an external “behaviour modification program”. Catchphrases about “victory” and “overcoming” came from people who were spiritually destitute. Such confessions were not from the heart, but made as a series of vain repetitions.

“And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus” (Ephesians 2:6).

When a person could make a positive affirmation about being seated in heavenly places, yet not really believe it, but live in sin and struggle and non-sanctification, such words were empty, like the prayers of the hypocrites in Jesus’ day.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matthew 7:21).

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<sup>1</sup> Verschuur (2013), throughout.

It is very necessary to realise that Christians enter into the Kingdom of God when they are born again. But when Jesus speaks of entering, He means those who have been faithful and believed, and produced the fruit of the Kingdom. (Because faith without works is dead as stated in James 2:20.)

Doing the will of God means manifesting God's presence in the world, shining in the darkness round about, and showing forth the ways and signs of the Kingdom.

So when He said that the Kingdom of God was not meat and drink, Christ meant it was not made by human invention or by mere carnal programs. He did mean that it is necessary to manifest the works and fruits of the Kingdom of God. These fruits are from the root, and the root is a right heart (see Luke 6:44).

Thus, a person of the right heart should produce good fruits. But good fruits are not merely seeming-good fruits, but must actually be good. Classic examples of this are the soup kitchens, which at one time were evangelistic, but have since degenerated into just social programs.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:22, 23).

The practise of iniquity has been the real problem, for iniquity was yet in the hearts of those people. This means that, for all their apparent righteousness (e.g. professing in lip service), and for their professed belief in the name of Jesus, the reality of Christ's inner man change was not there. Their need for God in their hearts to make them new was not their reality, so they were actually outside His body.

Jesus also warned specifically of wolves in sheep's clothing. They are those who act well and seem well, but are hunters and destroyers (see Matthew 7:15).

Thus, the Kingdom of God demands perfection, entire sanctification, the full fruit.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Peter 1:4).

Those who keep in memory sin, those who think it holy to say that they are but sinners, ever repenting and denying the power of godliness, are those who are really practising a spiritual abomination. They flat out deny the Scripture that Christ is made unto the believer righteousness (see Romans 5:19, 2 Corinthians 5:21).

In the view of many doubting “Christians”, God is never strong enough to do today what He said He would do. They look back to the distant past or into the far future but actually have doubt of His power and working in the present. Whereas, the Bible states, “For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.” (2 Corinthians 6:2). And again, “And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.” (Romans 13:11).

# THE STRUGGLE AMONG NATIONS

## Beating plowshares into swords

THE rise of the Papacy in the West nearly parallels in many ways the rise of Islam in the East. The demise (i.e. consuming) of the Papacy in the West again nearly parallels the demise (i.e. drying up) of the Turks in the East. By this precedent, the Infidelity and modern versions in the West must meet their defeat, just as the Russian Gog and Islam in the East must meet their defeat.

The sudden fall of Gog and the smiting of the power of the Koran is exactly linked with the sword of Christ (the Pure Cambridge Edition of the King James Bible) being initially preached from Australia, coming to the Jews, and ultimately striking a blow against the modernistic error in Europe.

John Thomas warned, “That extraordinary man, Peter the Great, the founder of the Russian empire, left it as a part of his dying instructions that his successors should extend the empire eastward, making it their grand aim to secure Constantinople for their capital, and the wealthy land of India for their territory. This has been, it still is, and will be Russian policy.”<sup>1</sup>



Figure 197 Australasian or Oceanic ensign (South Pacific hegemony).

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<sup>1</sup> John Thomas (1866), *Present War*, 67. Dugin (2012), chapter 1, confirms this view, “the entirety of Russian history is a dialectical argument with the West and against Western culture, the struggle for upholding our own (often only intuitively grasped) Russian truth, our own messianic idea, and our own version of the ‘end of history’, no matter how it is expressed — through Muscovite Orthodoxy, Peter’s secular empire, or the global Communist revolution.”

He wrote, “Australia must grow in strength” for the purpose of promoting its religious ideals, helping the Jews in their own land and thwarting Russian intentions.<sup>1</sup> This would make Australia God’s secret weapon.

## Vessels unto honour and vessels unto wrath

There are many promises made to natural Israel. But the Jews resisted these promises and the Gospel. “Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel” (Romans 9:6). This means that the Gentiles and all who are called to spiritual Israel are now the true Israel.

“Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.” (Romans 9:7).

This refers to the fact that Ishmael, whose people are now identified with Islam, are not partakers of the promise just because they are natural descendants of Abraham. Paul was making the inference that being of the natural stock did not actually count, but faith counted, and that God was in control.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” (Romans 9:21–24).

By this, it becomes clear that some things are vessels of dishonour, and that they have a purpose in the plan of God. The context of the passage relates back to the fact that Abraham’s son Ishmael, and his religion, is not of the way of the revelation of God in riches, glory and mercy.

Jews and many Gentiles are called, and there are certain nations, called the sheep nations, which are called, including what Paul called the Greeks, and as is observed in later history, the English-speaking nations.

While there should be converts from all nations, there are some nations which will be wholly converted. The Bible identifies some nations which are

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<sup>1</sup> Thomas (1854), *Coming Struggle*, Australian Edition, 19.

called: Egypt, Assyria, Ethiopia and Sheba. But further than this, it is possible to see that nations like Australia are pointed to in various references of the Scripture.



Figure 198 Location of several places of prophetic importance.

## Damascus

Isaiah 17 indicates a devastating destruction of the city of Damascus, which has not yet been fulfilled, even though Damascus has been weakened in the past. It, however, appears to have been continually inhabited from before Abraham's time. Therefore, it remains to be fulfilled, "THE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap." (Isaiah 17:1).

## Egypt

There are quite a lot of prophecies about Egypt, including its place in the Millennium. According to the Futurist interpretation of Daniel 11, it seems

that Egypt will turn against Russia, so invoking its wrath. According to Isaiah 19, the nation descends into civil war (see Isaiah 19:2), and is then ruled by a dictator (see Isaiah 19:4), after which there is drought (see Isaiah 19:5, 6). The last part of Isaiah 19 details the deliverance of Egypt and the conversion to Christianity. It is likely, therefore, that the vexation of Egypt would correspond with their being punished by an evil dictator set up during the Gog war. After the fall of Gog, it appears that the Egyptian people are in need of help, and ripe for conversion.

## Ethiopia

Ethiopia has one of the largest chances of all nations in regards to the mercy being extended to them. Ethiopia is named as one of the allies of Russia in the Gog war (see Ezekiel 38). After this, however, it appears that Ethiopia is defeated (see Zephaniah 3:10) and that the people may come into servitude (see Isaiah 45:14). They shall return to the Lord (see Psalm 68:31).

## Israel

There are a large amount of prophecies about natural Israel. The Jews will be dwelling in an illusion of security before the beginning of the Gog war. During the Gog war, Israel will be invaded, but the armies of Magog will be destroyed there (see Ezekiel 38 and 39). The conversion of the Jews then begins. Israel will be called “Beulah”, and form into an alliance with Egypt and Assyria (see Isaiah 19). The final state of this alliance seems to be a Millennial prophecy, for in Zechariah 14:18, Egyptians are coming to worship at Jerusalem. Meanwhile, Jerusalem will be a centre of Christian activity during the Great Tribulation. At the return of Christ, the mount of Olives will split and create a great valley.

## The USA

There is very little Scripture reference to the USA, and given that Gog and the Russians are able to conquer as they do, it would appear to indicate that the United States is to be severely weakened in the future, possibly through its own internal, political machinations.

## Russia

Ezekiel 38 and 39, as well as the Futurist aspects of the Eastern Antichrist prophecies in Daniel, show that Russia is to become aligned with certain Islamic nations, and instigate a world war. This is to be halted by a



supernatural interference with JEHOVAH's personal intervention (see also Psalm 68 and Joel 2).

## Great Britain/United Kingdom

The nation commonly called England is set to become one of the most evil nations on the planet, by its being part of the 10-king confederacy in the Great Tribulation.

## Rome/Vatican City

Rome is the centre of antichrist activities, even though historically Paul preached the Gospel to the Romans, and the power of Paganism was broken by the advance of Christianity under Constantine to Theodosius. Roman Catholicism and the Papacy have been a great historical apostasy and antichrist. The French capture of Rome in 1798 was a spiritual judgment on Romanism. The future Antichrist may for a time operate from Rome in the Great Tribulation, but during this time, the city of Rome is to be utterly destroyed to end the power of the old religions.

## Constantinople/Istanbul

Byzantine was raised up as the capital of the Eastern Roman Empire, and its conquest by the Turks in 1453 caused the spiritual power thereof to be transferred to Moscow.

## Assyria

Assyria is a small nation within Iraq, which is to rise again according to the last part of Isaiah 19.

## Australia and New Zealand

There are a number of allusions to Australia in the Bible, principally that from such a place a "present" is to be brought to Jerusalem (see Isaiah 18; 62:11, Zephaniah 3:8–10). The Gospel is designed to have reached the antipodes (Australia and New Zealand) according to Acts 1:8, and the Scripture to those places in Romans 10:18. National revival is promised (see Psalm 22:27). People from here are to evangelise the Jews (see 1 Corinthians 10:11, Romans 10:19; 11:11; Deuteronomy 32:21). Christianity is promised (Psalm 67:7; 72:8; 98:3). The islands here are referenced (see Isaiah 41:1) and the Gospel in them (Isaiah 45:6; 42:4).

It appears that the Gospel was designed to advance to Australia, with the highest profession of Christianity and the knowledge of the King James Bible to be known there. From this, there is to be the rise of a Christian witness to bring the Gospel to the Jews, and this being both in English and Pentecostal (see Isaiah 28:11). There are many providential indicators showing that Australia and New Zealand are to be of the sheep nations. Prophecy also indicates that the name of JEHOVAH is restored as part of this advance (see Proverbs 30:4–6).

“The stone *which* the builders refused is become the head *stone* of the corner. This is the LORD’s doing; it *is* marvellous in our eyes. This *is* the day *which* the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.” (Psalm 118:22–25).

## The Great Game and the Eastern Question

The Great Game describes the conflict between the British Empire and Russia in Asia and the Middle East, while the Eastern Question relates to the demise of Turkey, which itself falls in the context of the battle between the Anglo-French and the Russian powers. This same conflict also manifested between the US-European West versus the Russian dominated East (e.g. the Cold War). Many past wars may be found to be directly related to this struggle, such as the American-led wars in Iraq, Afghanistan and Vietnam.

This struggle may well relate to the ultimate struggle between the final form of the King of the South and the King of the North in the last part of Daniel 11.

The ultimate aims of this war are both political and religious. Politically, Egypt needs to be free from its oppressors, Jerusalem needs to enter a latter day flourishing beyond a time of imminent threats, Constantinople is to no longer be in the hands of the Turk. But more important are the religious outcomes, consisting of believers breaking forth.

“SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.” (Isaiah 54:1–3).

“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” (Acts 15:16, 17).

## The role of Satan

“Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.” (Isaiah 54:15, 16).

Satan’s existence is governed by the Word of God. He has a legal role to play, being the false accuser and the administrator of the curse. That is, as a person is in violation with the law of God, devils have right and entry to bring in the negative effects which God Himself is not personally the author of, though He is the divine author of the scheme. God, who is good, brings just punishment upon those who are against Him.

Antichrists exist as a scourge upon evil, their role being both as abominations, and as desolators. Their actions against godly people not only provide the trying of Christian faith, that Christians may exercise authority over them, and overcome them, but also bring judgment upon themselves, so that no antichristian thing can endure.

“No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.” (Isaiah 54:17).

The Scripture instructs believers not to be ignorant of Satan’s devices. This means also understanding that there are devils set up behind movements of history but that greater than these is God. Many have had a negative view of events, pessimistic that things have been getting worse and worse, and that Satan will win in history. This is a lie.

It is possible to see Satan’s strategy, in light of the periods of prophecy. In the Pagan era, Christianity won by becoming the dominant religion, the union of Church and State. Thus, in the Infidel era, it is obvious that Satan fights in order to deny Christianity to be the national religion. The events of

the Infidel era are, however, working against the devil, though it seems as if Satan is having great headway.

“But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.” (1 Corinthians 2:7, 8).

Satan does not know what exactly is going on. Although dangerous, he is not the great master over events that he has been portrayed to be. This is essential for the true Church to know, to stir up and rally themselves in the fight against darkness.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:12).

## Biblical Patriotism

According to the plain reading of Scripture, mankind is of “one blood” (Acts 17:26), meaning there is no such thing as many races. Moreover, as far as family pedigrees back to Noah, in Christ there is no distinction. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Galatians 3:28). “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.” (Colossians 3:11).

This, of course, should not be misconstrued to deny the descendants of Ashkenaz–Woden–Gewisse–Alfred their royalty, for the Scripture commands, “Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.” (Romans 13:7). And as history has shown, God has cut down English-speakers or has blessed them, showing that it is not “race” or nationality itself, but that there has been certain among those people who have risen in greater restoration than others.

There is a theological doctrine as based on Scripture which says that God has mapped out the destinies of nations, and that some are to be saved and some to be largely made up of unbelievers. This runs into might be identified as national religious exceptionalism, or Christian Patriotism, such as Isaac Watts’ 67th Psalm:

*Shine, mighty God, on Britain shine,  
With beams of heav'nly grace;  
Reveal thy power through all our coasts,  
And show thy smiling face.*

*When shall thy name, from shore to shore,  
Sound all the earth abroad;  
And distant nations know and love  
Their Saviour and their God?*

*Sing to the Lord, ye distant lands,  
Sing loud with solemn voice;  
While British tongues exalt his praise,  
And British hearts rejoice.*

Bloodlines in the Old Testament were tremendously important, for the national body which would preserve God's law, and for the line which would culminate in Christ.

However, in the New Testament, it is not blood but Christ which is important. Whether a person is from Asia or Europe or Africa is no prerequisite nor bar to salvation. Men from all nations are welcome to the Kingdom of God. The real issue is, of course, that some entire nations, because of their culture and their ideological environment, are resisting the Gospel. Others have displayed openness. When the Gospel came at long last to PNG or Fiji, it was good that it was received, and yet many hundreds of years had passed when the Gospel had not yet come.

“God has two hands. Not only is he preparing in our civilisation the die with which to stamp the nations, but, by what Southey called the ‘timing of Providence,’ he is preparing mankind to receive our impress. ... Already ‘the English language, saturated with Christian ideas, gathering up into itself the best thought of all the ages, is the great agent of Christian civilisation throughout the world; at this moment affecting the destinies and moulding the character of half the human race.’”<sup>1</sup>

## Restore the Commonwealth

There is a thief, Satan, and he comes to steal, kill and destroy. This is not only on an individual level, but also on a national level. In the Old

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<sup>1</sup> Strong (1891), 225, 226.

Testament, there was an individual law of restitution, that what the thief stole must be restored and repaid, even sevenfold.



Figure 199 A US soldier recovers a work of art that had been stolen by the Nazis.

This also was prophesied nationally for the Jews: “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” (Joel 2:25).

And if for the Jews, much more also does it apply for the Gentiles, even the sheep nations.

Moreover, not only that which as been stolen from the saints, but all the seed sown, must come into harvest. “But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.” (Proverbs 6:31).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 6:9). There is a due season coming, even the Church Restitution.

“Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:4–6).

There is a coming time when Christ’s Gospel is to be proclaimed in power to all men.

The finances coming into the hands of believers, the increase of Gospel among nations, so that they are converted, and used for God’s higher purposes, is vital as part of the Church Restitution.

Those who have truly been called are to walk with mighty ministries, serving the interest of the people of God. And one of the greatest gifts is that God has given the third member of the Trinity, not merely for blessings in the future time to come, but for the believers now in this time, as the Scripture itself proclaims, “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30).

The persecution is because believers are actually a threat to the devil. Faith filled Christians who attain the promises of God are the worst thing imaginable to the kingdom of darkness. That nations should be fully converted to Christ is simply the most hateful thing to the ears of devils.

Part of God’s call is for the unity of faith (see John 17:21 and Ephesians 4:12, 13). This means that there is a clear, distinct call for Christians, not only to be zealous and repent, but to come into a proper King James Bible and Word of Faith position, into the fulness of the Word and Spirit Movement. The result is great glory (see John 17:22, 23 and Ephesians 5:27).

## A warning of the coming crisis

Bible prophecy has specifically warned people of future events, even though many times the warnings have been ignored. This book seeks to show that God has had His hand on historical events and will once again show His power.

The coming crisis relates to what will happen to compromisers within the churches as events of prophetic convergence give unprecedented leeway for the Gospel to be preached authoritatively worldwide. “And this gospel of

the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). The prophetic convergence of communication technology, global use of English, information accessibility, and the purging of the Church to believe God’s pure Word with associated faith actions to preach it boldly, means that the Church will be noticed as a beacon of hope in the Earth before Christ comes. He is coming for a spotless Church that is separate from the world. “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:27).

“But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.” (Jeremiah 5:23–25).

Iniquities within current, modernist churches have occurred through compromise with the world, which includes a desire to be contemporary and so called “relevant” towards the heathen. “Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1 John 2:15, 16). These iniquities have turned away faith from many, so that reliance on worldly ways has overtaken reliance on God and His Word as the foundation. The crisis is that good things will be withheld from all who compromise. This will result in some repenting of their worldly ways and in some leaving the Lord to go the way of the world — the Church will be purged and it will be spotless for the coming of the Lord Jesus Christ. The warning is for Christians to wake up before it is too late. “For Demas hath forsaken me, having loved this present world” (2 Timothy 4:10a).

No longer can there be people in the Church resisting the ways of God with “a revolting and a rebellious heart”. Worldwide repentance will coincide with the spiritual Millennium of the Church Restitution. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” (Hebrews 3:12). The present emphasis on only having numbers in the churches without the accompanying life of holiness, faith and belief must stop for there to be a massive evangelistic thrust and harvest worldwide. God wants multitudes *and* holiness *and* faithfulness in His Church. When Christ translates the Church, it will be spotless, so what



should the answer be to the following? “Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:8b). The answer must be “yes” because all disobedience will be revenged through great power and faith. “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.” (2 Corinthians 7:11).

## The fear of the Lord and the goodness of the Lord

What will happen to those who resist the move of God in the Earth? There is coming a time when the miracles of judgment will be swift and the fear of the Lord known throughout the Earth. “But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.” (Acts 13:8). Just as Elymas was struck with blindness because of his opposition (verse 11), so too will those seeking to resist the move of God suffer swift judgment as the end of the world draws nearer. “But in every nation he that feareth him, and worketh righteousness, is accepted with him.” (Acts 10:35; cf. Acts 19:13–20). The fear of God is most necessary because it requires a heart attitude that turns from evil to acknowledge God’s ways. “The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.” (Proverbs 8:13).

The pride of the Russian ruler called Gog will be seen by the whole Earth when he invades Israel with his northern confederacy of nations. “And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal” (Ezekiel 38:3). The judgment upon the invaders will be spectacular. “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.” (Ezekiel 38:22, 23). Thus, this great defeat will be known among the nations, just as predicted in Bible prophecy. This will be a great sign about the truth of the Bible. It is also the catalyst for Israel to be converted to Christ. “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.” (Ezekiel 39:21, 22). It is the goodness of the Lord towards the house of Israel that will bring them to repentance.

God in His mercy will grant repentance to whole nations that they may be converted to Christ and glorify Him. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4). The crisis on the planet Earth is especially reserved for those who persist in despising the riches of God's goodness, forbearance and longsuffering. In particular, if there is rebellion, despite seeing prophecy fulfilled, God's power demonstrated, and creation of all things shown, then great desolation will be the result. "In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge." (Proverbs 14:26). If men and women determine to reject the fear of God and decide against Christ, then there is no refuge for them. Nothing is left but a foreboding sense of judgment, which then comes as the fruit of rebellion.

# THE SPIRIT OF TRUTH

## The ideological battle

**T**HIS book is unashamedly a part of the grand ideological battle now taking place for the hearts and minds of millions of sincere, genuine and honest Christians around the world.

In reality, this book is not just about Bible prophecy, but is actually about the battle between believing the Bible (i.e. a sound manner of interpretation) and unbelief (i.e. the methodology of modernistic hermeneutics and exegesis).<sup>1</sup> The issue is submission to the authority of the Scripture.

Plainly, either the Scripture is believed as is, that is ultimately, the King James Bible received and properly interpreted, or else, another model is adopted, of querying into the use of Greek words, and conjecturing about the first century mindset, and explaining away relevance of the scripture to the present time, and rejecting the Holy Ghost's providential control over preservation, etc. As much as the believing approach is departed from, is as much as compromise may be influencing the professed Christian. This may be seen in the infection of ideas that the Scripture is not fully present in English properly, that the Scripture is not really for today, etc.

Misguided hermeneutics states a number of contradictory views, one of which is that the "Theory of a double sense unsettles all sound interpretation", and "The hermeneutical principles which we have now set forth necessarily exclude the doctrine that the prophecies of Scripture contain an occult or double sense. It has been alleged by some that as these oracles are heavenly and divine we should expect to find in them manifold meanings. They must needs differ from other books. Hence has arisen not only the doctrine of a double sense, but of a threefold and fourfold sense".<sup>2</sup>

Nevertheless, far from extravagant fancies, the Scripture itself contains numerous examples of double sense in interpreting itself, which gives credibility to the acceptable notion, indeed the powerful argument that the

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<sup>1</sup> A typical example is Gordon Fee's 1983 *New Testament Exegesis*, which codified the entire body of unbelief into a compact handbook, beginning on its dedication page with a quote from the controversial theological foe, Karl Barth, "exegesis, exegesis and yet more exegesis". Fee serves as a warning of the treachery of unbelief that has caused Pentecostals/Charismatics to deny their own doctrines, right along side the attack on the King James Bible.

<sup>2</sup> Terry (1890), 383.

Bible is unlike any mere human work, where multiple fulfilments are definite.

However, to carry interpretation to the extreme, such as the rabbinical demand for scores of meanings, is to torture the Scripture, something which a fixed and definite system of multiple fulfilments, as has been outlined in this book, avoids.

This means that the slur that the Bible is made to mean anything, or means nothing, by a rigid scheme of multiple fulfilments, is false. The opposite is reality, for it brings to light a fuller picture, and ties together disparate parts, and brings forth a greater view, resolving dilemmas, difficulties and differences which have otherwise plagued the singularist viewpoints (e.g. the prophetic Schools).

“Is the meaning of a text to be defined solely in terms of the *verbal* meaning of that text as those words were used by the Scriptural author? Or should the meaning of a text be partly understood in terms of ‘what it now means to me,’ the reader and interpreter? There hangs one of the great dilemmas of our age.”<sup>1</sup> This is a false dilemma, like so many the modernists adhere to. The same Holy Ghost today should inform the reader just as the Holy Ghost was communicating in the original writing.

The influence of human thought comes through in their false “golden rule”, which states, “When the plain sense of Scripture makes common sense, seek no other sense”, which is neither Biblical, nor even rational (it assumes that there cannot be another meaning if the reader understands one meaning).<sup>2</sup>

Yet, although containing an element promoting a limiting singular view, the modern approach is inherently subjective, and produces manifold singular approaches. “No matter what text was used or what historical or geographical location the interpreting was being done in, there has rarely been unanimity on the meaning of Scripture. ... In spite of all scholarly efforts to uncover the ‘true’ meaning of biblical texts, diversity of interpretation remains prevalent and problematical.”<sup>3</sup>

It is candidly admitted by modernist critics that their modernist exegesis is far from being uniform. It is obvious to theologians that people using the same flawed hermeneutical principles often come to quite different, sometimes wildly different, conclusions (i.e. the relative interpretation of

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<sup>1</sup> Kaiser (1981), 24.

<sup>2</sup> Lewis, Chafer Theological Seminary, 48, quoting David L. Cooper.

<sup>3</sup> Rohrbauch (1978), 108.

every subjective interpreter who insists that their own view, in comparison to others', is the right single interpretation).

In fact, modernist exegesis has provided so many errors by all the people turning to the Greek to find this or that interpretation, that urgent teaching is given by prominent theologians addressing alarming “fallacies” of interpretation.<sup>1</sup> Instead of realising that their entire flawed, subjective system is to blame for all the exegetical fancies, they attempt to use their very same methods (endless technical explanations about Greek words and grammar) to apparently “correct” the problem. But the problem is never corrected by such a weak method.

Modernist hermeneutics are therefore a weapon of the enemy to fight against the primary use of the King James Bible, and are employed to thwart true doctrines. Ramm wrote, “A sound hermeneutics would have prevented all of this.”<sup>2</sup> But one should easily discern, that books being published in the Laodicean period, purporting to present the method of the Reformers, yet modernistic in character, must in reality be a form of historical revisionism.

The theology injected with Infidelity cannot, by its very nature, correct errors, but rather, multiplies them. The rejection of the Word and Spirit ideas must necessarily lead away from truth, rather than toward it, even though such advocates may wish to uphold a high view of Bible inspiration.

## True versus false interpretation

Error doubts the message of God by using carnal, external and human-based measures. Various philosophies have sprung up, such as Rationalism, which make whatever is plausible to the human mind true; or Empiricism, which proves things only by observation (literally walking by sight).

These are the weapons brought to bear by the infidels against the Word of God. They have doubted the existence of God (Atheism and Agnosticism), they have doubted His nature (Deism), they have rejected the supernatural (materialism), and certainly attacked the Bible, denying God's Word and its divine origins (Higher Criticism) and so on. The fruits, then, are views like Evolution and those indicated above.

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<sup>1</sup> Books devoted to the subject without any real resolution include D. A. Carson's 1984 *Exegetical Fallacies*, which admitted great negativity, and W. C. Kaiser's 1981 *Toward an Exegetical Theology*, which called the situation a crisis.

<sup>2</sup> Ramm (1970), 3.

Counter to Infidelity is the Word and Spirit view. This view says that the Word of God is true and authoritative, and that the Holy Ghost is powerful and is actually able to get through to people. God is actually able to communicate to His creation.

The idea of multiple fulfilments of Bible prophecy is really the idea of God's control over history, and His ability to communicate to man facets and stages of His plan. A believer can come to understand not only one meaning (by actually believing that God can bring them to know the meaning) but also the sense of the fuller or more complete meanings. The beauty of God's Word is that it is found to actively speak against Infidelity, and ultimately limits the Infidel attacks against those who uphold the truth.

## Perfection

One of the central doctrines in the Word and Spirit view is Christian Perfection. This doctrine was taught by John Wesley, Charles Finney, Smith Wigglesworth and others, which essentially states that the power of God is real in a believer's life, and the believer should be free from committing sins. In other words, righteousness that is imputed by faith is actual, and has a real impact into the heart and behaviour of the believer. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48).

The ideal of Christian Perfection is connected directly with the perfection of the Word and the power-faith of Pentecostalism. This doctrine about the present must come alongside the Multiple Fulfilments view (which looks toward the future), and Creation (which looks toward the past).

As for Christian Perfection, the Scripture says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:9). Again, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matthew 1:21). And again, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:21).

There are many references to the perfection of God, so that believers ought to be perfect. This perfection of God includes that He is in control of history, that His prophecies come to pass, and that His work is accomplished.

*“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”* (Deuteronomy 32:4). *“As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.”* (Psalm 18:30). *“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.”* (Psalm 19:7).

This position of the Word and Spirit view divides very sharply with the Infidel position. The problem is that in many respects, modernist, lukewarm Christianity has adopted or been influenced by the Infidel spirit and so has compromised on faith and its workings. This compromise is even observable in so called conservative, fundamentalist, evangelistic, Spirit-filled Christianity.

## The origin of imperfectionism

Imperfectionism is a central tenant of Roman Catholicism, and has been most especially preached by the Calvinistic branch of Protestantism. Among the Puritans, for example, was taken to extremes the idea of calling oneself depraved, the ideas, which ultimately link to either heresies (e.g. that the material world is evil, or Gnosticism), or false philosophies (e.g. Aristotelianism or Stoicism).

Imperfectionism confesses that all men are sinners, and are guilty before God. Now this is good and true before conversion, as Luther did immeasurable good in sparking the Reformation where people could be justified by faith (since works cannot earn salvation). The problem is that those who uphold imperfectionism claim this is the case after conversion and through their Christian life, by taking out of context Romans 7:24, 1 Timothy 1:15 and 1 John 1:10.

The problem was only fully resolved by the doctrine of John Wesley, who taught that Christians should walk in perfect charity, and are actually able to do so. Since God is just, He would not command believers to be perfect, yet fail to supply the means or results of perfection. In other words, Jesus Christ is actually the Saviour from sin, and this is the actual teaching of Paul in Romans chapters six to eight, Galatians chapter two, 2 Corinthians chapter five; as well as of 1 John chapters one to three.

The inroads of Wesley’s teaching in the English-speaking nations therefore inoculated them against the rising errors of the speculative freemasons, rationalists and revolutionaries of Europe in the later portion of the 18th century.

## Origins of modernistic error

In the late 18th century, there arose “two, great opposite schools — *the Grammatical and the Historical*.”<sup>1</sup> The founder of the Grammatical School was Ernesti, who focused on the words of the text itself. The founder of Historical was founded by Semler, a pupil of Ernesti who “outshone” his master for excelling in criticism,<sup>2</sup> and focused on hypotheses about Biblical times. The historical school was torn by its adherents trying to outdo each other in coming up with new hypotheses, and was the hotbed of Rationalism.<sup>3</sup>



Figure 200 Ernesti, one of the fathers of modernistic interpretation.

J. A. Ernesti (died 1781) was a German rationalist and pioneer of modern hermeneutics. J. S. Semler (died 1791) was a German critic known as the father of German Rationalism, and did much to cast doubt on the authenticity of Scripture. His approach was to examine the “letter” of Scripture, and to treat the Bible as if it were just like any other book from the past. One of his followers, Herder, was a pioneer of Humanism.<sup>4</sup>

“There were men in Germany who were thoroughly infected with the leaven of English Deism and French Infidelity, and they were not slow to

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<sup>1</sup> Cellérier (1881), 25.

<sup>2</sup> Farrar (1886), 402.

<sup>3</sup> Cellérier (1881), 26–29.

<sup>4</sup> Farrar (1886), 405.



appropriate Semler's destructive methods for the propagation of unbelief among the people. Of this class were Edelmann and Bahrdt, whose writings breathed the most offensive spirit of hostility to all accepted Christian doctrine. ... They extolled the deists, glorified human beings, and treated the miracles of the Bible as incredible myths and legends, which an intelligent age ought to reject. And so, at the beginning of [the 19th] century, Rationalism had wellnigh taken possession of the best minds of Germany. It has continued its work of destructive criticism even to our day ..."<sup>1</sup>

The rationalist German theologian Karl A. G. Keil, followed Ernesti, and sought to read the Bible like any other book, but in the light of the Higher Critical ideas of Semler. Keil's treatise on New Testament hermeneutics led to the adoption of the term, "Historical-Grammatical".<sup>2</sup>

"This destructive school of Rationalism has been to a great extent opposed by what is often called the mediation school of interpreters. The man who more than any other initiated a reaction against the Rationalism current at the beginning of [the 19th] century was Schleiermacher. And yet he was far from orthodox in his teaching. He was neither strictly evangelical nor rationalistic, but combined elements of both. ... But in his methods of interpretation, he followed mainly the ways of the rationalists."<sup>3</sup>

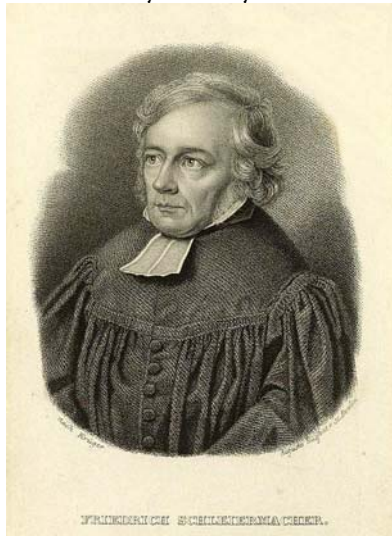


Figure 201 Schleiermacher, one of the fathers of modernistic interpretation.

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<sup>1</sup> Terry (1890), 55.

<sup>2</sup> not to be confused with Keil & Delitzsch, conservative commentators.

<sup>3</sup> Terry (1890), 56.

In 1834, the two schools were being drawn together in a new, eclectic position, under the guidance of Schleiermacher (the father of Modern Liberal Theology), forming the Grammatico-Historical School.<sup>1</sup> He was called the Origen of Germany, pioneering “Psychological Hermeneutics”, and he united the Rationalists and the Pietists.<sup>2</sup> “Most of those followers worked in the field of exegesis. Among them we may number men of very different schools: men of strict orthodoxy like Twesten, Nitzsch, and J. Müller; men with a leaning to Rationalism like De Wette, Bleek, and Gieseler; men who occupied an intermediate position like Olshausen, Tholuck, Riehm, Weiss, Hagenbach, Uhlhorn, Lücke, Neander, Umbreit, Ullmann, Dorner, and other writers, at whose feet the theologians of England ... have been content for many years to sit and learn.”<sup>3</sup>

In the mid-nineteenth century, there was Germar, Klausen (1841), Wilke (1843), and Davidson (1843). Cellérier attempted to formalise the Grammatico-Historical School (1852), and included Psychological Hermeneutics as part of his approach. The Genevan theologian Cellérier’s original work on Hermeneutics was obviously tainted with the unbelief of German Criticism, that Fairbairn criticised it,<sup>4</sup> and when it was translated into English in 1881, it was materially altered by Charles Elliott.<sup>5</sup>

After Cellérier came Fairbairn (1859), Doedes (1862), Immer (1877) and the reissuance of Cellérier’s work (1881). On that foundation came forth Farrar (1886), Terry (1890), Tenney (1957), Mickelsen (1963), Ramm (1967), Berkhof (1969), Kaiser (1981), Fee (1983), Carson (1984), Moo (1986), Osborne (1991), Tate (1991), Zuck (1991), Klein (1993), Silva (1994), etc.

The new version of Cellérier’s work outlined a four step overview of Hermeneutics:

1. Isagogics, the history or background of the Bible.
2. Textual criticism, the method of determining the best text of the Bible.
3. Hermeneutics, the rules of interpretation.
4. Exegesis, the art or practise of interpreting.<sup>6</sup>

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<sup>1</sup> Cellérier (1881), 30.

<sup>2</sup> Farrar (1886), 410.

<sup>3</sup> Farrar (1886), 411.

<sup>4</sup> Fairbairn (1859), preface.

<sup>5</sup> Cellérier (1881), preface.

<sup>6</sup> Cellérier (1881), 1.

It is obvious that the entirety of modernism, Liberal Theology, Higher Criticism, modern versions and theological hermeneutics are tied up in the selfsame spirit of Infidelity and Rationalism — the spirit of error.

The so called “mediatorial” method (that is, the compromise between Evangelicalism and Rationalism) led to the “Grammatico-Historical” method, which Milton Terry described glowingly: “Its fundamental principle is to gather from the Scriptures themselves the precise meaning which the writers intended to convey. It applies to the sacred books the same principles, the same grammatical process and exercise of common sense and reason, which we apply to other books.”<sup>1</sup>

Many Christian believers, then, who claim to be have been influenced and infected with the leaven of Rationalism, seemingly unbeknownst to them.

## Modern Christianity’s compromised position

WORD AND SPIRIT VIEW	MODERN CHRISTIANITY	INFIDELITY
God exists	God exists	God may not exist
There is a spiritual realm	There is a spiritual realm	All things (including anything paranormal) may be explained by psychology, science, etc.
God is able to communicate to man	Man struggles to hear from God	The unknowable God is above communicating to man
The Scriptures were divinely inspired	The Scriptures were divinely inspired	Men wrote the Scriptures
The Scripture is the Word of God	The Scripture is the Word of God	The Scripture should be treated like any other book
The Scripture should be observed and followed with diligence	Man should try to follow the Scripture, sin gets in the way of obedience	The Scripture has objectionable content
God sets the rules	God sets the rules, but they need to be interpreted properly	Man sets the rules
Holy men of God wrote the Bible under inspiration	Holy men of God wrote the Bible under inspiration	Men concocted the Scripture from various sources and myths
Scripture has been preserved through copies, errors and deliberate interference in copying have not negated the true Scripture being recovered and available	Scripture has been preserved through copies, errors and deliberate interference in copying allow modern readers to be sure of up to about 99% accuracy, and no major doctrines are affected	Scripture has been transmitted through copies, errors and deliberate interference in copying have materially altered the message of the Scripture

<sup>1</sup> Terry (1890), 70.

The King James Bible should be received as the correct text	The provenance of manuscripts should be examined to see which are the oldest and/or which are in majority, allowing for judgment as to what is the correct text	The provenance of manuscripts should be examined to see which are the oldest, and to help make numerous conjectural emendations
The New Testament in English should be examined for study	The New Testament in Greek should be examined for study	The New Testament in Greek or Aramaic should be critically examined for study
It is possible to translate the full sense into a single translation	The general sense can be translated, but numerous versions and lexicons are required for approaching the depth of sense	The general sense can be translated, but numerous versions and lexicons are required for approaching the depth of sense
Translation should be with a Biblical vocabulary	Translation should be with a modern vocabulary	Translation should be with a modern vocabulary
The King James Bible is correct	The King James Bible is acceptable, but has numerous problems	The King James Bible is acceptable as a work of literary genius, but is a poor representation of Scripture
Christians should accept the Scripture by spiritual teaching and understanding	Scholars must study the historical background of the Scripture in order to better interpret it	Scholars must study the historical background of the Scripture in order to better interpret it
God communicates to today via Scripture	There are many impediments such as mindset, timeframe, culture and geography which interfere with modern understanding of Scripture	There are many impediments such as mindset, timeframe, culture and geography which interfere with modern understanding of Scripture
Perfection is possible	Perfection is impossible	Perfection is impossible
Christians must believe God to attract converts	Christians should be open to being "contemporary" to make the Gospel attractive	Proselytising usually requires gullibility and deception
The Gospel is the power of God for salvation sin and from Hell, healing, prosperity, deliverance, etc.	The Gospel is the power of God to save people from Hell	The Gospel is a nice idea
God answers believing prayer	God answers some believing prayers	Life is what people make it, God is a crutch for those who do not take responsibility for their own life, pure luck happens to all
God is the rewarder of them who diligently seek Him	God may not reward those who diligently seek Him	Seeking God is a waste of time
Creation	Creation, compromise with Theistic Evolution, Day Age, Gap Theory, etc.	Evolution

Table 38 The influence of Infidelity into modernist Christianity.

## Infidelity's spawn judged

“For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?” (1 Peter 4:17).

The doctrine of Infidelity is human-centred. It is about people wishing to sin, to justify their rebellion against God and His Word.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” (John 3:19–21).

The light of judgment is by the truth of God's Word. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48).

Considering then that the darkness means to avoid the light of God's Word, and to promote views which cut out God's presence, speaking and power of conscience, it follows that the Infidel doctrine among people in the Church really promotes three areas:

1. A rejection of a person properly walking in Christ by faith perfectly or that God can do anything perfectly (promoting fallibility).
2. A rejection of having God's words (promoting modern versions).
3. A rejection of being able to interpret God's truth (promoting wrong doctrines, improper divisions based on pride, and accepting false science).

Paul wrote, “Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” (Philippians 3:15, 16).

The apostle was evidently promoting perfection, that those who are perfect are Christ-focused. He then confidently asserted that he was one to follow, and that he was hearing from God, and doing right, saying, “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (Philippians 3:17).

He then identified the spirit of selfishness which has been seen in recent centuries to be central in Infidelity and in its spawn in the Church (e.g.

modernism). “For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is* *their* belly, and *whose* glory *is* in their shame, who mind earthly things.” (Philippians 3:18, 19).

Their minding of earthly things, of selfish things, leads them to say there is no perfection. They must excuse their sin, so they proclaim that no one is perfect, nor can be. Their doctrine must deny the Scripture, which states that Jesus came to actually turn people from sin (see Matthew 1:21, Acts 3:26, Romans 6:1–14 and 2 Corinthians 5:17).

The judgment against those who wallow in imperfection and resist truth is destruction: “Whose end *is* destruction” (Philippians 3:19a). In the realm of the Scripture, they attack it through means of textual criticism, doubting as if God has been able to transmit the things first written to the present day.

They doubt having a perfect Bible because they do not want to have “the truth”, that is, in their hearts they are departing from the certainty of God’s words. This is what seems to motivate much of the rejection of the perfection of the King James Bible in certain Christian circles. It is as if they believe that God is so weak that He has not been willing or able to get His words fully to believers today.

Modern versionism strives in its attempts to recover by human action the original words of Scripture, as though God were not the agent of preservation. The tenants of modernism all tend to reject the perfection of the King James Bible, though obviously different people have compromised to different degrees.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” (Matthew 7:26, 27).

According to Jesus, a great fall is coming to those who are not building upon His sayings, which is that the rock is the enduring certainty of what His words actually are today. The shifting sand view departs from God’s words, including the fact that modern versions deny or doubt that various passages and words belong to Scripture.

In the area of Bible interpretation, the worldly idea is that error has also prevailed, as though no interpretation can be certainly correct. This is similar to the worldly idea that no one can be fully right, or that no copy of

Scripture is certain, or that no translation can get it exactly accurate, and so on.

Mickelsen, like many others, taught that people must become better interpreters, by putting in “constant effort” and striving to get “balance”. “A working awareness of these elements comes slowly and painstakingly — long after we have intellectually accepted the fact of them. But we must still begin with a factual knowledge of the elements involved ... But all these procedures have the same objective: *to unfold what the passage meant to the human author (as he was energised by God to convey a specific message) and original readers and what the passage means to us today.*”<sup>1</sup>

This implies that interpretation of Scripture for the past few centuries (from the time after the death of the Apostles) has been wanting, and that human effort, rather than God’s “energising”, is how Scripture is interpreted. Today people are supposed to conjecture as to what God and the original author were really saying to the original audience in order to find out any meaning for today.

Modernist interpretation is about stating categorically that modern readers cannot grasp the full truth of it but are certain that it did have a true meaning, as though the true meaning now is that the modern audience is supposed to know only in part. Thus, on one end, meaning was fixed and objective in its original times but for the distant modern reader, it has become relative and subjective.

The modernists act as if the Spirit of God is hamstrung, saying, “With experience” — it is of works, not of grace or faith — “the interpreter who learns to coordinate all of the elements” — man’s rules — “also learns to judge the relative importance of each of these elements.” He is therefore both a mechanic following dictates of how to interpret, but an artist, finely balancing things. Immediately after this, Mickelsen taught that high on the scale of importance to this methodology was knowledge of Hebrew and Greek.<sup>2</sup>

Hence, rather than resolving interpretations to one objective truth, that is, the Spirit-led truth, the actual truths of God, it ultimately becomes a personal, mental expression. It is as if man can within himself use rules and creativity to form his own view of truth from the standing truth of the Scripture. “Coordination and true balance demand a personal

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<sup>1</sup> Mickelsen (1963), 375.

<sup>2</sup> Mickelsen (1963), 376.

appropriation of the principles. Hence no principles of biblical interpretation can ever be considered as mechanical rules. They can never ... automatically give a correct answer. Rather the procedures are guides for active, alert minds to enter into a richer understanding of truths that have absorbed men for centuries.”<sup>1</sup>

Ultimately, and very sadly, modern interpretation is of a dark spiritual nature, and is the invocation of devils. “There is no impersonal way of getting at meaning, but there are principles to help persons discover meaning.” In other words, there is no objective truth but only relative truths. “These principles become a part of the person (reader or interpreter).” That is, they open themselves to devils, to devilish thinking, when viewing the Scripture. “Consequently the result is that of person (biblical writer) meeting with person (biblical interpreter), of true communication one to the other.” The “true” communication here means the modernistic “truth” that error has prevailed, and that the devilish way of thinking is now “truth”.<sup>2</sup>

In light of Bible prophecy interpretation, they are never actually resolving truths, so their entire practice is erroneous and produces errors. These are not accidental, haphazard or random errors but are specifically the fruits and works of devils.

Therefore, Bible truths have been twisted and taken by devils themselves, in the production of a multiplicity of errors. “NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Timothy 4:1).

But the Scripture specifically prophesies a judgment and end on these: “For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (2 Corinthians 11:13–15).

The victory is that an end is coming, meaning the rising triumph of true interpretation of the true Scripture as upheld by truly honest people.

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<sup>1</sup> Mickelsen (1963), 376, 377.

<sup>2</sup> Mickelsen (1963), 377.



## The lukewarm

J. A. Bengel stated, “Scripture is the foundation of the Church: the Church is the guardian of Scripture. When the Church is in strong health, the light of Scripture shines bright; when the Church is sick, Scripture is corroded by neglect; ... and as a rule the way in which Scripture is being treated is in exact correspondence with the condition of the Church.”<sup>1</sup>



Figure 202 Bengel, one of the earlier German theologians.

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<sup>1</sup> Kaiser (1981), 7.

This judgment is not just to be made on the part of all the critics, modernist theologians and so forth but in the way that common Christians have been taught to disdain and reject the King James Bible (though it still retains wide usage).

Many Christians have compromised on their approach to the Bible, and are inconsistent with their professed faith in inspiration of Scripture and the presence of the Holy Ghost. It follows that God would give them opportunity to change their position, to open the door, so to speak, and actually let Christ (i.e. a higher blessing) into them (see Revelation 3:20).

Much could be said about the errors of different denominations, and the weights which do so easily beset men. It is evident that this manifests in stubbornness and carnality surrounding the petty battles over legitimate aspects of how Bible prophecy is interpreted. Instead of seeing both Paganism and a final Antichrist as being spoken of in Revelation 13, it is well known that people have been blinded in a misguided war between Preterism and Futurism, almost invoking the same spirit of the implacable Jews on one side and the evil forces of Armageddon on the other. Even Historicists have, as cruelly as any papist inquisitor, mistreated his Futurist and Preterist brethren. Devils have exacerbated extremes in all camps.

Restoring the foundation of the King James Bible, and faith which comes by hearing it, which may be likened to purchasing gold from Christ, and walking in sound doctrine will enable healing for the eyes of blinded Christians. This will affect the way they understand prophecy and Bible interpretation, just as the Scripture says. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Revelation 3:18).

This book has been written about the buying of the gold (King James Bible-based faith), the wearing of white clothes (Christian Perfection, also known as full sanctification), and is especially focused upon proper interpretation, specifically in prophecy (anointed eyes to see).

Failure to comply with Christ, to be apathetic to His way, and to drift on without faith will result in people being spewed out of Him. "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:19, 20).

That supper is nothing short of Church Restitution (Christ supping with His people on Earth), before the blessed future Translation of the Saints, after which His people will sup with Him in Heaven.

Those who speak of “needs” and over-exalting a doctrine of “not yet” are still stuck in the old man thinking, in the futility and vanity of human ideology: “In summary, the two great needs for the science of hermeneutics are: (i) that we may know what God has said, and (ii) that we may span the linguistic, cultural, geographical, and historical gaps which separate our minds from those of the Biblical writers. Speaking of the fact that in modern times a host of data have come to light with reference to the geography, culture, and history of the Bible, Barrows correctly says: The extended investigations of modern times in these departments of knowledge have shed a great light over the pages of inspiration, which no expositor who is worthy of the name will venture to neglect.”<sup>1</sup>

“The historic Protestant position is to ground theology in Biblical exegesis. A theological system is to be built up exegetically brick by brick. Hence the theology is no better than the exegesis that underlies it.”<sup>2</sup>

Thus, these are actually wolves in sheep’s clothing, putting darkness for light (see Matthew 7:15 and Isaiah 5:20). “The exegetical theologian [i.e. false shepherd] protects the church [i.e. apostate Christianity] from the misinterpretations [i.e. truths] of the heretics [i.e. believers], and the philosophical theologian [i.e. modernist wolf] protects the church [i.e. congregation of the dead] from the improper intrusion into Christian theology [i.e. unbelief] of non-Christian principles [i.e. true doctrine].”<sup>3</sup>

Every false argument, every weapon and every recourse shall be employed by the antichristian intellectual error to fight against the perfection of the King James Bible and the propriety of having faith under the Holy Ghost. As Joseph Mede saw, the Romanists themselves called the believing, English-speaking Church the forerunner of the coming beast.

God and His people are blasphemed, “The Book of Revelation, a crucial text for the radical Christian right, appears to show Christ returning to earth at the head of an avenging army. It is one of the few places in the Bible where Christ is associated with violence. ... There is enough hatred, bigotry and lust for violence in the pages of the Bible to satisfy anyone bent on justifying

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<sup>1</sup> Ramm (1970), 7.

<sup>2</sup> Ramm (1970), 169.

<sup>3</sup> Ramm (1970), 170.

cruelty and violence ... And the Bible has long been used in the wrong hands ... to acculturate the Christian faith”.<sup>1</sup>

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*” (2 Timothy 3:13, 14).

Jesus also said, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33).

“ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Isaiah 60:1–3).

## Modernism and multiple fulfilments

Modernism has within it a component against the idea of multiple fulfilments, though others among their number are in favour of it. Cellérier wrote extensively against the double or multiple sense. In writing on the unitary sense of Scripture (pages 36–50), he claimed that the unitary form of Scripture is a matter of science, which he thought was “denied by some divines, who have pretended, and who, at the present day, pretend that Scripture has many senses, that each passage can be understood in very different ways, all equally conformed to the divine thought.” This, of course, is a deliberate falsehood, for there was an advocacy for a double sense, not “many”. Even to have four senses is not “many”.

Further, he wrote, “how can we suppose a double sense in Scripture? Shall we suppose that the Most High, who knows how to use human language, abused that language, while employing it to communicate to men those things which pertain to their salvation? Shall we impute ignorance to Him? Or will He be guilty of deception, error, or voluntary obscurity? Let us beware. By assigning a double sense to Scripture, we attribute to the Divine Legislator a course of conduct which would excite indignation against a human legislator.”

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<sup>1</sup> Hedges (2007), 4, 5.

This, of course, completely misapprehends the nature of God, who is able to communicate with a double or multiple sense, not in a contradictory or evil manner, but in a way that is proper and gives full truth to believers. We expect of God to set the standard, and should not judge him by human ones. In this, the critic appears to think that the multiple fulfilments are contradictory or divergent, when nothing is further from the facts.

He then wrote, “Among the many zealous advocates of a multiplicity of senses, the man is still to be found, who would be willing to determine these senses by logic and analysis.”<sup>1</sup> In other words, the argument is framed in such a way as to pit “logic” versus “imagination”, “reason” versus “blind faith”. This is mere propaganda because the rules covering multiple fulfilments are absolute, logical and comprehensible.

He further besmirched advocates of “the multiple sense” as being occupied in “the subtle spirit, ingenious skill, the art of foreseeing mysteries, of discovering enigmas, and a vain curiosity, occupy in him the first place.” This, of course, could be said of concocters of fanciful multiple senses but that is not the spirit in which the law of multiple fulfilments has been taught in this present work.

In short, he accused the advocates of a double sense as falling into one of several categories.

1. A superstitious approach characterising the Middle Ages.
2. A desire for novelty, to be recognised for new fancies.
3. A desire to explain away the plain sense for religious reasons.

However, none of these can justly be said against the view presented in this work, it following that Cellérier’s conclusion is clearly mistaken: “the theory of a multiple sense is without foundation; that the Scripture has a sense unique, positive, and capable of being investigated. This being admitted renders Hermeneutics a possible science.”<sup>2</sup>

Since he makes hermeneutics the embodiment of the opposite of multiple fulfilments, it falls into place that its nature is infidel, and that it is on side with all the things of error that are set against the Word and Spirit Movement.

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<sup>1</sup> Cellérier (1881), 37.

<sup>2</sup> Cellérier (1881), 50.

## The outworking of modernistic error

Consequently, modern hermeneutics begins from observation, isagogics and assumptions about the interferences between the original communicator and the present day reader.

Bible interpretation proper should begin from Scripture itself. It could be assumed that human beings know language before they hear the Gospel but even the preparation of hearers and of the development of language is both guided by statements of the Scripture, as well as by present outworking of the Spirit. This is the power of the Word and Spirit Movement: it states that God spoke and foreordained languages, the movement of the Gospel, and the readiness of human beings as vessels to receive it. God's providence and foreknowledge, therefore, deny an extreme Arminian view (semi-Pelagianism) as if human response was unknown to God, as though He did not know whether Adam was going to sin, or who was going to be born again. The Word and Spirit view also rejects the Calvinistic view, as though all things are mechanically outplaying to some fatalistic plan of God.

Modernism does not begin from Scripture, but begins from sight and human reason. Their isagogics is just a compound of human knowledge: they need to gather as much possible data to make as best as possible judgment. There is no reliance on prescribed laws of God because they are assuming frailty and limitedness. In other words, error is prevailing, and it must be countermanded by human endeavours.

Their textual criticism of the Scripture does not begin from doctrines in the Bible but from sight and human reason of the observed provenance of manuscripts (i.e. they are limited to available copies). They (the false, modernist scholars) need to gather as much textual data as possible, and regard either the earliest manuscripts or the majority, so as to eliminate as best as possible all the accidental and deliberate corruption which has taken place in the copying process. They observe errors, and state that their aim is to recover as closely as possible the original text, a never ending quest, for they not only admit that to arrive is impossible, but they yet convince themselves it is not vain to labour for it as a matter of human pride. (After all, they must think that God wants them to do that, since He was too weak to preserve His words properly, or else, is capricious, and decided to have men grasping in such a beggarly condition.) Whatever the case, they believe that error is prevailing, and that it must be countermanded by human endeavours.

Likewise, their translation methodology never gets perfectly into English what God really said but that they must search the original language, and as best as may be understood of it. The assumption is that error is prevailing, and that human effort must be put into adding to the growing corpus of modern English Bible translations.

And again, with the English of the King James Bible, they claim it to be hard and outdated. Likewise they feel it must be altered by their whims, and because they thing error is invariably prevailing, they think that the King James Bible is crawling with problems (though they themselves are the greatest perpetrators of error!).

Hence, in Bible interpretation, according to them, Christians now live in a time far removed, in a culture far different, that the message cannot transverse properly through time. They reason that it is because the Bible is an Eastern book; however, modern Christians are beset by sin and modern thinking, they feel they must employ their methods of hermeneutics because, to their way of thinking, error is prevailing, and it must be countermanded by human endeavours.

## Rejecting the wrong assumptions

The critical modernist believes, “That most theologians differ in their interpretations of the prophetic books, Daniel and Revelation, is a known fact.”

When looking at the division and error that is in the world, without reference to Scripture, such carnal judgment is opposite to sound doctrine. Scripture proclaims, “Till we all come in the unity of the faith” (Ephesians 4:13a), and again, “Behold, how good and how pleasant *it is* for brethren to dwell together in unity!” (Psalm 133:1).

The fact of diverse opinions should not withhold the Spirit’s power to bring people to the correct interpretation. In this case, to bring them into a view which allows for a structure of proper multiple fulfilments. This is not unity in diversity, but unity in a supersuccessionary gathering.

The critical modernist believes, “Such differences are not hard to understand when disagreements between scholars are due to different hermeneutics and concern exegetical details. How this could happen when historical events are invoked to support altogether different and even opposite interpretations is impossible to understand.”

The Scripture states, “They are of the world: therefore speak they of the world, and the world heareth them.” (1 John 4:5). The source of perpetuated disagreement are the devils. The solution is to seek the proper way of interpreting. And on that basis, the Word and Spirit approach finds that there were valid things in the various Schools of prophetic interpretation, but that many of the assumptions in modern hermeneutics and exegesis are flawed.

The critical modernist believes, “It is obvious that two or more interpretation schools cannot be true at the same time when each one promotes an opposed interpretation. One school must be correct, while the other ones must be incorrect. One school must be historicist and defend its interpretation with true, actual, and verifiable historical events, while the other schools must be pseudo-historicist and defend their interpretations with distorted, fabricated, and fictitious events.”<sup>1</sup>

The mistake is in promoting a sectarian view that states that there can be only one single interpretation of a passage, when in fact, there are multiple fulfilments within a rigid framework. The attitude of “one School only” is the problem, just as the “solution” of eclecticism is a problem. The issue is not between being narrow-minded and broad-minded. The difference is between being carnally minded, which is separation from truth, and being Spiritually minded, which is the reign of truth. Only multiple fulfilments fits the Biblical model, because multiple fulfilments are themselves taught in a variety of ways within Scripture. These include types, allegory and actual prophecies.

## Refuting criticism of multiple fulfilments

The main criticism against multiple fulfilments is the claim that some make prophecy equal to many fulfilments without presenting pattern or structure, and so it could mean anything. However, these assumptions are incorrect, as true multiple fulfilments tie into a particular and limited structure, and each mode of interpretation has particular and specific meanings.

Some may dismiss multiple fulfilments simply because they are committed to their own view, and do not wish to accept another view — especially since one may have been defending his own view against Preterists whom he calls “heretics”, or against Futurists, which he calls a “papist system”.

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<sup>1</sup> Hanganu (2014), 9.



Further objections are brought up around the word “fulfil” in its various forms. For example, some have said that Luke 21:22 limits the fulfilling of the prophecies to the first century, “For these be the days of vengeance, that all things which are written may be fulfilled.” This is, of course, a misapprehension of the meaning of the passage, which is not saying that all prophecy is limited to that time, but only that the prophecies which refer to that time are to be fulfilled.

And this leads to another issue, which is that the modernist scholar might attempt to say that the word “fulfil” means that a prophecy fully came to pass once only. However, this is not the specific meaning of the word “fulfil”, as it is possible that a number of separate actions may lead to the conclusion, where every action within a particular fulfilment can count complete in itself. “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” (Romans 13:10). Since there are multiple love works, there are multiple fulfilments, even though all such things might join together in a complete fulfilment.

The modernistic approach of hermeneutics attempts to read into the past from the present day the supposed “real” meaning the Scripture had to the original audience. This claims to be looking for the human intention of the passage as told by the original author. This presupposes a minimisation of the role and knowledge of the Holy Ghost, who is the actual author of the Scripture, and so not limited to a particular time. In fact, the Holy Ghost can make the Scripture virtually inaccessible to the original penman but completely accessible to readers centuries later. This is indeed what we would expect in the area of Bible prophecy. “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” (Hebrews 11:8).

J. W. Burgon foreshadowed the objections of the entire modernist view, “Yea, can GOD have sanctioned a method of such subtlety and pliability as will make His own Scriptures mean anything? Is it not rather, an exploded fashion, which the age has outgrown, — that fashion of supposing that there is sometimes a double sense in Prophecy, and that the Gospel is symbolised in the Law? Were then the worthies of the Old Testament puppets in GOD’s Hands, acting parts? — now, typifying remote personages; now, exhibiting future transactions; now, symbolising national events? Is it credible? Not so! Accept one of two alternatives, and never dream of a third. Believe either that the Evangelists, the Apostles, our SAVIOUR CHRIST Himself, — partaking of the ignorance of their age, and speaking according to the modes of thought then prevalent, were mistaken

in their interpretations of Holy Scripture; or else, deny boldly that there are interpretations at all. Assume that they are mere allegory and accommodation! Something must be allowed for the backwardness of the past; — and the time has come when it is no longer possible to ignore the results of criticism. A change of method is not so much a matter of expediency as of necessity. The original meaning of Scripture is at last beginning to be understood. Be persuaded, and make it thy business to persuade others, that the Bible is but a common Book!”<sup>1</sup>

Some theological writers<sup>2</sup> attempted to make a compromise between the singular views of the Dispensationalists (“Israel” in their view means natural Israel) and the Calvinists (“Israel” in their view means spiritual Israel), by pointing to multiple fulfilments of Old Testament passages.

Eclectic views attempt to accept this but are problematic in that they are often rooted in the same hermeneutic approach. For example, they might say John was primarily writing about the fall of Jerusalem in Revelation but then also claim (obviously by the Spirit of God) that he was talking about later events, and finally the end of the world. By emphasising John’s time and then skipping to the end of the world, they do not readily see much solid outworking through history. (Steve Gregg is one of the few Eclectics who actually accepts a limited portion of the Historicist view.)

Modernistic criticism of multiple fulfilments unjustly relegates it to be a mere Eclectic view. It also smears it as being dynamic, opening the door for any or every meaning, and is accused of potentially leading to the Roman Catholic *sensus plenior* (the “fuller sense”), and other hyper-allegorical (e.g. Alexandrianism) or mystical private interpretations (e.g. the Kabbalah).

The modernist “Historical-Grammatical” interpretation claims that the Old Testament must be read with only a single meaning, regardless of how any New Testament writer used it; that the Old Testament must not be read through the eyes of the New Testament; and that the Scripture cannot be read to have multiple fulfilments. When a New Testament writer does employ a method of fuller sense (a Catholic view) or multiple fulfilments (a Protestant view), they are allowed to do it because they were inspired, whereas in modern times, people are prohibited from using this methodology. Indeed, in the hands of the unlearned and unstable, identifying multiple fulfilments is a risky business, but just because

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<sup>1</sup> Burgon (1861), *Inspiration*, 167.

<sup>2</sup> G. E. Ladd, J. Noe, D. L. Bock, C. A. Blaising, etc.

modernists fearfully treat it as a Pandora's box does not mean that it is contrary to the diverse operations of the selfsame Holy Ghost.

Not only do the critics think that this view is leading to relativism, but critic Robert Thomas wrote against the trend toward multiple fulfilments, "The only remedy for this sickness is a return to traditional grammatical-historical principles of interpretation as our only sure guideline to understanding the true meaning of the biblical text."<sup>1</sup>

Yet, hypocritically, when it comes to interpreting the meaning of the phrase, "Day of the Lord", the Dispensationalists are ready to accept it has multiple fulfilments, all part of the single truth that God is promising victory of historical enemies (e.g. Antiochus Epiphanes) as well as the distant total victory of the people of God.<sup>2</sup> Therefore, the real objection is not really about accepting the multiple fulfilments interpretation, but to an idea that threatens the prestige and power of their control in their theological system. Happily, this is not universally so, as Anderson wrote, "surely there is no presumption against our finding hidden in the history of these eighteen centuries a primary and partial fulfilment even of prophecies which will unquestionably receive a final and complete accomplishment in days to come."<sup>3</sup>

In the words of Oliver Cromwell, "I say, you are called with an high calling. And why should we be afraid to say or think, That this may be the door to usher in the things that God hath promised; which have been prophesied of; which He has set the hearts of His people to wait for and expect?"<sup>4</sup>

## Warning about multiple fulfilments

"Multiple fulfilments" does not mean "all views", though it does mean to accommodate every possible scenario. The following explanation of attempting to make one symbol mean two different contrary things cannot be accepted. If the Popes were meant by a symbol, then Islam cannot really be meant, though parallels would exist.

An interpreter would be wrong to argue that "both the Western and the Eastern heresies are intended to be set forth under the same symbols, so that we are not to look to this passage for an explanation of the one, and to that as containing a reference to the other, but rather to consider both to be

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<sup>1</sup> LaHaye & Hindson (2004), 140, 141.

<sup>2</sup> LaHaye & Hindson (2004), 74.

<sup>3</sup> Anderson (1957), *The Coming Prince*, chapter 11.

<sup>4</sup> Carlyle, Speech the First.

set forth in the same metaphors, by that species of duplex and blended application which we have seen so often to belong to the most important predictions of Scripture ... It does not, however, follow from this that both interpretations are intended to be conveyed with equal force, or that they should be represented with equal distinctness. On the contrary, in such instances of *duplifold* application of prophecy, there is commonly observable a primary and predominant appropriation of the sense, true not only of the general features of the case, but descending also to the minute adaptation of the details involved — and a more general and secondary application, confining itself to the principal characteristics: the one containing the broad and clear outlines of the picture; the other, the subdued forms and softened colours of the background.”<sup>1</sup>

Also, multiple fulfilments should not be used to rigidly insist that something must occur twice in the same School of interpretation, as Oral Collins reported regarding the 1260 year period of Revelation, which some dated as from 606/607 AD to 1866/1867, while others from 538 AD to 1798. “Some, such as Elliott and Guinness, allowing multiple fulfilments, credited both.”<sup>2</sup> Jon Burke gives 1793–1798 as the fulfilment dates.<sup>3</sup> Elsewhere he identifies the agreement of interpreters to the different period of 606 AD to 1866. While some of their patterns of dates may seem to be possible at a few places, they cannot be relied upon as certain.

Some authors, in using various measurements of time, have attempted to have multiple start and end dates to prophetic periods, claiming that by using different measures of time, different valid concurrent results can be obtained. For example, Brogan listed lunar months, lunar years, solar months, solar years, mean months, mean years, with a whole array of complex tables showing epacts and using words like “Metonic” and “salient” and so on. By not staying with the simple absolute and biblically sound numbers, he effectively dissipated his own argument.

Multiple fulfilments in theological literature has, circa 2000, been focused on explaining Gog and Magog (Ezekiel 38 and 39) in relation to Revelation 20. While numerous attempted explanations have been made, the idea of multiple fulfilments has been invoked by those authors, which must be considered an incorrect framework of interpretation, since Ezekiel 38 and 39 is not the same event as Revelation 20.

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<sup>1</sup> Llewelyn (1870), 104–107.

<sup>2</sup> Collins (2007), 309.

<sup>3</sup> Burke (2004), 10.

For example, Futurists Scofield and Ryrie in their study Bibles suggested that the events of Ezekiel 38 and 39 applied to both during the Great Tribulation (not mentioned in Revelation, unless it is made synonymous with Armageddon and Revelation 19), and at the end of the Millennium as explained in Revelation 20.<sup>1</sup> R. H. Alexander compounded this confusion by further wrong assumptions.<sup>2</sup> And after all this, Tanner then concluded that Gog must invade Israel after the return of Christ.<sup>3</sup> The proper interpretation is that Gog invades Israel before the Great Tribulation.

R. H. Alexander wrote that “a given prophecy has one meaning applied in two or more different ways. There may be a near fulfilment and far fulfilment, two near fulfilments or two far fulfilments.” Sverre Bøe called them “multiple fulfilments”, but they are not. This is because Ezekiel 38 and 39 are not fulfilled in Revelation 19 or Revelation 20 in any School of interpretation, meaning that there is no godly tradition within the Church to back it up. The Spiritual or Idealist view has incorrectly tried to link Revelation 19 to that time.

Bøe continued, “We have seen how many scholars are reluctant to use the term ‘fulfilment’; therefore speaking of ‘multiple fulfilments’ is not common among biblical scholars, although similar suggestions are made by Webb and Renz.” He noted that, William J. Webb wanted to distinguish between “inaugurated fulfilments” and “final fulfilments”, while Thomas Renz preferred the term “multiple fulfilment”.<sup>4</sup>

Webb argued for a recapitulation of Gog and Magog battles, that there are to be two.<sup>5</sup> The proper approach is to place the first Gog and Magog battle before the Great Tribulation, and, therefore, not referred to in Revelation 19. The second battle occurs at the end of the Millennium, and is really an allusion by John, not a second fulfilment of Ezekiel 38 and/or 39, though there may be some link between the Gog and Magog regions spoken of in the prophecies.

Some other commentators have suggested partial fulfilments, implying that earlier fulfilments are not complete, and require a total final fulfilment. This cannot be insisted upon, since it is possible to see at least two complete fulfilments in some prophecies.

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<sup>1</sup> Tanner (1996), 30.

<sup>2</sup> Tanner (1996), 41.

<sup>3</sup> Tanner (1996), 44.

<sup>4</sup> Bøe (2001), 374.

<sup>5</sup> Webb (2004), 18.

A famous proponent of this view was Sir Francis Bacon, whose “Advancement of Learning” (Second Book), stated, “every prophecy of the scripture be sorted with the event fulfilling the same, throughout the ages of the world; ... and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height or fulness of them may refer to some one age.” This was quoted favourably by F. F. Bruce.

Desmond Ford stated that Ramm, Berkhof, Beyerhous and T. H. Horne held to multiple fulfilments, which seem to be the “germinant” view. He quoted Berkhof, “The fulfilment of some of the most important prophecies is germinant, i.e. they are fulfilled by instalments, each fulfilment being a pledge of that to follow. Hence while it is a mistake to speak of the double or treble sense of prophecy, it is perfectly correct to speak of a two or threefold fulfilment.”<sup>1</sup>

Some who advocate more than one fulfilment of Bible prophecy hold incorrect doctrines. An ardent critic of proper doctrines may indeed be open to more correct doctrines in other areas. A Dispensationalist, Charismatic, Calvinist, Romanist, cultist or modernist might be open to the notion of a double fulfilment, and such approval does not invalidate the correctness of a proper view of multiple fulfilments.<sup>2</sup> “It is not to be denied that many prophecies admit of more than one fulfilment. Hence the fulfilment is not completely bound to the nation or people named in the prophecy; there is a wider principle at stake.”<sup>3</sup>

## Avoiding speculative methods

While there have been genuine predictions made, and confirmed, such as the wise men of the east rightly ascertaining the time of the birth of the Messiah, and seeing a sign in the heavens confirming the same, set off on their journey. Upon coming to Jerusalem, they too, had people among them expecting the same (see Matthew 2:3, Luke 2:26, 27, 38).

However, one only needs to examine a sensationalist booklets like Michael Paget Baxter’s multiple predictions in the late 19th century to see that probably every one of them is wrong.

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<sup>1</sup> Ford (1978), 49; Ford (1980), 321.

<sup>2</sup> The fallacy which disallows that people in wrong belief systems can hold to something correct. Rejecting something correct because a heretic happens to affirm it is not a sufficient means of judgment.

<sup>3</sup> Vanderwaal (1978), 84.

Another unusual example is “J. R. P.” who wrote in the *Christian Guardian* magazine 19 December 1815 of the Gog and Magog prophecy of Ezekiel 38 and 39, where the writer takes the seven years of Ezekiel 39:9, the burning of weapons, to have every day stand for a year, and the seven months of burying bodies of Ezekiel 39:12, 14, likewise having a day for a year.

In 705 BC, Sannacherib became the king of Assyria, and then Hezekiah rebelled against him, causing Sannacherib to come against Judah. He blasphemed God, and an angel came and smote the Assyrian army, bringing Hezekiah into a place of great riches and power. Using the method of counting the days in the seven years of Ezekiel 39, and making every day for a year, makes 2520 years, which brings to the year 1815. That was the year of Battle of Waterloo when the Protestant British and Prussians defeated Napoleon’s final French rising.

The article stated, “Allowing the term above mentioned of Gog and Magog’s persecution to have commenced with this Assyrian persecution of God’s people ... we shall find that it ends about the year of our Lord 1815. Admitting this way of reckoning, it then will appear, that, about this period, the destruction of their weapons will be completed; or, in other words, the battle will be at an end. But, though the weapons are burnt, it must take some more time entirely to get rid of the body. The prophet says, it will take the house of Israel seven months to bury them and cleanse the land.”

And then, the seven months, which are equal to 210 days, and making days equal years, would add from 1815 to arrive at the year 2025. “According to this view of the prophecy, which, if it be correct, the dawn of that day will soon be rising, ... and the darkness and dregs of Antichrist shall vanish from before the great light and manifestation of the Gospel; but if this be only a warm and visionary notion, then may we seek pardon”.

Other examples include that about 1290 years could be counted from Nebuchadnezzar’s first dream (circa 600 BC) to the building of the Dome of the Rock (circa 690 AD), and that from the building of the Dome of the Rock to 2025 is about 1335 years. Another example is that of counting from the 690 AD to 1980 is 1290 years, 1980 being the year that Israel declared Jerusalem its capital and proclaimed to preserve Islamic sites.

Another example is that Mohammad’s first beginning of his work was said by some to be in 610 AD, and 1260 years after was the capture of Rome to Italy in 1870. Again, the Islamic calendar began in 622 AD, the year of the Hegira, when Mohammad and his followers fled from Mecca to Medina. Counting 1260 years, brings the count to the year 1882, the year the King

James Bible was vindicated in the Anglosphere. Likewise, from 622 AD to 1948, the re-formation of the state of Israel, is 1335 years. But all these dates are speculative, and such arithmetic is further confused by appeals to lunar and other cycles, so that an interpreter may “substantiate” any date.

By these methods, the year 666 AD, 1000, 1666, and probably nearly every year has been argued by someone to be the end of the world. The year 2000 came and went. So did 2012, etc.

## Restoration of truth

Over the years among the English-speaking ministers there have been calls for truth. J. W. Burgon famously withstood the Infidelity that had crept into the Protestant Church in his day, defending the inspiration of Scripture from the sceptics, and the words of Scripture from the ravages of the textual critics. He indicated that the beginning of modern versions was of the spirit of error.

Many Pentecostals, including Smith Wigglesworth, Kenneth Hagin and Keith Moore, have pointed to an outpouring the Spirit. Other non-Pentecostals, like Ken Ham, a Creation evangelist, called for a “New Reformation” restoring the foundation of the authority of Scripture. A group of Calvinists known as the “Still Waters Puritans” have called for a similar thing.

Sadly, those who claim to be against Infidelity and to stand for the authority of Scripture, have themselves been tainted with modernism borne of Infidelity. This is apparent with the Word of Faith preachers and Creationists who have compromised with modern versions. It is even more evidently so with the specific attacks on the King James Bible and upholding of modernist hermeneutics by D. A. Carson, James White and others.

Most especially dangerous is the attempt to stand for a high view of inspiration, and yet undermine the King James Bible and avowedly attack Pentecostalism, as has actively been done so by the likes of Calvinist leader John MacArthur. Unsurprisingly, he also promoted modernist hermeneutics, and claimed that only the original autographs of Scripture were infallible.<sup>1</sup> Unsurprisingly, there have been many other more objectionable teachers, such as John Piper, who attack the perfection of the King James Bible, attack Word of Faith doctrine, who uphold modernist

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<sup>1</sup> MacArthur (1980), 7.



hermeneutics and take a naturalistic approach toward Scripture transmission.

Sincere Christians who truly long for a genuine revival of Gospel effectiveness should see that the Word and Spirit Movement is the only way, for by it, there is a belief and coming day of visitation when the power of Infidelity is stopped. “But they shall proceed no further: for their folly shall be manifest unto all *men*” (2 Timothy 3:9a).

The Word and Spirit Movement is, in the first instance, calling all genuine born again Christians, whether Word of Faith, Pentecostal, Charismatic, Methodist, Salvation Army, Baptist, Presbyterian, Reformed, Anglican, Lutheran, etc., to come into line. “For the time *is come* that judgment must begin at the house of God” (1 Peter 4:17).

And so, “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.” (1 Peter 2:12).

## The ultimate triumph of correct doctrine

The principle of the Kingdom of God is growth, and this means a growth in knowledge.

“Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.” (Luke 13:18, 19).

In former days, great men of God laboured to build up doctrines, and this heritage is afforded to the present time.

“Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” (John 4:35–38).

Believers today enter into the harvest of what has been sown, and are integral to God’s overall project of building His Church.

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, *ye are* God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. (1 Corinthians 3:6–11).

Christians must therefore be led to correct doctrine, and enter into attaining the full counsel of God. Seeing that the Word and the Spirit are truth, promoting truth, it follows that it is the will of God for His people not to be ignorant (see 1 Corinthians 12:1).

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6). This is a work of the will (see Acts 28:27), those who reject God (see Romans 1:21) and obliged and perpetrated by the devils (see 2 Corinthians 4:4).

Christ has redeemed His people from the curse of vexation and confusion of face (see Deuteronomy 28:20 and Ezra 9:7). Therefore, all such things must be resisted, and the knowledge of God received by faith (see James 1:5 and John 2:20).

Even as believers receive health and wealth, they must first primarily receive the inner prosperity of godly knowledge and wisdom, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” (1 John verse 3).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” (John 8:31, 32).

And so, knowing the time, “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.” (Deuteronomy 32:2–4).

## Providential missionism

Providential missionism is the idea that God has raised up The BRANCH, which is both a prophecy of a ministry of Joshua the priest in Zechariah, and also of Jesus. The operation of Jesus by the Church through time can be identified by making the word “BRANCH” an acronym. It views various components of God’s working in history as being gathered together in a supersuccessionary way.

- B. Book.                      That there is a final perfect Bible translation and version, the King James Bible, and an exact edition of it, the Pure Cambridge Edition, foundational for doctrine and as the platform of true Christian unity.
- R. Remnant.                That there is a line, though the Anglo-Protestant tradition, to the Word and Spirit Movement, the gathering together of the fulness of proper and sound doctrines from received tradition.
- A. Another tongue.        That the English language has been purposed by God for His Gospel, and for the preaching of it to the world by a global language.
- N. Nations.                That Australia, New Zealand and the isles of the South Sea have been purposed by God to have all such factors for the believers there to be raised for worldwide evangelism, including preaching to the Jews.
- C. Communications.      That technology has developed both for transportation and communication, particularly from Britain’s Industrial Revolution and from the United State, to facilitate worldwide evangelism.
- H. Harvest of hearers.    That there is an understanding of the fulness of times, a faith to attain to the knowledge of the full counsel of God, a preparation for Church Restitution and an understanding of the events of the mighty outpouring of the Spirit for the evangelisation of the Jews and whole nations, and for cleansing, readiness and watching for the coming of the Lord.

There are some key doctrines which come together as part of the proper Word and Spirit view, which find their opposites in the prevailing Infidelity of the world (which has leavened areas of so called Christianity).

TRUE		FALSE	
Word of Faith	BELIEF/ WORD & SPIRIT	Rationalism	INFIDELITY/ OPINION & SIGHT
King James Bible Only		Modern versionism	
Creationism	PAST	Evolution, Higher Criticism and Liberal Theology	PAST
Christian Perfection	PRESENT	Humanism, Modernism	PRESENT
Multiple fulfilments of Bible prophecy	FUTURE	Hermeneutics and exegesis	FUTURE

Table 39 True and false doctrine compared.

The course of history can be seen in two scales, the overall totality or cosmological view, linked to the Western side, and the internal Eastern side, which ties together the Jews with the providential missionism of the “BRANCH” view.

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Revelation 10:7).

The following representations link the Western and Eastern prophetic views in part of a greater economy, timeline of history or divine program. First, it must be stated, there is a central divine program, which focuses on Jesus Christ.

#### CENTRAL VIEW:

#### GOD IN ETERNITY

#### CREATION OF MAN

#### FALL OF MAN

#### LAW (OLD TESTAMENT)

#### REDEMPTION BY JESUS CHRIST

#### GOSPEL (NEW TESTAMENT)

#### THE END OF SALVATION

#### NEW HEAVENS AND NEW EARTH

#### GOD’S FAMILY IN ETERNITY

The last days began with the Roman Emperors, when Christ was born, and this ultimately results in the dispensation of the fulness of times (see Ephesians 1:10).

WESTERN SIDE (APPROX. 7000 YEARS):

CREATION

OLD TESTAMENT

JESUS' MINISTRY AND MARTYRDOM OF STEPHEN (7 YEARS)

FALL OF JERUSALEM

FALL OF PAGANISM

RISE OF POPERY

REFORMATION

RISE OF INFIDELITY

THE RESTITUTION

THE RAPTURE AND THE GREAT TRIBULATION (7 YEARS)

THE SECOND COMING AND THE MILLENNIUM

THE FINAL JUDGMENT

The idea that there are seven times one thousand years is sometimes suggested (e.g. by chiliasts), but does not have very solid backing by Scripture, and the fact that time has already exceeded this narrow measure.

EASTERN SIDE (2300 YEARS):

RISE OF ROME AND THE LXX IS MADE

ANTIOCHUS EPIPHANES DURING THE POWER OF ROME

JESUS AND THE EARLY CHURCH PREACH IN GREEK

CONSTANTINE AND NICÆA

BYZANTINE CHRISTIANITY COMPROMISED

ISLAM RISES FROM MOHAMMAD

TURKS TAKE CONSTANTINOPLE

GREEK MSS ENTER EUROPE FOR THE REFORMATION

THE KJB AND ENGLISH SPREADS BY THE BRITISH EMPIRE

FALL OF THE TURKS DURING THE POWER OF RUSSIA

FALL OF GOG AND THE TRIUMPH OF THE WORD AND SPIRIT

The religious ideology of Rome, the religious ideology of Islam, the religious ideology of Gog, the religious ideology of Infidelity, must be overcome, degraded, defeated and resisted by the Gospel belief. "THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, ... The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries." (Psalm 110:1–3a, 5, 6). This prophecy must be fulfilled spiritually first.



# APPENDICES





# APPENDIX: OVERVIEW

## A matrix of the four interpretations

MATRIX	PRETERIST	HISTORICIST	FUTURIST	SYMBOLIC WORD
Daniel 2 — 10 toes	Symbol of Roman Emperors (i.e. Empire) in general	Symbol of Catholic European nations in general	Symbol of final 10 European nations joint government	n/a
Daniel 7 — 10 horns	First 10 emperors Augustus to Titus	10 barbarian nations in Europe	10-king confederacy in Europe	n/a
Daniel 7 — 3 plucked	Galba, Otho, Vitellius	Three barbarian nations	Three nations subjected by Antichrist	n/a
Daniel 7 — other little horn	Diocletian	Papacy	Final Antichrist	n/a
Daniel 7 — 10 and the little horn	10 Roman Emperors from the birth of Christ: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus. The 11th is Diocletian	Heruli, Visigoths, Ostrogoths, Anglo-Saxons, Franks, Burgundians, Huns, Lombards, Suevi, Vandals. Papacy 11th kingdom	10-king confederacy and Antichrist	n/a
Daniel 7 — time, times, dividing	Nero's persecution and Jewish War	1260 years of Papal rule	1260 days in the Tribulation	n/a
Daniel 8 — goat's final horn	Antiochus Epiphanes	Mohammad, Islam	Gog	n/a
Daniel 8 — 2300 days	The tribulation of the Jews by Antiochus Epiphanes	The rise of Rome from the Battle of Beneventum to the fall of Gog	The Magog War	n/a
Daniel 11 — arms shall stand on his part	Antiochus Epiphanes	Mohammad & Islam (Eastern Roman lineage)	Gog	n/a
Daniel 11 — he shall come to his end	Antiochus Epiphanes	Mohammad & Islam (Saracens, Turks, Gog)	Gog	n/a
Daniel 12 — time, times, half	Jewish Wars	1260 years of Papal rule	1260 days as half of Tribulation	n/a
Daniel 12 — 1290 & 1335 days	Antiochus Epiphanes	Invasion of Islam to Jewish control of Jerusalem	Final days of Gog	n/a
Revelation 6 — seals	Jewish persecution, demise of Judæa	Roman persecution, demise of Paganism	Roman Catholic persecution, demise of Catholicism in the eyes of 10-	Modernist resistance and scoffing, demise of compromised Protestantism

			king confederacy	
Revelation 7 — east angel	The Gospel of Christ Jesus	Constantine era Christianity	Spontaneous conversion of Jews and Gentiles during the Tribulation	English-speaking Protestantism
Revelation 7 — 144,000 sealed	Jerusalem Christians	Insular Christianity	A special class of Jewish Christians	British Evangelicalism
Revelation 8, 9 — trumpets	Jewish War to 70 AD	Barbarian and Islamic incursions	Antichrist's wars	Religious movements since the French Revolution
Revelation 10 — Angel with book, John	The inspiration of Canonical Scripture, John's Revelation itself	Reformation, English Bible, the KJB	Prophetical message as understood by Tribulation believers, including interpretation of the Book of Revelation	The revelation of the PCE
Revelation 11 — 42 months	Jewish War	1260 years of Papal rule	First half of Tribulation	Infidelity attack on the Scripture
Revelation 11 — 2 witnesses	Jewish (Peter) and Gentile (Paul) churches	Old and New Testaments	Enoch and Elijah	Word of Faith & King James Bible Only
Revelation 11 — 1260 days	Jewish War	1260 years of Papal rule	First half of Tribulation	Infidelity attack on the Scripture
Revelation 11 — 3 days and a half (twice)	Nero's death brings reprieve, Christians escape Jerusalem	84 years from 1798 to the vindication of the KJB by Burgon in 1882	Literal three and a half days in the Tribulation	Resistance against Word of Faith & King James Bible only with books and videos against them
Revelation 11 — 7th trumpet	End of Judæa	The rise and fall of Gog	Jerusalem splits apart	Preparation for the Translation of the Saints
Revelation 12 — dragon	Satan, his use of Nero	Satan, his use of Pagan Rome	Satan, his use of the 10-king confederacy in Europe	Satan, his use of Infidelity (e.g. the French)
Revelation 12 — 7 heads	Rome city of seven hills	Seven forms of government of Rome	Seven world kingdoms affecting the people of God	World
Revelation 12 — 10 horns	First 10 emperors Augustus to Titus	10 barbarian nations	10-king confederacy	World
Revelation 12 — woman	Believing Israel, OT Church	The OT and NT Church	Believers in the Tribulation	Protestant Church
Revelation 12 — man child	The Jewish Christian early church	Jesus Christ	Raptured Church	Evangelical Church
Revelation 12 — woman in wilderness 1260 days	Christians flee Jerusalem	Christianity through Roman Catholic times	The Jewish-etc. Church in Tribulation	English-speaking nations' Christians (UK, USA, Australia)

Revelation 12 — woman safe time, times and half	Christians flee Jerusalem	Christianity through Roman Catholic times	Jewish-etc. Church in Tribulation	Christianity in English-speaking nations
Revelation 12 — remnant of the seed	Christians in the Roman Empire	Christians in Infidel times	Later part of the Tribulation	Christianity in English-speaking acted against
Revelation 13 — beast	Pagan Roman Empire	Roman Empire (Pagan–Papal)	Final 10-king confederacy Europe	United Nations (with Russia)
Revelation 13 — 7 heads	Rome city of seven hills, Nero's death and yet that spirit revives	Seven forms of government of Rome, Papacy seventh form as revived Paganism	Seven world kingdoms, seventh is 10-king confederacy, Antichrist the 7th head	Worldly movements
Revelation 13 — 10 horns	Symbol of Roman Emperors in general	10 barbarian nations in Europe	10 European nations	Worldly movements
Revelation 13 — 10 crowns	10 main persecutions by emperors	10 Catholic European nations	10 leaders	World leaders
Revelation 13 — 42 months	Nero's persecution	1260 years of Papacy	1260 days of persecution second half of Tribulation	Rejection of Christianity
Revelation 13 — lamb-like beast	Diocletian's Empire (Tetrarchy)	Post–1798 Papacy	False prophet proclaims Antichrist religion	World Council of Churches (Russian Eastern Orthodoxy becomes a member)
Revelation 13 — the 2 horns	Diocletian as Jupiter (a god), Maximian as Hercules (a demigod)	Roman Catholic alliance with Secularism	Judaism & Roman religion (including aspects of Romanism) combined	Religious dialogue
Revelation 13 — image	Emperor worship	The Vatican City from 1929 and its connection with the EEC/EU	Supercomputer surveillance network, talking statue	Historical revisionism
Revelation 13 — number	Augustus Diocles	Vicarius Filii Dei	Organic inserted (e.g. microchip) technology	Humanism, declaration of Human Rights
Revelation 14 — 144,000 with Lamb	Jewish Christians spread to Gentiles	British Evangelicalism	Jewish evangelists in the Tribulation	Laodicean faithful remnant
Revelation 14 — Angel messengers	Advance of the Gospel in the Roman Empire	English-speaking Protestantism	Proclamations by angels	Laodicean warnings to Church world
Revelation 16 — vials	Crisis of the Third Century	French Revolution and Infidel era events	Intensified Great Tribulation	Scientific hoaxes
Revelation 16 — 3 frogs	Wars of the Tetrarchy	Treaty of Paris, Treaty of Rome and Vatican Two (published in	Three devils	Liberty, equality and fraternity, the spirit of the French

		English from New York)		Revolution
Revelation 16 — Armageddon	Constantine's victories	Fall of Gog	Fall of Antichrist at Christ's coming	Fall of Infidelity
Revelation 17 — earth beast	The Tetrarchy	The nations of Europe as "Secular Powers"	United Europe	The world
Revelation 17 — 7 heads	Rome city of seven hills	Seven forms of government of Rome	Seven world kingdoms	Worldly movements
Revelation 17 — 10 horns	Symbol of Roman Emperors in general	10 barbarian tribes	10-king confederacy	Worldly movements
Revelation 17 — whore	Paganism	Roman Catholicism	Roman "Christianity" in first half of Tribulation	All false religions
Revelation 17 — 7 mountains	The imperial city of Rome	The "Church" of Rome, the Holy See	Seven world empires summated into Rome	Holy See
Revelation 17 — 7 kings, 5 past, 6th is, 7th to come	Five forms of Roman government, present imperial government in the time of John, Tetrarchy seventh	Five forms of Roman government, Roman Empire sixth, Papacy seventh	Five world empires, sixth Rome, seventh 10-king confederacy	United Nations
Revelation 17 — beast, 8th mountain, of the 7	Diocletian; the Tetrarchy (Diocletian the first diadem Emperor)	The Infidel period Secular–Papal alliance	Antichrist is the eighth from the seventh, 10-king confederacy	United Nations
Revelation 17 — 10 kings to come	Diocletian, Maximian, Galerius, Constantius Chlorus, Maximinus Daia, Severus II, Constantine the Great, Maxentius, Licinius, Domitius Alexander	10 barbarian nations	10-king confederacy at beginning of Tribulation	United Nations
Revelation 17 — 1 hour with the beast	During the Tetrarchy	10 barbarian nations in 538 AD	A short period, in the Tribulation	From the social revolution of 1968 in English-speaking nations
Revelation 17 — 10 kings war Lamb	All Pagan, during the Tetrarchy and before Constantine's conversion	10 main European nations Catholic	False Roman religion promoted	Atheism and political correctness etc. versus Christianity

Revelation 17 — the Lamb overcomes	Constantine's conversion and the Edict of Milan	The Reformation	Christ wins Armageddon	The Church Restitution
Revelation 17 — 10 kings versus whore	Constantine I, Constantius II, Constans I, Vetranio, Jovian, Valentinian I, Valens, Gratian, Valentinian II, Theodosius	10 main European nations secular	10 kings remove false Roman religion by attacking Rome	Anti-religious feeling
Revelation 17 — 10 kings agree	All Christian	Post-Napoleonic secularisation	10 kings unite fully with Antichrist as their leader	Separation of Church and State, anti- Catholic education laws
Revelation 18 — the fall of Babylon	n/a	The fall of the Papacy 1798 and the consuming of Romanism by Secularism	The destruction of Rome	n/a

# APPENDIX: TIMELINE

## An overview of Revelation related to Church history

Church history in Revelation combining elements of the Symbolic Word (SW) view with the Historicist (H) views

SYMBOL	MODE	MEANING AND TIME
Ephesus	SW	Early Church 30–96
Smyrna	SW	Persecuted Church 96–313
Pergamos	SW	State Church 313–538
Thyatira	SW	Insular Church 538–1517
Sardis	SW	Reformation Church 1517–1798
Philadelphia	SW	Evangelistic Church 1798–1968
Laodicea	SW	Patient Church 1968–Translation of the Saints
1st seal	H	Rome victorious 96–180
2nd seal	H	Civil war 185–284
3rd seal	H	Taxation and depression 200–250
4th seal	H	Decay and death 250–300
5th seal	H	Christian martyrs under Emp. Diocletian 303–313
6th seal	H	Fall of Paganism 313–395 by Emp. Constantine
144,000 sealed	H	Remnant Church believers
7th seal	H	Brief lull, then seven trumpets at 395
1st trumpet	H	Goths under Alaric 400–410
2nd trumpet	H	Vandals under Genseric 425–470
3rd trumpet	H	Huns under Attila 451
4th trumpet	H	Heruli under Odoacer (the end the Roman Empire) 476
5th trumpet	H	Saracens 612–762 = 150 years
6th trumpet	H	Turks 1062–1453 = 391 years and half a month
Book angel	H	Reformation and the King James Bible
Temple	H	Remnant Church doctrine
2 witnesses	H	Old and New Testament 538–1798 and ascending in 1882
7th trumpet	H	The fall of Gog with the corresponding fall of modernism and Islam, and world evangelisation
Dragon	H	Satan, using the Roman system
Man child	H	Christ
Woman in wilderness	H	The people of God, or Church, through history

Beast	H	Roman Empire and the Papal States
Lamb beast	H	The Papacy after 1798
Image	H	The European Union (secular alliance with Papacy)
144,000 sing	H	Faithful Christians after 1798
Angel with message	H	Missionary Movement 1804–1870
Angel proclaims fall of Babylon	H	First Vatican Council stopped 1870–1929
Patience	H	Expectancy of enduring Christians up the Church Restitution
Reapers	H	World wide revival of the Church Restitution preparing for the Translation of the Saints
Winepress	H	1600 furlongs is the length of the Papal States from the edge of Rome to the river Po, symbolising the disempowerment of Roman Catholicism
1st vial	H	French revolution 1789–1793
2nd vial	H	British navel victories 1793–1805
3rd vial	H	Piedmont and European river valleys overrun 1793–1806
4th vial	H	Napoleonic Power 1806–1815
5th vial	H	Rome seized by the Italians 1870, rising Modernism, Atheism, Communism, etc.
6th vial	H	Turkey defeated in Palestine 1917
7th vial	H	The war of Gog
Whore	H	The Roman Catholic “Church”
Babylon falls	SW	The collapse of Roman Catholicism
White horse	SW	The coming of the King James Bible in power
The 1000 years	SW	The Church Restitution
New Jerusalem	SW	The ideal state of the true Church

# APPENDIX: DIVINE PROGRAM

## A timeline of events past, present and future

Approx. 4004 BC    Creation

753 BC	Rome founded
722 BC	Fall of Samaria
606 BC	Nebuchadnezzar begins to reign
538 BC	Fall of Babylon to the Medo-Persians
457 BC	Commandment to build Jerusalem, beginning of the Seventy Weeks
408 BC	Rebuilding Jerusalem finished
333 BC	Alexander the Great wins the battle of Issus
331 BC	Battle of Gaugamela, the fall of Medo-Persia to the Greeks
323 BC	The death of Alexander the Great
301 BC	Battle of Ipsus
275 BC	Turning point of Rome versus Pyrrhus
168 BC	Antiochus Epiphanes pollutes the temple at Jerusalem
164 BC	Antiochus Epiphanes informed of the success of the Maccabeans
146 BC	Roman conquest of Macedonia
63 BC	Romans conquer Judea
27 BC	Roman Emperor Augustus
4 BC	Birth of Christ
27 AD	Christ's baptism
30 AD	Christ's death and resurrection
34 AD	The martyrdom of Stephen
70 AD	The fall of Jerusalem
96 AD	John has his vision at Patmos
303 AD	Diocletian's persecution begins
313 AD	Emperor Constantine declares toleration for Christianity
392 AD	Emperor Theodosius reigns over entire Roman Empire
395 AD	Christian Roman Empire divided
476 AD	Fall of the Roman Empire
538 AD	The rise of the Papacy
612 AD	Mohammad begins writing the Koran
632 AD	Mohammad dies
762 AD	Baghdad becomes the Islamic centre
1062 AD	Turks begin their main conquest across Euphrates



1453	Fall of Constantinople
1517	The Reformation
1611	The King James Bible
1789	French Revolution
1798	Pope taken prisoner, Rome proclaimed a republic
1870	Papal Rome conquered by Italy
1882	Revised Version refuted
1917	British and Commonwealth forces liberate Palestine
1922	The effective end of the power of the Turkish Caliphate
1929	Vatican City proclaimed
1948	The State of Israel re-formed
1965	The Second Vatican Council ends
1967	Israel takes control of Jerusalem
1968	English-speaking nations experience social revolution
2007	The Pure Cambridge Edition proclaimed
2025?	Gog and Magog, Church Restitution

#### CHURCH:

1. Judgment begins in the Church
2. Word of Faith doctrine and King James Bible proclaimed as worldwide standard
3. Proper interpretation
4. Proper doctrine and unity of the faith
5. Holy Ghost outpouring
6. Financial blessing and wealth transfer
7. Holy living

#### JEWS:

8. Spiritual awareness
9. Gospel education program
10. Some conversions

#### WORLD:

11. False religions, atheism, mammon and worldliness exposed
12. Worldwide evangelism and national conversions

Unknown	Translation of the Saints
Seven years	Great Tribulation
End of seven years	Second Coming
1000 years	The Millennium
End of 1000 years	Gog and Magog (second)
End	Great White Throne judgment

# APPENDIX: KETT'S VIEW

## Objections obviated

(The following is an extract from Henry Kett's 1805 edition *History the Interpreter of Prophecy*, volume I, pages 299–305.)

But considering the strenuous efforts which are now made to undermine the credit of prophecy, by the continual cry of *vague language, uncertain meaning* and *contradictory assertions* uttered by artifice, and echoed by ignorance, — I shall first endeavour to prove, not only that the prophecies themselves are clear, determinate and harmonious, but that the different interpretations of the learned men, who have written upon this subject, will be found consistent with each other upon those points which were fairly open to their observation — and that the difference in their opinions arises from the *different views* they took of *the same Power*, without having sufficiently considered that this power was to appear in various forms in different ages of the world. — To this end it will be unnecessary to mention the very numerous circumstances concerning which they agree; and these are indeed, in general, the most important points of those prophecies which they saw to have been fulfilled — the points in which they differ are chiefly those which the events of later times appear to render capable of a clearer explanation. And to these points will the following short account of the opinions of the principal commentators be confined, with a view to remove some of the difficulties, and reconcile some of the different interpretations to one point of reference; and this, it is presumed, will throw considerable light upon those parts of the prophetic writings which have been most violently attacked, and therefore will materially serve the great cause, which it is the object of this work to support.

It is important to observe, that if the prophecies of the Old Testament are allowed to admit of a first and also a secondary accomplishment, there appears to be no reason why a similar mode of interpretation should not be adopted respecting the prophecies of the New Testament. Yet this point has scarcely ever been attended to. — Protestants, suffering under the power of the Papacy, or insensibly led by their religious opinions, have seen the *whole* of Antichrist in the church of Rome, or some power or powers connected with it. — They saw the prophecy to be in many parts *clearly* applicable to the church of Rome, and they looked for no other accomplishment; though the difficulty, with which many passages are brought to apply to this object, indicates it to be but a primary or partial fulfilment; and this difficulty led to differences of opinion, which, to the eye of superficial readers, appears to have thrown an obscurity over the whole subject. It is clear however from the prophecies themselves, that a long series of time is required for their fulfilment; and though it is *designed* that we should see as much of the prophecies fulfilling *in our own time* as to guard us against the evils and dangers prevalent in those times, we should be cautious in *restricting* the sense of any to one particular *period*, excepting those which are evidently thus confined by Scripture. If it be obviously absurd to imagine we can judge with certainty respecting the time and manner in which events plainly predicted will be accomplished in future, it is equally so to imagine that our ancestors could judge of the present times as clearly as we can do. Some portion of novelty therefore in an interpretation can be no objection to its truth, provided it harmonises with established opinion concerning the principal points of prophecy itself.

“It is a part of this prophecy,” (says Sir I. Newton in his *Observations on the Apocalypse*, which he considers as so closely connected with the prophecies of Daniel, as “making together but one complete prophecy”), “that it should not be” (fully) “understood before the

last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age — the age of opening these things — be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things.” — “Amongst the interpreters of the last age there is scarce one of note, who hath not made *some discovery* worth knowing; and thence I seem to gather that God is about opening these mysteries.”

These scattered lights thrown upon different parts of the subject must greatly assist other commentators in the progress of their *later* researches; and we may surely indulge the hope, that the *increasing* clearness of this prophecy, will operate with increasing power, as the time of its fulfilment draws nearer. “And the remnant were affrighted, and gave glory to God,” *previous* to the seventh trumpet, which is to “finish these mysteries of God.”

We may further observe, that the difference of opinion among commentators upon *particular parts* of a prophecy, does not invalidate their testimony as a proof of the truth of those *great points*, in which they agree; or even the *precision* of the prophecy itself in all its parts, though that precision cannot be seen by us till the course of events presents it to our view. — For example, all agree that the corruption and distress of the Church in the latter ages of the world, and the final triumph of our Lord over all his enemies, have been clearly foretold in the Old and in the New Testament. But whether the reign of Antichrist be the establishment of the Papal power, or of Mahometanism, or of Infidelity and Atheism, or of all united, may be disputed till *events determine* the question; according as the different writers are influenced by situation, course of study, turn of mind, and attention to passing circumstances, or now *perhaps*, by political principles; for in no times was *caution* in interpretation ever more necessary than in these, when *party spirit* in religion and in politics is so prevalent as to mingle itself almost imperceptibly “with the thoughts of almost every man’s heart.” If, however, the *present* are times of greater *general* distress and alarm than history can furnish any account of — if the *series* of prophecies and their corresponding events that are *past* and *generally acknowledged* to be *understood* is brought down near enough to our own times to mark *whereabouts* we are in the *series of trumpets and vials* — it will be surely difficult to deny that “the Antichrist *is* come,” and that “the judgments of God are” *now* “abroad in the earth,” though the *appropriation* of the title of Antichrist to any particular power, or united powers, be left undecided. If indeed it be true, as the Romanists pretend, that this part of the prophecy is not yet fulfilled, and that *Antichrist will come only for a little time, before the general judgment*, it would be in vain to inquire who, or what he is; we should split upon the same rock as the Fathers have done; it would better become us to say with Calmet, that, “as the reign of Antichrist is fill remote, we cannot shew the accomplishment of the prophecies with regard to him:” but if the system which I presume to offer concerning *the power of Antichrist* be right, it will appear that these different opinions of the Protestants and Papists, derived from *partial* views of the subject, are not wholly incompatible with each other.

# APPENDIX: MORNING WATCH

## Germinant fulfilment of prophecies

(The following is an extract from the sixth volume of Morning Watch, 1833, pages 45–49.)

BENGELIUS writes of the Apocalypse: “This prophecy is like a cloud richly full of fructifying rain, that spreads over a large extent of land, which sheds some parts of its waters on every ground in its turn, by streaks or spots. What belongs to each particular time, the believers of that age may turn to their advantage in a special manner, and THAT TOO, FROM TIME TO TIME, MORE AND MORE FULLY.” A much wiser man still, Lord Bacon, observes, that “Divine prophecies being of the nature of their Author, with whom a thousand years are but as one day, therefore are not fulfilled punctually at once, but have *springing and germinant accomplishment throughout many ages; though the height and fulness of them may refer to some one age.*” These extracts were brought forward in the Dialogues on Prophecy, vol. 1. p. 378, and we now adduce them by way of reply to an objection that has been made to an interpretation of the trumpets, which was printed in our last number, from the pen of Mr Irving.

It is said, that, although the doctrine of a germinant fulfilment of prophecy is most true, with respect to the discursive prophecies; yet to introduce the same doctrine into chronological prophecies would be utterly to destroy their whole force, which consists in their being applicable only to one particular time, and to no other: that nothing but confusion would arise; and that we should be as much at sea as if no prophetic almanack had been given: and that, at least, there will be no great difference between a discursive and a chronological prophecy. This objection has been made by very pious and well-instructed men: not in a spirit of idle cavil, but in a spirit of holy jealousy, and anxiety to know the mind of God, in order to be conformed to it in the special circumstances of our own days; and ought, therefore, to meet with a full and candid examination.

In order to limit our inquiry within the shortest range, let us confine ourselves to the Apocalypse, and see what light we can gather upon the subject from the book itself. And let us begin with the first series of events presented to us — namely, the seven epistles to the seven churches. There can be no doubt but that the seven churches, to which these epistles are addressed, not only were in existence at the time when the epistles were written to them, but also in the very states in which each is severally described to be. Nevertheless, it is equally clear that those seven states do portray the only states into which any church can be brought; and that, therefore, one or other of them is applicable to every church, at some period or other of its course. Moreover, as churches are composed of individuals, so does it appear that these states are those which every Christian experiences, in some part of his life-states which alone he can experience, let him live as long as he may. And, in addition to all this, we know from history that the visible church has passed through these seven states, exactly in the chronological succession in which they are related, although the time of the vision is limited to that of the ten persecutions which the churches sustained between the day of Pentecost and the conversion of Constantine.

The first condition of the church upon the hearing of the Gospel preached by the Apostles, is described in Acts 2:43–47; 4:31–37: whence we learn, that, such was their extent of brotherly love, they shared all which they possessed with one another, filled with gladness and

singleness of heart. In less than sixty years after this, the Apostle writes the Epistle to Ephesus, telling it that it had “left its first love.” The next temptation to which the church was exposed was from “persecution,” the “tribulations” which it received at the hands of the Roman emperors. As it advanced, philosophers and learned men joined it, and the church was infested with heresies; all arising from the introduction of Jewish or Heathen practises; as the Jewish church had been corrupted of old by the blandishments of the two Moabitish women, when it could not be destroyed by the violence of Balak and the curses of Balaam. The greater part of Christendom, however, was seduced; and the Popish apostasy grew up as the consequence, forming the fourth condition of trial into which the visible church fell. Next there arose the dead and lifeless formality of Protestantism, with its name to live while it was dead; thinking itself right because it was not Popish. As soon as it was aroused out of this, it put forth the “little strength,” the weakness, of Evangelicalism, as it first broke out in Whitfield and Wesley. And the last state into which it has fallen, is the “lukewarm” condition in which it subsists at the present day; in which the Lord finds it at his coming, and spues it out of his mouth.

At the same time, it is equally apparent that the condition of the visible church at the present day combines all these states, which we have just seen have already been consecutive: it has none of its first love; it is not indeed persecuted, but a spoliation of its wealth is begun, and the spoilers will not be very chary of the persons of those in whom that wealth is vested; it is seduced by human learning; it is apostate; it is formal and dead, while it thinks itself lively; it is weak; and it is indifferent, neither hot nor cold about any thing, be it doctrine or discipline — except, indeed, to cast out the Spirit of God, which “stands at the door and knocks” for admittance, while all refuse to open the door. In asserting this to be the present state of the church, we do not set aside the chronological succession of those states in the church of former times, nor do we deny the original application of those states to the churches to which they were addressed.

Now, we see no good reason for dealing with the series of events told out by the seals and trumpets and vials, in a different manner from that in which we deal with this series of events told out in the epistles to the churches. The time and place of the seven trumpets are given in the words the fourth part; the time and place of the seven seals are given in the words the third part; and the time and place of the seven churches are given in the words tribulation ten days. And this view of the subject is confirmed by the interpretation of the seven vials. Without entering into the scrupulous minuteness of Mr Frere, who fancies he can give the day of the month on which each vial began to flow; or contending, with Mr Cuninghame, whether they all were poured out together, and continue to flow on the whole time between the sixth and seventh seal; we see no great difficulty in believing that both ideas may be correct, by supposing that each came into fuller manifestation at one period of the interval than at another; and for their particular interpretation we are content for the present to agree with that given in the Dialogues on Prophecy, to which we have before referred. But we nevertheless maintain, that the vials are to be poured out in their fullest and most literal sense by the risen saints, in company with their Lord.

As the seven successive states of the church do all unite together in its present condition, so should we not object to any explanation of the seals and trumpets which should shew them all concentrated likewise, in the last scene of the world’s eventful history. This would in no wise set aside any interpretation that has been hitherto given; applying the one set to the West, from Constantine to Napoleon; and the others to the East, from Alaric to the Turks. While we must take the liberty of observing, that, although we adhere to the explanation of both series, according to the above outline, there are yet difficulties to be surmounted, and points to be cleared up, in order to make the whole perfectly complete; and we shewed good

reason, in our last Number, for asserting that the woe-trumpet at whose sound Satan falls out of heaven to the earth is not heard until after the translation of the saints.

The same principles apply to that which is at the base of the objection which we have been considering, namely, the numbers themselves. We have no reason to doubt that the ten persecutions of heathenism constitute the chronological mark of the vision of the churches; that the division of the empire into three parts by Constantine, and into four prefectures, do make the chronological marks of the seals and trumpets respectively; and that the 1260 years of the Papal supremacy did begin with Justinian, and terminate with the earthquake of the French revolution: yet, notwithstanding this, we deem it not improbable that during the dominion of the “fiery, flying serpent” (Isaiah 14:29), “the Assyrian,” “the cruel king” — by all which, and by many other similar terms, the head of the infidel faction is described, who is to complete the destruction of the present apostate churches, Protestant as well as Popish, of Christendom — deeds may be done which shall occupy the literal time of 1260 days, or three years and a half; during which all the events of the seals and trumpets and vials shall receive a fuller and more literal accomplishment than any which have hitherto been seen. And this is the truth out of which Mr Maitland has manufactured his figment, that the Revelations have none of them been yet fulfilled. It is worthy of notice here, that the scheme of Professor Lee, which declares the prophecies already accomplished; and that of Mr Maitland, which asserts they belong to future ages; excite no wrath, no strictures, no animadversions, from the religious leaders, the magazines, and sermon makers — the idols of the people’s idolatry — because by one or other they can throw off all present responsibility. But if this literal fulfilment be to take place within that literal period, we have no doubt that that period does not commence till the moment of the translation of the saints; at the moment of the appearance of the personal Christ to his own in the clouds, and of the personal Antichrist to his own on the earth.

A similar line of argument may be applied to the divisions of the locality where the last act of the great drama is to be transacted. Since judgment begins at the house of God, and is most searching and severe there; since the desolations of Judæa were most acute in Jerusalem; and since the greatest slaughter occurred in the temple itself: so is it not improbable, but rather to be expected, that the first scene of this last act will be laid in the most favoured part of Christendom, even Britain. Christendom is in three great divisions of apostasy, — Popery, the mockery of Christ’s Melchizedek reign; the Greek church, denying the procession of the Holy Ghost from our risen nature; and Protestantism, now become a mere formal system of negations, asserting and teaching nothing positive, of God or of his Son or of his Spirit. Popish, Greek, and Protestant, seems to be a better division than Popish, Protestant, and Infidel, because infidelity is no system, it is a mere negation of all systems: it arises out of the bottomless pit; it has not even so good a foundation as the treacherous waving sea: and into this all the three systems have actually passed; not one of them having at this moment sufficient vitality to make a single assertion on any one doctrine of divinity. Many civil and territorial divisions of this, and of all the other parts of Christendom, will readily be found when the events occur.

The error of all men is to limit God. In our prayers we never ask nor expect so much as God is willing and ready to give. His love and his bounty are infinite, but we measure Him by our own littleness. The same fault is committed by doctrinal writers, who, seeing but a part of the mighty purpose of God, condemn as error, or as altogether false, another view of the same purpose, merely because they cannot see how it will square with the part they do see. This fault is especially liable to beset systematic interpreters of the Book of Revelation; they apprehend, that, if their particular structure be interfered with in one part, they shall be obliged to give up the whole: while, on the other hand, those cavillers who attack detached portions, not for the sake of improving defects, but in order to overthrow all, are guilty of

the greater error of thinking all systems alike erroneous, because none are hitherto perfect. Let each hold fast all on which he can get clear light. Let him not deny another view, but take it in addition to his own, and try to harmonise them. In this way light will increase. It is in this way that we have ourselves proceeded: we have taken hints from every quarter: we have contradicted no one, unless he endeavoured to destroy by the roots every thing which had hitherto been done. And we have never yet seen the work which did not contain some hint, or some explanation, worth remembering. Let not our readers, therefore, be disturbed at the idea of fresh interpretations: we have no doubt that God will now make fresh revelations by the mouths of his prophets; but these additions will not be substitutes for, or at variance with, what he has already taught his other servants, “opening their understanding to understand the Scriptures;” but will be only more extended, and spiritual applications of the former events, which will then be in the light of types, to the particular days in which we live. for our guidance, support, and consolation.

# APPENDIX: THORPE'S VIEW

## Preface to the Second Edition

(The following is an extract from the second edition of W. Thorpe's 1841, *The Destinies of the British Empire*, Preface.)

*First*, That, in the language of Horsley, prophecy, which comprehends the whole of Scripture, is a communication from an infinite to a finite intellect; developing an unity of design, and a continuity of thought, worthy of that Eternal Spirit, to whom a thousand years are as one day, and one day as a thousand years; and that the business of the scriptural student is to keep his eye fixed on that unity of design, which, in fact, is redemption, and the final triumphs of the Redeemer; and to trace that wonderful continuity of thought, by comparing predictions with their fulfilment, and prophecies already fulfilled with those that remain to be accomplished, through the whole field of revelation.

*Secondly*, That the Abrahamic covenant is the foundation of all the dispensations of heaven, both to Jews and Gentiles. Hence the miracles of Egypt, and the redemption of the church; the promulgation of the law, with all its rites and ordinances; the excision of the nations of Canaan, and the settlement of the Jews in the holy land; the fates of Edom, Moab, Philistia, Egypt, Tyre, Sidon, and of the great ruling monarchies of the world; hence the coming of the Messiah, — the purchase of redemption by his blood, — the calling of the Gentiles, — the rejection of the Jews, and their fall, proving the riches of the Gentile world; all in fact, that God has done in the accomplishment of prophecy, since the days of Abraham, and all that he will do in their accomplishment until the restitution of all things.

*Thirdly*, That when the mind of the prophet, under the impulse of the Eternal Spirit, is occupied with two or more events of a similar character, he generally speaks of them as though they were the same, although they may differ from each other in several respects, and although many ages may intervene between their respective accomplishments. Thus the prophets foretold the emancipation of Israel from Babylon, their deliverance in the latter days, and the redemption of the whole church, by the Messiah, as though they were the same events; and by marking those parts of the prophecies that have been fulfilled, we know with certainty what remain yet to be fulfilled. Thus, also, the prophets of the Old Testament foretold the first and second advent of the Messiah; his first advent in humility and sorrow, his second advent in glory and majesty, as though they were the same event. The prophecies referring to his first coming, as a suffering and an atoning Saviour, though sufficiently clear, distinct, and numerous, to leave the Jews without excuse, are but few when compared with those which speak of his appearance as the Sovereign of the world, and the Judge of all the earth. It is from the New Testament writers only we know that the spirit of prophecy speaks of a two-fold advent, and by marking the prophecies which he fulfilled at his first coming, we know with certainty what remains to be fulfilled at his Second Coming. Thus, also, the great prophet of the church predicted the destruction of Jerusalem, and the end of the world, as though they were the same event, and by marking what parts of the prediction were accomplished in the overthrow of the Jewish state and nation, we know with certainty what remains to be accomplished when he shall appear in the clouds of heaven, with power and great glory.

*Fourthly*, That four horrible systems of error and apostasy have been embodied, established, and supported by nations, as engines of state policy, which are repeatedly the subjects of



distinct prophecy. These are Idolatry, Mohammedanism, Popery, and Infidelity; against one or the other, or all of these abominations, every part of the word of God is levelled, and to rescue the human race from their domination the scriptures were given by divine inspiration.

*Fifthly*, That prophecy has a literal and a spiritual, — a spiritual as well as a literal signification, and must therefore receive a literal and a spiritual accomplishment; and that its literal interpretation must form the ground-work of its spiritual application. By the literal accomplishment of prophecy, its divine origin is proved and confirmed, and thus the scriptures are rescued from the charge of ambiguity and equivocation, so justly alleged against the heathen oracles; and by the spiritual application of prophecy, the vital interest of religion is secured in the church of God.

*Lastly*, That the prophecies are either general, predicting events without specifying the times when they shall come to pass; or chronological, not only foretelling future events, but fixing the precise date of their accomplishment. Such is the famous prophecy of Daniel's seventy weeks, concerning the first advent of the Messiah, and such are the numerical prophecies of Daniel and St John, concerning his second advent. Upon the dates of such prophecies, be it remembered, God has been pleased that a considerable obscurity should rest, until the time of the consummation be near at hand. That the prophecies are literal, and of course to be literally fulfilled; or that they are symbolical, which last, though not exclusively, is especially the character of the chronological prophecies of Daniel and the Apocalypse. Sir Isaac Newton has well observed, "That for understanding the prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the prophets." Some object to the study of the prophecies, that if they were intended to be understood, they would not be written in such mysterious language. But this objection is altogether unfounded. For nothing would be more easy than to prove, that the symbolical language being fixed and definite in its meaning, is more easy to be understood than ordinary language, and therefore the best adapted medium for prophetic communication. Accordingly, the Spirit of prophecy has employed it to describe those mighty revolutions, which are no issue in the noonday glory of the Messiah's Kingdom.

... "Amongst the interpreters of the last age," says the great Newton, "there is scarce one of note who hath not made some discovery worth knowing." The variety of opinions which prevail among the writers upon prophecy is sometimes mentioned as a discouragement to the study of the prophetic writings. But for this there is no foundation; they are all agreed as to the general outlines of prophecy, and differ only as to the minuter parts. Besides there is not a question in natural philosophy, in chemistry, in morality, in theology, nor scarcely a text of scripture, on which there has not been a diversity and even a contrariety of opinion. If, therefore, we are to neglect the study of any branch of knowledge because of the variety or discrepancies of opinion that have been maintained by different men, we must close all our books, the Bible among the rest, and return at once to darkness and barbarism.

# APPENDIX: HORNE'S VIEW

## On the interpretation of prophecy

(The following is an extract from the second volume of T. H. Horne's 1856 printing, tenth edition, of his *Introduction to the Critical Study* etc., pages 458–467.)

In certain prophetic pieces or discourses there is a double sense, or twofold reference, a lower and a higher, a nearer and a more remote. The former relates to the, present and immediate; while the latter usually refers to the Messianic period and spiritual deliverance. This point is closely connected with that of Messianic and specific predictions. It is one which has been largely contested.

It is undeniable that many of the fathers maintained the so called *double sense*, particularly Theodore of Mopsuestia; and there is little doubt that many have rejected it on account of the unfortunate appellation. *Twofold reference* would be much more appropriate; but the name is of little consequence. In modern times the thing so designated is commonly rejected as untenable. Much contempt even has been poured upon it by superficial writers.

A good deal of *à priori* reasoning has been indulged in regarding it. Thus a recent writer asks, "How could such portions form part of a *revelation* when, after we have ascertained their meaning, we are still left as ignorant as ever of their import, since under these words another deeper meaning still lies hidden? Besides, how, and upon what principle, can we ever be sure that we have arrived at the true secondary meaning, or that we have perfectly exhausted the burden of these passages, and that our work as commentators is accomplished? There may be a third, fourth, fifth, or — as the Rabbis maintain — seventy meanings lurking still deeper under these very words.

"In fact there is no end to the objections which may be urged, *à priori*, against this method of interpretation."

The point cannot be elucidated by *à priori* reasoning, on whatever side it is looked at. Neither the single nor the double sense theory should be argued thus. Hence we reject all such attempts at *à priori* argument on the side of the latter as well as the former; as when Arnold tries to show that "a double sense appears to be a necessary condition of the very idea of prophecy; ... that every prophecy has, according to the very definition of the word, a double source; it has, if I may venture so to speak, two authors, the one human, the other divine. For as, on the one hand, the word implies that it is uttered by the tongue of man, so it implies, on the other hand, that its author and origin is God." This language applies to all inspired compositions, and would therefore consistently infer the double sense of all Scripture.

The true method, and the only philosophical one, is to consider the actual phenomena of prophecy as they lie before us in the Scriptures, and see whether the one-sense theory meets all the exigencies of each and every prophecy. And here at the outset we totally deny that "the theory of double sense rests solely upon the construction put upon the formula in which the New Testament writers introduce their quotations from the Old, as Matthew 1:22, 'Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,' and other abbreviated forms, 'that it might be fulfilled', and so on."

The basis lies far deeper and broader than this. It is founded in part on the *typical* character of Old Testament institutions, on symbolical transactions and teachings. It is derived from the language of many individual passages, which is both simply historical and exaggerated. It is inherent in the nature of a theocracy like the Jewish one, which was elementary, symbolical, typical, preparatory to a better and spiritual economy.

We freely allow that a double sense should not be admitted when another explanation is more probable. No doubt it has been assumed in some cases too hastily. There have been abuse and exaggeration in its application; but it is not the less true on that account. There are cases which cannot be fairly interpreted without it.

Let us reflect upon the fact that the language of prophecy generally is vague and obscure. The ideas of the seers, — their visions and dreams, — were tinged with darkness. They had not, at least in many instances, a clear perception of all the meaning of what they were prompted to utter. The Holy Spirit, who spake only in and through their minds, led them to use language of general import, often misty because symbolical. It is of no moment to the interpreter whether they were conscious of the entire significance of what they spoke and wrote; probably they were not. All that he has to do with is the thing itself now on record.

So far from some predictions being incapable of more than a single reference, we hold that they are fairly susceptible of various such, and were meant to be so taken. "All predictions, or prophecies in the restricted sense, are not specific and exclusive, i.e. limited to one occasion or emergency; but many are descriptive of a sequence of events which has been often realised. Thus, in some of Isaiah, there are prophetic pictures of the sieges of Jerusalem which cannot be exclusively applied to any one event of that kind, but the terms and images of which are borrowed partly from one and partly from another through a course of ages. Thus the threatening against Babylon contained in the thirteenth and fourteenth chapters of Isaiah; if explained as a specific and exclusive prophecy of the Medo-Persian conquest, seems to represent the downfall of the city as more sudden and complete than it appears in history ... It is a panorama of the fall of Babylon, not in its first inception merely, but through all its stages till its consummation." If this reasoning be correct, as we believe it to be, surely the same prophecy refers to more events than one. It depicts different and distinct occurrences separated by intervals of time from one another. Each is a certain grade and stage of fulfilment. It is not fulfilled at once, but reaches its fulfilment through successive stages. If referred to one occurrence, or a series of occurrences taking place together, the prophecy certainly applies to them. It has its meaning in them. But it has not its *full sense* or entire *fulfilment* till it be applied to other occurrences. The sense of it is *springing* or *germinant*; continuing to widen till it embrace various references — allusions and applications to various events. It appears to us that the opponents of what they persist in calling a *double sense*, in conceding the truth of a gradual fulfilment like this, virtually surrender the point in debate. Yet they do not profess to see the connection between holding the double sense and Lord Bacon's *grades* and *stages* of fulfilment. Let us therefore proceed to view some Messianic prophecies in this relation.

It has been supposed that the second and forty-fifth Psalms afford the most plausible appearance of bearing a twofold reference. So Lutz believes. But we do not so regard them. The former at least is better considered as a *direct* and *exclusively Messianic Psalm*, whose figurative language is borrowed from historical circumstances to depict the spiritual King of Israel solely. Probably therefore it has no historical reference to any other sovereign. But the sixteenth Psalm stands on different ground; and those who hold its exclusively Messianic character are perplexed by various parts of it. Indeed the natural and primary sense is, that it describes a pious sufferer in peril of death, either David himself or some other, in the first

instance. Nor are we aware of any good expositor of the Psalms who takes it otherwise. Calvin, De Wette, Ewald, Hengstenberg, Alexander, Olshausen, Hupfeld, all understand it thus. In the fourth verse the speaker expresses his abhorrence of all other gods. How can such language be restricted to Christ as properly and solely applicable to him? Was he tempted to idolatry once and again? And with what propriety can Christ say to the Father, "Thou wilt teach me the way of life," except *in* and *through* very one of his godly followers; except in the same manner as he said to Saul, "Saul, Saul, why persecutest thou me?" But while the Psalm naturally depicts a pious sufferer, — while this is doubtless its primary sense, — it also refers to Christ, the most illustrious representative of the entire class as well as their Head. This is fully proved by the quotations of Peter and Paul in the Acts of the Apostles. The Psalm passes through one stage of fulfilment in every pious sufferer; but its complete fulfilment is in Christ. It has therefore more than a single reference.

The same reasoning is applicable to the twenty-second Psalm. It has a similar reference to a righteous sufferer, whose feelings and deliverance it depicts; and is fulfilled in its highest sense in Christ, the head of the class of pious sufferers. Those who apply to the Messiah exclusively, as the speaker, the following language, do violence to the feelings of every right-minded reader. "But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my mother's belly. ... But I am a worm and no man." (verses 9, 10. 6.)

We may also point to Isaiah 40–66 as an example. We cannot doubt that this portion refers primarily to a historical object, the exile, and deliverance of Israel from Babylon. But along with the description of such deliverance, there is a deeper and higher reference, viz., to the time of Messiah, in which comes spiritual deliverance. The two are spoken of together and blended in the description given. The prophecy was *fulfilled* in the last; it had an *incipient* fulfilment, if we may be allowed the phrase, in the first. It matters not whether the prophet himself distinctly intended to speak of both; it is highly probable he had no very clear perception of the mode in which his language should be verified in its highest sense. The descriptions are of a kind which forbid their *exclusive* application either to the New dispensation or to events in the Old. Both must be combined in order to bring out the true interpretation. They relate both to historical events under the Old, and spiritual ones under the New, economy. Nor are the references to the historical and the spiritual kept apart. The one merges into the other. In some parts the descriptions point to the two as successive, while in others they embrace both together. Here therefore we have a twofold reference or double sense.

Were it necessary to refer to more examples, we should adduce Isaiah 7:14–16 which appears to us beset with insuperable difficulties on any other hypothesis than that of two children being referred to. We are aware of the inherent perplexity of the passage on any interpretation; but that which confines it exclusively to the Messiah is exposed to special objections. This is shown by the absurd answer given by one who refers the passage directly to Christ, to the question, "What connection could exist between the birth and growth of Jesus, and the deliverance of Judea from those who were then harassing it?" viz. that the prophet *saw* the child born, not as what should occur ages afterwards, but as an event actually realised at the moment he spoke. The scene of the birth passed in vision before his mental eye. The birth was a *real* event to him. This became a sign of the deliverance of the Jews from their present danger, because it rendered it certain that such a deliverance must take place! As if what is here represented as seen by *the inward vision* of the prophet — a thing of his own mind — could be any *sign* to the Jews then, that they should be speedily delivered from their enemies. Nothing but an external sign could satisfy those Jews, in reference to whom the prophet said "Who hath believed our report?" that they should be

speedily rescued from *impending danger*. Inward visions, whatever they related to, were no pledges to them.

We might also point to Gen. 3:15, in the words of which promise there is a twofold reference, a literal and a spiritual; the one belonging to the literal serpent and mankind; the other to the devil and the spiritual seed of the woman, especially their illustrious Head and representative.

A common objection to the mode of interpretation which we now advocate is, that it is arbitrary to apply one part to a *historical* person or place, and another part of the same prophecy *spiritually*; to interpret one verse *historically*, and another *spiritually*; for example, to say that David is spoken of in one verse, and Christ in another. Those who do not interpret the same prophecy throughout, in one consistent method, are justly liable to this objection. The two methods, the historical and the spiritual, should be adopted together, and applied throughout the same prophecy. Or, those who prefer the historical alone, or the spiritual alone, should adhere to either respectively. It is wrong to run from one to another in the same prophecy. The objection does not lie against the legitimate use of the twofold reference-scheme, but against its abuse.

The question now arises, whether one and the same rule of interpretation be applicable to all the prophecies, viz. whether *all* are to be understood both literally and spiritually. Should they be explained on the one principle of a twofold reference? The affirmative answer is given by Arnold. "All may and ought to be understood both literally and spiritually."

We cannot adopt this view. Some are literal, others spiritual. Some are both literal and spiritual at the same time; but all do not possess any one of these distinctive characters. We believe that some are historical and literal alone. In this manner we explain those belonging to Babylon. It is true that the language is hyperbolic and exaggerated in various respects, as thus applied. But it is *the language of poetry*, and as such partakes of the elevation of poetry. Besides, it arises in part from the state of the prophets' minds which were by no means *distinctly enlightened* as to the nature of the predictions they uttered. They were not conscious of a precise sense attaching to their utterances in many cases. Hence their language was vague, general, dim, even when they referred to a particular place or country. While necessarily objective in part, it partook of much subjective groping. Other prophecies again are Messianic and spiritual alone. The second and 110th Psalms exemplify this. Both refer throughout and exclusively to him. Others, as we have seen, are both historical and spiritual, such as Isa. 34:5–17, where the destruction of Edom, as the enemy of ancient Israel, and the general destruction of the church's enemies are both included. Even in the New Testament this is the case; for we hold, that the 24th chapter of Matthew's Gospel refers both to the impending destruction of Jerusalem by the Romans and to the final judgment; the former being a premonitory emblem or anticipative representation of the latter. In like manner, the greater part of the Apocalypse has more references than one. It is both historical and spiritual, not however, exactly like to the prophecies of the Old Testament of which we have spoken. The language is so general as to apply to various historical events and periods. It was meant to do so. Whenever *general agencies* appear in operation — and it is of these and not *individual events* that the seer speaks — wherever *general causes and influences* exist, *there* the prophecies of the Apocalypse apply. They comprehend various events and periods, because they speak of *general influences or agencies* which produce similar effect.

But it will be asked, how is it known when a prophecy is *wholly historical* or literal; when it is *wholly spiritual*; and when it is *both* at the same time? The first two are more easily discerned than the last. The character and language of the prophecy itself indicates with tolerable clearness whether it be literal, or whether it be spiritual. But if it is demanded of us to assign

a canon or rule by which we may discover a prophecy that is *both literal and spiritual at once*, our answer is that we cannot. No universal criterion can be proposed. Each prophecy must be taken and judged by itself. An examination of its characteristic phenomena, aided at times by the New Testament, is all the interpreter has to rely upon.

It may be thought by some that there is a kind of criterion which we may use with effect, viz. that when the language of a prophecy is hyperbolical and exaggerated as applied to historical events prior to the advent of Christ — when the words “are imbued with a spirit so mighty that the earthly frame is too weak to bear it” — they must also have a spiritual sense answering adequately and fully to their magnificence. Where the historical fulfilment in countries, cities, nations, or individuals, does not come up to the height of the description, some higher and worthier subject must be assumed, whose nature fulfils all the conditions of the lofty terms employed. This observation is plausible, and would appear at first sight to assist the interpreter not a little. By means of it, Arnold is led to regard the whole strain of Old Testament prophecy as partaking of a twofold character, and waiting for a twofold fulfilment. The entire scheme of interpretation he takes to be of a twofold nature, having a historical or literal sense and a spiritual one, because of the high strains which prophecy employs — strains too elevated to be entirely adapted to and realised by the foreground of the prophetic vision, or the things to which the prophets primarily refer and from which they set out as their starting-point. But we greatly doubt the correctness of the position. The hyperbolical character of the language is not, in our view, owing to its being the intended vehicle of a high and spiritual meaning. And it is equally incorrect in our opinion to assume with Arnold, that the prophets were themselves conscious of a twofold character belonging to their prophecies, understanding the one sense of them but not the other — the one being *entertained by the human mind of the writer*, the other being the sense *infused into it by God*, as that writer supposes. The distinction thus made *in the mind of the writer* appears to us unwarranted and improbable. Both were alike *in* and *through* the minds of the prophets as far as we can judge. Neither sense was “infused” more than the other; nor indeed was either “infused” at all. Their minds were acted upon by an influence which *mingled itself with* and *became a part* of the ideas themselves as they arose. The influence became a part of their idiosyncrasy in the majority of cases.

The difficulty of the interpreter will lie in one point, viz. in separating between passages in which the language of a prophecy is mere theocratic imagery, nothing but Jewish drapery serving as an envelope to spiritual ideas and spiritual events connected with Messiah’s kingdom, and passages which describe events connected with the old economy besides pointing to New Testament times for its adequate and proper fulfilment. We believe that there are both kinds of prophecies. Of the former we adduce these examples.

The prevalence of harmony and love among the Jews themselves, when they shall be converted to God and delight in Messiah, is expressed by a termination of the schism which separated Judah and Israel; the total extinction of the former jealousy existing between them. “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” (Isa. 11:13.) The representation made by Hosea is similar. “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land: for great shall be the day of Jezreel.” (Hosea 1:11.)

In these and analogous instances, we must strip off the theocratic dress, to get at the real meaning of the prophecies. The envelope does not describe real facts or occurrences connected with the old economy. It serves as a *mere veil*, beyond which the enlightened Jew was bound to look in faith for the spirit embodied. The language does not set forth two things, one of which foreshadowed the other, and was an earnest of a more glorious

consummation. It enwraps in Jewish drapery Christian ideas and events. Perhaps history will assist in distinguishing between this kind of prophecies, where a peculiar dress is employed to portray, while it partially conceals, features belonging to the Christian age, and the other kind, where two events, the one typical of the other, are blended together in description.

We have no fear that the advocates of a single sense in all the prophecies will ever succeed in dislodging the twofold reference, as long as the genius of the Old Testament is distinctly apprehended. While types and symbols are recognised in it, typical and secondary senses must be admitted. This was clearly shown long ago by Bishop Warburton, in his "Divine Legation of Moses." The Jewish economy was expressly designed to *prepare for* and *foreshadow* the Christian. The Hebrews were instructed by outward and visible objects. Spiritual scenes were conveyed to their minds through the medium of *permanent* externals. Through the heads of their nation and important events in their history, they were taught to look forward to a golden age. The believing Israelite was directed to a period when his hopes should be fulfilled. Was a temporal deliverer mentioned, who should confer signal blessings on the nation? he was described in language which could only find its full import in a great deliverer thereafter. Was a signal judgment about to fall on a particular people? the language swelled beyond it to the judgment of the great day, of which it was a faint adumbration. The diction and imagery reached beyond the type to the antitype.

In explaining such passages, it is obvious that one realisation of their meaning does not answer all the conditions arising out of their form. One occurrence is merely an incipient development of another. The visible and temporal is connected with the spiritual and distant future, pointing the waiting desires of the pious Hebrew to a glorious consummation. "The nearer subject in each instance," says an able writer, "supplies the prophetic ground and the prophetic images for the future Christian subject." The former was an instalment of the fulfilment, not the fulfilment itself. It served as the envelope of the latter, while it also declared a literal truth or important fact in Jewish history, or the history of nations brought into contact with the chosen people. It was the objective form enshrouding and veiling the divine spirit. When therefore the outward framework is laid aside by the occurrence of the prior event or person, the higher meaning it contained remained to fill up the measure of the lofty description.

Agreeably to this representation it has been observed by the author already cited, "there is both reason and sublimity in prophecy; and we shall scarcely understand it, unless we are prepared to follow it in both. Its sublimity is, that it often soars, as here, far above the scene from which it takes its rise. Its reason is, that it still hovers over the scene of things from which it rose. It takes the visible or the temporal subject, as its point of departure (if I may borrow the phrase), for its enlarged revelation; and yet by that subject it governs its course. In this method of it, I believe that men of plain unsophisticated reason find it perfectly intelligible; and that it is only the false fastidiousness of an artificial learning which puts the scruple into our perceptions either of its consistency or its sense. But when we consider that this structure of prophecy, founded on a proximate visible subject, had the advantage, both in the *aptitude* of the representation, and in the *immediate pledge* of the future truth; a sounder learning may dispose us to admit it, and that with confidence, whenever the prophetic text or mystic vision is impatient for the larger scope, and the conspicuous characters of the symbols and the fact concur in identifying the relation."

If the opponents of double references or senses, and consequently of twofold accomplishments or verifications, wish to banish them effectually from the region of prophetic interpretation, they must expel types and symbols from the Bible. They must deny symbolical events. They must dissociate the writings of the prophets entirely from the *typical ritual*. The religious ritual being typical had a *moral import*. It was in fact a *speaking action*

with a *moral import*. If there be no prophecy bearing a twofold aspect, then are the writings of the prophets entirely dissimilar in character to the public ritual of the ancient economy. The two parts of a dispensation which was intended to convey some spiritual knowledge of a better one to come, are thus unlike. But if such prophecies as mine are contending for be allowed, harmony is introduced between the two portions of the old economy. As *the speaking action or typical rite* has a *moral import*, so has the double prophecy in its *secondary sense*. Each has its primary sense in the nature of the Jewish religion; and each too has its *spiritual* and *full significance* in a religion which was the consummation and perfection of its predecessor.

If any thing were needed to confirm the view now taken, we should refer to the weak and worthless arguments urged against what is called the double sense by Fairbairn. All that he can adduce in opposition is this: "First, because it so ravel and complicates the meaning of the prophecies to which it is applied as to involve us in painful doubt and uncertainty regarding their proper application. Secondly, should this be avoided, it can only arise from the prophecies being of so general and comprehensive a nature as to be incapable of a very close and specific fulfilment. And finally, when applied to particular examples, the theory practically gives way, as the terms employed in all the more important predictions are too definite and precise to admit of more than one proper fulfilment."

In regard to these objections, those who have carefully studied the Old Testament prophecies know that the majority of them are general, comprehensive, indefinite. The writer himself allows that *such* prophecies have more fulfilments than one. He errs in supposing them to be few and exceptional. By far the greater number are of the very class in question, where he concedes a double sense. Failing to perceive this, he speaks against the theory of the double sense as *the rule*. All that he says about the sixteenth Psalm is of no avail against its twofold application; especially as he carefully avoids allusion to the part of it that militates most against himself. And the prophecy in Isa. 7:14–16 is not to be elucidated by such perfunctory remarks as those advanced. It is too difficult and large to be confined to the narrow bed into which our author crushes it with self-complacent and summary procedure, saying, "thus understood (i.e. in the exclusively Messianic sense), the whole is entirely natural and consistent; and the single sense of the prophecy proves to be identical, as well with the native force of the words, as with the interpretations of inspired men."

Fairbairn falls into a palpable inconsistency in arguing against double senses in prophecy, for he expressly affirms that types are capable of more than one application to the realities of the gospel. In justice to him, it should be stated indeed, that he holds a type to *express but one meaning*, distinguishing that from its *admitting more than one application*. Granting, however, the distinction (which we do not, for it is one without a difference), what do the advocates of a double sense mean more than that prophecies may and do admit of more than one application? This is the very thing they maintain. Hence the writer is guilty of inconsistency. He admits of a twofold *application*, as he calls it, of a type; yet he refuses to concede the double application of a *prophecy*. But both must go together. Types and prophecies are too nearly allied to be so separated. They are substantially identical, and must, with some exceptions, be explained on the same principle.

With the New Testament for our guide, we cannot doubt that there are symbolical or typical prophecies. Such as confine the view to the event which forms the foreground of the vision, as most Rationalists do, lose sight of the higher spirit, giving that event its chief value. They neglect the intimate relation of two things to one another; although their interwoven description should have led to the perception of it. The language is of such a character as to show points of prefigurative resemblance. Equally mistaken are those who narrow the field



of vision in the opposite way. *They* lose sight of the *symbol*, restricting passages belonging to the new dispensation to that *exclusively*, although their Jewish reality and form forbid it.

# APPENDIX: BURGON'S VIEW

## Sermon five

(The following is a partial extract from J. W. Burgon's 1861 book *Inspiration and Interpretation*, pages 140–176.)

I. Interpretation, then, in the largest sense of the term, I take to denote the discovery of the method and meaning of Holy Scripture. — I exclude those critical labours which merely aim at establishing a correct text. — I exclude also the learning which merely investigates the grammatical force of single words. ... To be brief, — whatever simply puts us on a level with ordinary hearers of ancient days; does no more than inform us what custom, locality, or date is intended by the sacred writer; (things which once were obvious, and which *ought not* to be any difficulty now;) — all this, I say, seems external to the province of interpretation; the purpose of which is to discover *the method* and *the meaning* of Holy Writ.

...

*This*, however, I venture to assume without any hesitation whatever, — that if, instead of either of these two ways of ascertaining how Holy Scripture ought to be handled, we can be so fortunate as to discover from the inspired writers themselves what *their* method was with respect to the Word of God, — in such case, I say, we shall be in a position of entire certainty. We shall then have full warrant for disregarding the dicta of modern sciolists on this great subject; — however arrogant their dogmatism, however confident their unsupported asseverations.

...

For the *author* of a book must perforce be allowed to be the best judge of the method and intention of that book: — the Holy Spirit *must* be allowed to be the best authority as to His own meaning!

...

Holy Scripture is declared by inspired men to be the utterance of the eternal God, it was to have been expected beforehand that its texture would bear witness to its divine origin; and that, to interpret it “like any other book,” would be to forget its extraordinary character. Interpret Sophocles and Plato, if you will, like any other book, for a very plain reason; but beware how you apply your purely human notions to the utterance of the Ancient of days; for that utterance, enshrined in one particular volume, clearly makes that one volume essentially unlike any other volume in the world.

You are particularly requested to observe, further, — that singular pains have been taken to mystify this entire subject. It has been a favourite device to multiply difficulties, — real or imaginary, — and so, to create a miserable sense of the dangers which fairly hem the subject in, — in order to render more palatable a desperate escape from them all. Thus, we are told of the risks to which grammatical nicety, and rhetorical accommodation expose us; and again, the snares into which the logical method may betray. Metaphysical aid, we are assured, mystifies; and even learning, (would to Heaven we had a little more of it!) obscures the sense. Might we just take the liberty of suggesting that the study of the exploded works of

German unbelievers, (of which Germany herself, thank God! is beginning to be ashamed,) on the part of men of very moderate intellectual powers, however wise in their own conceit; and with no previous theological knowledge to guide them, — is another yet more fruitful avenue to error? ... Next, we are threatened with the manifold inconveniences which would ensue from the discovery that there is more than one sense in Holy Scripture, — (*that* one sense being assumed to be, *not* the sense intended by its divine Author, but the sense which the first hearers may be supposed to have put upon it.) “If words may have more than one meaning,” (it is not very logically argued,) “they may have *any* meaning.” We are told a great deal about “the growth of ideas;” and of human prejudices; and of “the disturbing influence of theological terms.” — But all this kind of thing, it will be perceived at once, is altogether foreign to the matter in hand. *Ought Scripture to be interpreted like any other book, — or not? That is the real question! Has Scripture only one meaning, or more? That is the point in dispute! Above all, What is the true principle of Scripture interpretation? That is the only thing we have to discover!*

Now, as for *how* the principles of divine interpretation are to be discovered, it is undeniable that there can be no surer way than by discovering *what is the method of the Holy Ghost*; by inquiring, what is the method of our Saviour Christ, and of His evangelists, and of His apostles?

1. Surely it is needless to remind an audience like the present, *what* that method is! Turn the first page of St Matthew’s Gospel, and weigh well the three famous cases of interpretation which there encounter you: — namely, the assurance that Hosea’s words, “Out of Egypt have I called my son;” — that Jeremiah’s declaration concerning the tears of Rachel; — and that the many prophetic utterances concerning “the Branch;” — found fulfilment, each, in Christ. The first, — when, at Jehovah’s bidding, He was carried up out of Egypt into Palestine; the second, — when the bereaved mothers of Bethlehem wept for their murdered offspring; the third, — when Christ, being bred up in Nazareth, was called a “Nazarene,” — the root of which, etymologically, denotes “a branch.” — But look further, and your surprise will increase at discovering how extraordinary the divine method is. When our Saviour cast out evil spirits and healed the sick, St Matthew declares that He fulfilled that prophecy of Isaiah, “Himself took our infirmities and bare our sicknesses;” the language of the prophet in fact being, “Surely He hath borne our *griefs* and carried our *sorrows*

2. But it is St Paul who affords us the largest induction of instances. When he would establish the right of the clergy to have due provision made for them, he finds his warrant in a most unexpected place of Scripture. “Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, ‘Thou shalt not muzzle the mouth of the ox that treadeth out the corn.’ Doth God care for the oxen here alluded to? ... or saith He it altogether for our sakes? *For our sakes*, no doubt, this is written.” I remind you of the entire passage, because it is so very express. — Elsewhere, St Paul adduces a few verses from the 8th Psalm, the primary and more obvious meaning of which appears to assert nothing more than the supremacy of man’s present nature over the inferior races of animals; (“all sheep and oxen, yea and all the beasts of the field.”) The application of it, in a prophetic sense, to the supreme dominion of our Redeemer over all created beings in Heaven and Earth, is certainly not one which would naturally suggest itself to us; yet is it for this purpose, and this only, that St Paul adduces it; and as confirmatory of the universal sovereignty of Christ, the place in question is three times quoted by the same apostle. — Elsewhere, when he would warn persons who have been partakers of both sacraments, of the danger of final rejection, he cites the example of the fathers of Israel in the wilderness. “The waters of the Red sea were a wall unto them, on their right hand and on their left,” and the watery cloud covered them above; whereby it came to pass that “all our Fathers were under the cloud, and all passed

through the sea; and were all therefore *baptized* unto Moses in the cloud and in the sea.” Moreover, he declares that they “did all eat the same spiritual meat;” (alluding to the manna;) “and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and *that Rock was Christ.*” ... Our Saviour’s emphatic application to Himself (in the 6th of St John) of the manna, “the bread which came down from Heaven,” — none can forget.

3. But St Paul further largely interprets the ordinances of the Mosaic law. Thus, the provision that the high priest alone should enter, once a year, into the Holy of Holies, not without blood, he interprets as follows; — “the Holy Ghost this signifying,” — (“the *Holy Ghost this signifying!*) — that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.” He explains further that “Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, ... by his own blood entered in once into the holy place, having obtained eternal redemption for us.” — The veil of the temple, (he says,) typified Christ’s flesh; and St Paul intimates that he could further have spoken particularly of the golden censer, and the ark of the covenant, and the pot of manna, and Aaron’s rod, and the tables of the covenant, and the cherubims of glory. — Again, he says, that “the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate.*” — *Who* is not familiar with the same apostle’s declaration that the words of our father Adam relative to marriage, are expressive of a great mystery, and set forth symbolically the union of Christ and His Church; “For we are members of His body, — of His flesh and of His bones?” — St Peter is at least as remarkable in his interpretations as St Paul; for he says of the ark “wherein eight souls were saved by water,” — “The like figure whereunto, even baptism, doth also now save us.”

Now these samples of *inspired interpretation* would be abundantly sufficient for our present purpose. But before I proceed to make any use of them, it is right to draw attention to a phenomenon, even more extraordinary.

4. It is found then, that besides vindicating for the Scriptures of the Old Testament this unsuspected depth and fulness of prophetic and typical meaning, the very narrative itself seems to overflowing with mysterious purpose. You have but to weigh well what the Holy Spirit hath delivered concerning Abraham and Melchizedek, Hagar and Sarah, — to perceive that the texture of the historical narrative itself is of supernatural fabric. All are familiar with what I allude to; but I *must* remind you of it, in detail. The apostle is bent on showing the superiority of our Saviour’s priesthood to that of Aaron. How does he proceed? He lays his finger, unhesitatingly, on a verse in the 110th Psalm, (“Thou art a priest for ever after the order of Melchizedek;”) — declares with authority that it is Christ whom the prophet there alludes to, — or rather, whom God apostrophises, — (for *that* is what St Paul actually *says*; ... although David undeniably wrote the psalm;) — and proceeds, without more ado, to draw out minutely the characteristics of our Saviour’s priesthood, from the very brief narrative contained in the 14th chapter of Genesis. Do but hear him!

The compound name “Melchi-zedek,” being interpreted, denotes “King of Righteousness:” while “King of Salem” denotes “King of Peace.” These titles, (it is implied,) are emphatically appropriate to Christ our King; to Him who “is our righteousness,” and the very “Prince of peace.” It happens that nothing is said in Genesis about the parentage of Melchizedek, nor about the family from which he sprang; not a word as to when he was born, or when he died. From this *silence* of Scripture, St Paul collects the typical adumbration of One who, as very God, was *without* human parentage, — had *no* earthly lineage; — “was before all things,” God from all eternity, — having *indeed* “neither beginning of days nor end of life.” — Did not Abraham give to Melchizedek a tithe of the spoils? Consider then, (St Paul says,) how

great an one Melchizedek must have been! Nay, consider that the descendants of Levi are commanded to take tithe of their brethren, although all are sprung from Abraham alike; but here is one, altogether of a different family, taking tithes of *Abraham*, — aye and *blessing* Abraham too; — (... “*hath* tithed,” “*hath* blessed,” — the effect of the act *remaining* for ever in Christ typified by Melchizedek.) — This mysterious King of Salem and Priest of the most High God not only tithes but blesses Abraham, who had received from Almighty God the promises, which included all blessedness, earthly and heavenly. Now, this implies Melchizedek’s superiority, — for, of course, the less is blessed of the greater. — Men who receive tithe here below are mortal; but the very silence of Scripture respecting Melchizedek’s death, symbolically teaches that He whom Melchizedek typified, yet liveth. — And indeed, (so to speak,) the tribe of Levi who take tithes, *paid* tithes to Melchizedek in the person of their great progenitor; because Levi was as yet in the loins of his father Abraham when Melchizedek met him. ... I do not ask your pardon for thus leading you in detail over one unusually minute specimen of divine interpretation. I know well that there are many persons to whom the divine method is highly distasteful; and who think their own method of interpretation infinitely better. But, unfortunately for those persons, the question in hand is not a question of taste, but a dry *matter of fact*. We have to discover what is *the divine method* of interpretation, and no other thing. Its improbability and its inconvenience, — its difficulty, and its strangeness, — its seeming inconclusiveness, (apart from the authority on which it rests,) and its certain uniqueness, (notwithstanding the many injunctions we have met with that we must interpret the Bible like any other book,) — all these considerations are all together irrelevant, and beside the question. St Paul himself admits that the discourse now before us is ... — long and of difficult interpretation. — Some will perhaps be found to inquire how it happens that while so many remote points of analogy are adduced, so obviously typical a circumstance as Melchizedek’s *bringing forth* “*bread and wine*” obtains no notice from the Apostle? I answer, — For the same reason that Isaac is nowhere spoken of, nowhere so much as hinted at, in the Bible, as being a type of Christ. A blind man may see it. It requires no Revelation from Heaven to teach such things as *that*! But the typical foreshadowing of the superiority of our Saviour’s priesthood over that of Aaron, in the story of Melchizedek, would infallibly have escaped mankind altogether, unless it had been thus specially revealed.

Some there may be so utterly wanting in theological instinct, or so depraved of taste; so utterly unused to the study of God’s Word, or so unobservant of the characteristic method of it, — as to imagine that there is something trifling in the specimens of interpretation before us. I am only concerned to maintain that they are divine. You may think what you please about them. They are the teaching of the Holy Ghost. Nay, if unfortunately any persons here present should think themselves wiser than God, I would request them to observe that, singularly enough, God has connected with this very exposition a short address *to themselves*. It runs as follows: — “Concerning Melchizedek, we have to deliver a long and difficult interpretation; difficult, however, *only because ye have become dull of hearing*.” (The fault, you observe, is *yours*. Whereas God made your spiritual senses sharp and quick, you have blunted their edge, and are become stupid and obtuse. It follows:) — “For when, by reason of the length of time that ye have professed Christianity, ye ought to be teachers,” (pray mark *that*!) — “ye have need that some one should teach *you* the first principles of the oracles of God; and ye have become such as have need of milk, and not of solid food. For every one that useth milk, is without experience in the word of righteousness; for he is an infant. But solid food ... is for them that are of full age.” Where you are requested to observe that a specimen of interpretation *you* think trifling, the Holy Ghost calls “*solid food*,” and yourselves, who in your own conceit represent the world’s manhood, He calls ... — “*babes*.” ... This discrepancy of opinion strikes me as rather curious.

5. The time would fail, were we to enter as particularly into the divine interpretation elsewhere given of another story, apparently as little fraught with mystery as any in the Bible. *Who* would ever have imagined that the brief narrative of Hagar's dismissal from the house of Abraham at Sarah's instance, was the [allegory] of so divine a thing as St Paul declares; — the two mothers setting forth the two covenants, (one, bearing children unto bondage, — the other, the free mother of us all: Sinai symbolised by *that*, the heavenly Jerusalem by *this*;) and even Ishmael's mockery not being without mysterious meaning? — Such however is the divine interpretation. — Elsewhere, when St Paul desires to contrast the method of the Gospel with the method of the law, — (*this*, glorious; *that*, with the same glorious features concealed;) — and also to illustrate the present unbelief of the Jewish nation; — the apostle finds a prophetic emblem of their blindness in the veiled countenance of their great lawgiver, as described in the 34th chapter of Exodus. The mystical intention of that veil, (he says,) was to symbolise the nation's inability to look steadfastly to the end of the dispensation, and to recognise Messiah. Nay, to this hour, while they read their Scriptures, that veil (he says) is upon their hearts. And yet, even as Moses, when he returned to God, is related to have taken off the veil from his face, so (St Paul says) will it fare with the Jews, when *they* convert and turn themselves to Christ. The veil will be withdrawn. — Now, I gather from all this, and many a hint of the like kind, — that the whole of Scripture is of the same marvellous texture, the Old Testament and the New, alike, — whether we have the eyes to see it or not.

6. But I cannot dismiss the typical character of the Scripture narrative, until I have reminded you of one striking intimation of it which you might easily overlook. "O fools and slow of heart," was our Lord's reproof to Cleophas and his companion on the evening of the first Easter: "Ought not Christ to have suffered these things, and to enter into His Glory? And *beginning at Moses* and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." In like manner, St Paul at Rome expounded to the unbelieving Jews, "persuading them concerning Jesus both *out of the law of Moses* and out of the prophets, from morning till evening." The same thing is repeated elsewhere: but the most express declaration is that of our Lord Himself to the Jews: — "Had ye believed Moses, ye would have believed me; *for he wrote of me*," Moses therefore *wrote concerning* Christ. Christ Himself says so. But *where?* Show me the places in the Pentateuch which prove that Christ was "to suffer these things" and then to "enter into glory?" You cannot do it; unless indeed in Isaac's sacrifice you are content to find the adumbration of the scene on Calvary. You cannot do it; unless in Joseph's betrayal for twenty pieces of silver, (the deed of another Judas!) and his letting down into the pit without water, you recognise the image of the death of One by the blood of whose covenant the prisoners of hope were set free. You cannot do it; unless in the same Joseph's exaltation to the supreme power of Egypt, (when they "cried before him, Bow the knee!") you behold Messiah's session at the right hand of God. You cannot do it; unless you notice how "Joseph, who was ordained to save his brethren from death, who would have slain *him*, did represent the Son of God, who was slain by us and yet dying saved us." You cannot do it; unless in the Paschal Lamb, and the wave-sheaf, you discern things heavenly, and of eternal moment. You cannot do it; unless you remember "that as, in order to consecrate the Harvest by offering to God the firstfruits of it, a sheaf was lifted up and waved; as well as a Lamb offered on that day by the priest to God; so Messiah, that immaculate Lamb which was to die, that Priest which dying was to offer up Himself to God, was upon the same day lifted up and raised from the dead; or rather shook and lifted up, and presented Himself to God, and so was accepted for us all; that so our dust might be sanctified, our corruption hallowed, our mortality consecrated to eternity." Many who hear me will perceive that I have been quoting from Bp Pearson; and will be constrained to admit that Isaac and Joseph, — the wave-sheaf and the Paschal Lamb, — may well be types of Christ; and that, thus lightly touched, there can be little objection to tracing in such histories and provisions of the Law, the main outlines of the life and death and resurrection of our Redeemer. But remember, we have handled wondrous little of the patriarchal history and of

the law; and that little, wondrous cursorily; more, as it seems to me, in the manner of children in a Sunday school, than as divines in the first University of Europe! ... Now, *St Paul* entertained *his* audience “from morning until evening.” Had he nothing to say about Paradise, think you, and the mysterious parallel between the first and second Adam? nothing to say about the Ark of Noah, and the waters of the flood? What of the history of the patriarch Jacob, and of Joseph “at the second time made known to his brethren?” What of Moses, and the miracles of the Exode? What of the many minute provisions, (all of them, no doubt, significant!) of the Mosaic law? What of Esau’s posterity and Balaam’s prophecies, — the cloud and the flame, — the manna and the quails, — the riven rock and Jordan driven back? ...

I have already said enough to feel at liberty to gather out of it all, the two chief propositions concerning Holy Scripture, which it is my business this morning to establish. And first, I assert that it may be regarded as a fundamental rule, that the Bible *is not to be interpreted like any other book*. This I gather infallibly from the plain fact, that *the inspired writers themselves* habitually interpret it *as no other book either is, or can be interpreted*.

Next, I assert without fear of contradiction that inspired interpretation, whatever varieties of method it may exhibit, is yet uniform and unequivocal in this one result; namely, that it proves Holy Scripture to be of far deeper significancy than at first sight appears. By no imaginable artifice of rhetoric or sophistry of evasion, — by no possible vehemence of denial or plausibility of counter assertion, — can it be rendered probable that Scripture has invariably one only meaning; and *that* meaning, the most obvious and easy to those who first heard or read it.

I would not be misunderstood by this audience, nor do I fear that I shall be. I am not denying (God forbid!) the literal sense of Scripture. Rather am I, above all, contending for it. We may *never* play tricks with the letter. Those six days of creation, depend upon it, were *six days*: and the tree of life, and the tree of knowledge, and the serpent, were the very things they are called, — and no other things. So of every other part of the Bible. The temptation of our Lord was as matter of fact a transaction as one of His walks by the sea of Galilee. *In what form* the tempter came to Him, hath not been revealed. *After what fashion* the prince of the power of the air contrived the dazzling panorama “in a moment of time,” I do not pretend to understand. The literal sense of what has been revealed, is, for all that, to be depended on. All is sincere history: *nothing* is ever allegory, — *nothing* may ever be evacuated or explained away! We have our Lord’s own word for it. The speech in Paradise, and what happened at the time of the flood; the fate of Lot’s wife, and what befell the cities of the plain; the conduct of David (when he ate the shewbread), and the visit to Solomon of the Queen of Sheba; the history of the widow of Sarepta, and of Naaman the Syrian: — all these stories of the Old Testament are by our Lord Himself appealed to as veritable History.

But I am proving that Scripture itself, literally understood, compels us to believe that *under* the letter of Scripture, (which *of course* is to be *interpreted* literally,) there lies a deeper and sometimes a far less obvious meaning; occasionally a meaning so improbable, (as men account improbability,) that, but for the finger of God pointing it out, we could never by possibility have discerned it; so extraordinary, that when it is shown us, it needs an effort of the heart and of the mind to embrace it fully.

Cases of literal interpretation are indeed of constant occurrence in Scripture; but the principle on which they depend is obvious, and common to all writings alike. I do not doubt, for a moment, that the history of Joseph and Potiphar’s wife, (which we heard read this morning,) is a *bonâ fide* narrative, — *truer* and *more* authentic in details, than is to be found in any other book of history. — Neither do I doubt that the obvious teaching, (the *moral*

interpretation as it may be called,) of that incident, is the proper one: viz. that even for the most fiery of fleshly trials, God's grace is sufficient: — that Joseph's safety lay in refusing even to *be* with her, joined to his holy fear of sinning *against God*: — that lust is ever cruel, and will hunt for the precious life: — finally, that the way of purity, though it may lead at first to sorrow, will infallibly conduct to blessedness at the last. Considerations like these, which are obvious and easy, are also unquestionably *true*; and especially precious, (*who* ever doubted it?) as helps to personal holiness. — But still, there may underlie this narrative, for aught I see to the contrary, a mystical signification. Potiphar's wife may, (as the best and wisest of ancient and modern divines have thought,) symbolise the power of darkness; and Joseph, our divine Lord. The garment Joseph left in the woman's hand, may represent that fleshly garment of which the true Joseph divested Himself, — ([put off] as St Paul speaks in a very remarkable place,) — the mortal body which Satan apprehended (his sole triumph!) and by which he was ensnared, when a greater than Joseph gat Him out from an adulterous world. Joseph in the prison, and Christ in the grave: Joseph exalted, and Christ ascended: Joseph at last feeding the families of the world, and Christ becoming the bread of life to all: — let it not occasion offence, brethren, if I confess that, for aught I see to the contrary, some such hidden teaching as this, may underlie the plain historical narrative; and in no way interfere with a literal interpretation.

III. From the two foregoing negative positions, however, (which almost need an apology, such obvious truisms are they,) I eagerly pass on to something better and higher.

1. And first, I boldly declare that the clue to all that has been advanced concerning the marvellous method of Holy Writ is supplied by the single consideration that the Bible is *the Word of God*, — that Holy Scripture, from the alpha to the omega of it, is the language of the Holy Ghost. Incomprehensible and unmanageable on any other hypothesis, — all the disclosures of inspired interpretation, by the hearty reception of this one revealed truth, are rendered perfectly intelligible and clear. The Holy Spirit may surely be assumed competent to interpret what the Holy Spirit has already delivered! His disclosures therefore are beyond the reach of censure; however marvellous they may happen to be. But they are all a hopeless riddle to those who have blinded their eyes and hardened their hearts.

Thus, to advert for a moment to the prophetic character (as it may be called) of the historical parts of Scripture, — What is it which moves secret unbelief, and prompts a reference to the human devices of allegory and accommodation? It is the profound conviction that no merely human narrative could be handled as St Paul handles Genesis, except by indulging in rhetorical license, and giving to fancy a very free rein. But disabuse your mind of this lurking suspicion, so derogatory to the honour of Him by whose Spirit the Bible is inspired, — cease to suspect that the narrative of Scripture is a merely human narrative, — and how different becomes the problem! Why should the Holy Ghost have spoken less by the mouth of Moses, than by the mouth of David and Isaiah, Jeremiah and the rest of the prophets? But if *He* speaks in Genesis, then are the words of Genesis *His*; — and every word of the narrative "*proceedeth*" (as our Lord phrases it,) "*out of the mouth of God.*"

I am constrained to be thus express and emphatic, because it has been lately "*laid down that Scripture has one meaning*; — the meaning which it had to the mind of the prophet or evangelist who first uttered or wrote, — to the hearers or readers who first received it." The original sense of Scripture, (says this writer,) is "the meaning of the words as they first struck on the ears, or flashed before the eyes, of those who heard and read them." Now, I will not pause to remark on the complicated fallacy involved in this. For (1), Why should a hearer's first impression of a speaker's meaning be assumed *to be* that speaker's meaning? And (2), Why may not prophets and evangelists have *intended* secondary meanings? But I do not dwell on this, for it does not touch the point. Let us hear the voice of one who adorned this



place many years before the present controversy arose, and who has exactly anticipated the question now at issue. "Observe how this matter really is," says Bp Butler. "If one knew a person to be *the sole author* of a book; and were certainly assured, or satisfied to any degree, that one knew the whole of what he intended in it; one should be assured or satisfied to such degree, that one knew the whole meaning of that book: for *the meaning of a book is nothing but the meaning of the author*. But if one knew a person to have compiled a book out of memoirs *which he received from another, of vastly superior knowledge in the subject of it*; especially if it were a book full of great intricacies and difficulties; it would in no wise follow that one knew the whole meaning of the book, from knowing the whole meaning of the compilers: for the original memoirs, (i.e. the author of them,) might have, (and there would be no degree of presumption, in many cases, against supposing him to have,) some farther meaning than the compiler saw. To say then, that the Scriptures, and the things contained in them, can have no other or further meaning than those persons thought or had, who first recited or wrote them; is evidently saying, *that those persons were the original, proper, and sole authors of those books*; i.e. that they are not inspired: which is absurd, whilst the authority of these books is under examination; i.e. till you have determined they are of no divine authority at all. Till this be determined, it must in all reason be supposed, — not indeed that they *have*, (for this is taking for granted that they are inspired;) but, — that they *may* have, some farther meaning than what the compilers saw or understood." — So far Bp Butler.

2. Now, if God be in effect the speaker, why need we hesitate to believe that He has so framed the stories, that they shall be throughout adumbrations of the things which concern our peace? Let some garment be shown me of merely human manufacture, and however costly it may prove, I look for nothing in it beyond the known properties of any other earthly fabric. But give me the assurance that, on the contrary, it was woven by divine hands, and fashioned in a heavenly loom, and do I not straightway expect to find it a mystery and a marvel of art? It is even so with the language of Holy Writ. It is all framed and fashioned after a diviner model than men are able to imagine. It is instinct with sublimest meanings. It is penetrated, through and through, with the Spirit of the most High God. It is of so celestial a texture, that, to the eye of the soundest reason, informed by the purest faith, it reveals, (when the Spirit of its divine Author shines upon it,) the glorious outlines of an imperishable life!

3. The strong root of bitterness out of which springs unbelief in this supernatural character of the historical parts of the Bible, is an unworthy notion of God's power. Because *human* histories are perforce barren and lifeless, it is assumed that the Book of God's law must be a dead thing also. And then, the conceit of self-relying reason glides in, (like a serpent,) and remonstrates as follows: — "Yea, can God have sanctioned a method of such subtlety and pliability as will make His own Scriptures mean *anything*? Is it not rather, an exploded fashion, which the age has outgrown, — *that* fashion of supposing that there is sometimes a double sense in prophecy, and that the Gospel is symbolised in the law? Were then the worthies of the Old Testament puppets in God's hands, acting parts? — now, typifying remote personages; now, exhibiting future transactions; now, symbolising national events? Is it credible? Not so! Accept one of two alternatives, and never dream of a third. Believe either that the evangelists, the apostles, our Saviour Christ Himself, — partaking of the ignorance of their age, and speaking according to the modes of thought then prevalent, were mistaken in their interpretations of Holy Scripture; or else, deny boldly that there are interpretations at all. Assume that they are mere allegory and accommodation! Something must be allowed for the backwardness of the past; — and 'the time has come when it is no longer possible to ignore the results of criticism.' A change of method 'is not so much a matter of expediency as of necessity. The original meaning of Scripture' is at last 'beginning to be understood.' Be persuaded, and make it thy business to persuade others, that the Bible *is but a common Book!*"

4. To all of which, we make summary answer: — Passing by thy self-congratulation on the enlightenment of the age, — of which, except in certain departments of physical science, *we see no evidence*; — the whole of thy argument concerning Holy Scripture amounts to this; — that it would be very distasteful *to thee*, to find that it contained any sense beyond that which lies on the surface. Types, intended by the Author of Scripture *to be* types: prophecy with sometimes more than a single application: historical events foreshadowing remote transactions: — all these *thou* deniest, because *thou* dislikest. Observe, however, that while *thou* art urging thine own private opinion, *we* are dealing with a revealed fact. *Thou* talkest about a probability, but *we* are establishing a proof. “It is written” that Scripture *is* thus significant, *is* thus mysterious in its historical outlines. And thou canst not explain away one syllable, though thou shouldst deny “*every word that proceedeth out of the mouth of God.*”

5. Let us, however, examine the question merely by the light of unaided reason. — Consider then! If God made this world the particular kind of world which He is found to have made it, in order that it might in due time preach to mankind about Himself, and about His providence: — if He contrived beforehand the germination of seeds, the growth of plants, the analogies of animal life; all, evidently, in order that they might furnish illustrations of His teaching; and that so, great nature’s self might prove one vast parable in His hands: — *why* may not the same God, by His eternal Spirit, have so overruled the utterance of the human agents whom He employed to write the Bible, that their historical narratives, however little their authors meant or suspected it, should embody the outline of things heavenly; and, while they convey a true picture of actual events, should *also* after a most mysterious fashion, yield, in the hands of His own informing Spirit, celestial doctrine also?

6. For let me remind you, — The very actions of men, — the complicated transactions of our common lives, — are thus overruled by God’s Providence; and, without restraint, are so controlled that they shall subserve to the ulterior purposes of His will, — after a fashion which altogether defies analysis. Beyond this inner circle of comprehensible causation, — external to the immediate sphere of cause and effect which courts our daily scrutiny, — there is an outer circle, which rounds our lives; and (as I said) overrules all we do; fashioning, by virtue of a supreme fiat which is altogether beyond our comprehension, all our ends. *Why* then, I ask, may not the Bible be, what it purports to be, — the authentic record of transactions which the marvellous skill of Him who governeth all things in Heaven and Earth did so overrule, that they should become foreshadowings of chief transactions in the Kingdom of Christ? Shall prophecy, in the ordinary sense of the term, be admitted by all, — and yet a *prophetic transaction* be deemed impossible with God? If Isaiah may prophesy of one “red in His apparel,” after “treading the winepress alone,” may describe Him as “despised and rejected of men;” “a man of sorrows and acquainted with grief;” “wounded for our transgressions and bruised for our iniquities;” “brought as a lamb to the slaughter,” and “making intercession for the transgressors;” and at last destined to find “His grave with the wicked, yet with the rich in his death:” — if this may be *in words* described minutely, and move no doubt; shall we close our eyes that we may not see, — or seeing shall we fail to recognise, — in the person of such an one as David, a divinely-intended type of Messiah? What! when he who was born in Bethlehem, overcomes the Philistine at the end of forty days, and takes from him the armour wherein he trusted; — when he, — a prophet, priest, and king, — is persecuted by his enemies, and betrayed by his own familiar friend; when *he* at last passes over the brook Kidron and ascends Olivet, sorrowing as he goes; — yea, when he utters words which our Redeemer resyllables with *His* dying breath; — wilt thou refuse to discern in the person of David, the lineaments of David’s Son? and sneer at *us*, who herein have been better taught than thou; although thou hast no better reason to give for thy unbelief than that the view of Holy Scripture which the Church catholic hath held in all ages, seems to thee a thing impossible?

7. Take once more, if thou wilt, the analogy of nature; and thence infer what is *probable* concerning things divine. Is it observed that *the works* of God are thus single in their office; or are they, on the contrary, manifold in their virtues and uses? Than the metal iron, what substance more serviceable for every ordinary mechanical purpose of daily life? Yet, ask the physician which of the metals *he* could least afford to forego as an instrument of cure; and he will tell thee that *he* finds Iron the fullest of healing virtues also. Shall then plants and animals, yea, and the whole of the animal kingdom, be admitted to subserve to manifold, and at first sight unsuspected uses, — so that the wisest are ready to confess that the function of most remains to this hour a secret: — and shall we be reluctant to allow that the *Word of God* — “the tree of life,” whereof “the leaves are for the healing of the nations,” — may also be thus various in its purpose; fraught with other teaching besides that which on its very surface meets the careless eye?

8. To speak without a figure, — It is not of course to be supposed that the inspired writers knew all the wondrous qualities of the message they delivered, or of the narrative they were divinely guided to indite. Altogether a distinct question *this*; although the two have been sometimes confused together. Nay, revelation itself comes in to help us here. St Peter, in express words, declares that concerning the mystery of redemption “the prophets *inquired and searched diligently*; ... searching what, or what manner of time the Spirit of Christ which was in them did signify, when it,” — (not *they*, observe, but *It*) — “testified beforehand the sufferings of Christ, and the glory that should follow.” That “not unto, themselves, but unto *us* they did minister,” — thus much, indeed, *was* revealed to them; but no more. The rest, to this hour, the very “angels desire to look into!”

9. But between the words which a man delivers *being* full of divine significancy, and *himself knowing* the full scope and purport of those words, — there is surely a mighty difference! When Caiaphas foretold the universal efficacy of Christ’s death, *who* less than Caiaphas suspected the far-reaching truth of the words which fell from his unholy lips? *He* knew nothing about the triumphs of the cross; and yet he could prophesy very accurately concerning them. “This spake he not of himself,” (says the evangelist,) “but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.” ... It may safely be assumed that the sacred writers no more knew the force and power of their own words, than those priests who lived and moved amid the shadows of the Mosaic ritual were able to discern therein, the substance of things eternal in the heavens. And yet we believe concerning those ritual types that “they were a concealed prophetic evidence, the force of which was made apparent by the presence of the Gospel.” I am prone to suspect that the burning vehemence of their own language must many a time have moved the prophets of old to deepest astonishment; and that when there broke from them words of more than mortal power, — or images of unearthly grandeur, — or the outlines of a grief more than human; when they spake of a betrayal for thirty pieces of silver, of blows and spitting, and of pierced hands and feet; of parted garments and lots cast upon a vesture; — they must have felt, they must have felt the awfulness of the message they were commissioned to deliver; and longed, yea yearned unutterably to see and to hear the things which were reserved to be witnessed in the days of the Son of Man!

10. Enough, however, of all this. In reply to *à priori* objections, I have been content to argue the question as if the Bible were a newly-discovered Book without a history; whereas the consentient writings of all the fathers and doctors of every age, in every portion of the Christian Church, is an overwhelming *fact*! Rather have I reasoned as if the Bible were a book altogether silent concerning itself. But the plain truth, as I have fully shown, is the very reverse. Scripture is *full* of interpretations of Scripture; — and the constant method of Scripture in such interpretations, is spiritual or mystical; — and this witness of Scripture is

the strongest proof possible that the principle involved is correct. Meanwhile, the great underlying truth which I now desire, more than any other to bring before you, is this: — that it is the Holy Ghost who, in the New Testament, interprets what the same Holy Ghost had delivered in the Old. This, believe me, is the true key, the only intelligible solution, to all those difficulties respecting places of the Old Testament, whether interpreted, or only quoted, in the New, which have so exercised the ingenuity of learned men. We are always to remember, in a word, that the *true* Author of either Testament, — the *real* Author of every part of the Bible, is (not man, but) God!

IV. Such then, (to conclude,) is *the divine method of interpretation*. We are not concerned now to classify, and sort it out under different heads. *To apply*, even to a small extent, the principles we have been labouring to establish, would not only lead us much too far, but would constrain us to travel out of our proper subject and prescribed province. Our purpose has only been, to vindicate the profundity, or rather *the fulness* of Holy Writ; and to show that under the obvious and literal meaning of the words, there lies concealed a more recondite, and a profounder sense: call that sense mystical, or spiritual, or Christian, or what you will. Unerringly to elicit that hidden sense is the sublime privilege of inspired Writers; and they do it by allusion, by quotation, by the importation of a short phrase, by the adoption of a single word, — to an extent which no one would suspect who had not carefully studied the subject. How that method of theirs is to be *applied by ourselves*, it is impossible, I repeat, for me even to hint at in a single discourse. But *this*, I will say; and with *this* I dismiss the subject; — that interpretation would be a hopeless task, but for the solemn circumstance that the whole of the Bible is inspired by one and the self-same Spirit; so that one part may always be safely compared with any other part of it, you please. Nay, by no other method can you hope to understand the Bible, than by such a laborious comparison of its several parts. ... The more you study the Book, the more you will feel convinced that its many authors all resorted to one and the same fountain of inspiration. They all use the same imagery; they all speak the same language; they all mean the same thing. St John the Divine, in the Book of Revelation, shuts up the Canon by reproducing the combined imagery of all the ancient prophets, — by declaring that the Song of Moses and of the Lamb is sung by the redeemed in Heaven, — by marvellous words about “the tree of life,” which is “in the midst of the paradise of God.” The inspired writers of either Testament all draw from the same treasury, and therefore all say the same things. The heavenly Jerusalem, (with her gates of pearl and streets of gold,) is the home of the spirit of each one of them; Jesus Christ, and He crucified, is the abiding theme of them all. And O, how their words do sometimes teem, and their phrases swell, almost to bursting, with their blessed argument! You shall be troubled with only one example of what I mean. — Moses having described the interview between Melchizedek and Abraham, the mighty secret of Messiah’s priesthood which therein lay enshrined was curtained all so close, that neither angels nor men could possibly discern it. Must it then remain a mystery for 2000 years? Not so! Midway between the day of Abraham and the day of Christ, — just midway, — David, speaking by the Holy Ghost, — (of *that*, our Lord Himself assures us,) — David, I say, when a thousand years had rolled by, utters the 110th Psalm; and in the fulness of his prophetic fervour, the great secret bursts unexpectedly into light! A thousand years had passed since Abraham returned from ‘the slaughter of the kings.’ It wanted yet a thousand years to the date of our Saviour’s birth. And lo, midway, a voice is heard, shouting to Him across the gulf of ages, — “*Thou art a priest for ever after the order of Melchizedek!*”

# APPENDIX: GUINNESS' VIEW

## Prophetic times and their epacts

(The following is an extract from H. Grattan Guinness' 1881 book *The Approaching End of the Age*, pages 431–433.)

The place of paramount importance in this prediction, is given to the career and actings of an *Eastern* “little horn;” and our knowledge that the Papacy was the power predicted under the symbol of the Roman or *Western* “little horn;” affords a clue to the meaning of this sister symbol.

The whole range of prophecy presents two, and only two, “little horns” and the whole range of history presents two, and only two, powers, which exactly answer to the symbols; powers which, small and insignificant at first, gradually acquire empire on the ground of religion, and wax exceeding great by so doing; proudly oppose Christ, and fiercely persecute his people; repress and exterminate his truth; enjoy dominion for many long centuries (during which they tread down Jerusalem, either spiritual or literal), and perish at last under the judgment of God.

The Papacy does not stand out more distinctly as *the* great Apostasy of the West, than does Mohammedanism as *the* great parallel Apostasy of the East. The one originated from *within* the Church, the other from *without*; but *they rose together* in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the Church, and the other defiled and trod down Jerusalem. In their life, they have been companion evils, and in their death they are not divided; for the one has just expired, politically, and the power of the other is fast expiring.

The Mohammedan power is, we think, unquestionably the main fulfilment of this symbol; but it is almost equally clear that it had a precursive fulfilment, on a smaller scale, in the person and history of ANTIOCHUS EPIPHANES. His career accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the Holy Spirit, as one subject of the prophecy. For seventeen centuries all expositors, Jewish and Christian, held that the prophecy referred to Antiochus. The Books of Maccabees record his career with great detail, and trace in it, as does Josephus, the fulfilment of the predictions of this little horn. But Antiochus never waxed “exceeding great,” he never “threw down the place of the sanctuary,” though he took away the daily sacrifice; and he lived too near the time when the prophecy was given, to be the full and proper fulfilment of it, seeing it is said of the vision, “it shall be for many days,” “at the last end of the indignation.” Besides this, the time of the desolation effected by Antiochus,—just three years,—does not in any way, or on any system, correspond with 2300 days; so that we are driven to regard this, as one of those prophecies, which has undoubtedly had a double fulfilment, like Hosea 11:1 or Psalm 72. Antiochus was a precursive little horn, Mohammedanism is the full and proper reality intended by the symbol.

A certain freedom in the construction of terms must be allowed in the case of all such double predictions, because the Holy Spirit, having more than one event in view, and selecting for description mainly those features which are common to both, may also introduce *some*, peculiar to the one or to the other.

Antiochus Epiphanes, the Romans, and the Mohammedans, have all taken part in accomplishing these predicted desolations of Jerusalem. The first two took away the daily sacrifice, the second cast down the sanctuary, all three have defiled the place of the sanctuary, and trodden it under foot, and by the last two especially have the “mighty and holy people” been “cast down,” and “stamped upon,” and “destroyed.” But as the Roman power cannot be represented as “a little horn” arising out of one of the four kingdoms into which Alexander’s empire was divided (Dan. 8:9), whereas both Antiochus and Mohammed can, we conclude that they mainly are referred to in the prediction, and *especially the latter*.

It must be borne in mind that no sooner did the Roman Empire cease to tread down Jerusalem, than the Moslem power began to do so, and has continued to do so to this day.

# APPENDIX: PINK'S VIEW

## Double reference and meaning

(The following is an extract from Arthur Pink's 1925 *Interpretation of the Scriptures*, 1980 edition, pages 97–99.)

It is ever to be borne in mind that there is a fulness, as well as a depth, in the words of God which pertains not to those of men, so that rarely will a single and brief definition adequately explain a scriptural term. For that reason we must constantly be on our guard against limiting the scope of any Divinely inspired statement, and saying that it means only so and so. ...

In view of what has been pointed out, it is evident that the favourite dictum of Dispensationalists — “application is manifold, interpretation but one” — is erroneous, for [there] are not four interpretations of the “image of God” from which we may choose, but the actual fourfold meaning of the term itself. To say that “interpretation is but one” is also flatly contradicted by our Lord's explanation of the parable of the sower, for when He defined its terms He gave three or four different significations to the “thorns” — compare Matthew 13:22; Mark 4:18, 19; Luke 8:14. We are in hearty accord with paragraph nine in the opening chapter of the Westminster Confession of Faith, when it says, “The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly,” except that we dissent from the limitation mentioned in the parentheses. We much prefer to side with Joseph Caryl (one of the framers of the Westminster Confession), who, when commenting on a verse the words of which were susceptible of various meanings, and which had been diversely explained by expositors, said, ‘In a Scripture which may, without the impeachment of any truth, admit divers sense, I would not be so positive in one as to reject all others.’

Even if it were true that the grammatical meaning of a verse be only one, nevertheless it may have a double reference, as is certainly the case with some of the prophecies in Holy writ, which possess a major and a minor fulfilment. In his introduction to the book of Revelation in Ellicott's commentary, when writing upon prophecy, its annotator said, “The words of God mean more than one man or one school of thought can compass. There are depths of Truth unexplored which lie beneath the simplest sentences. Just as we are wont to say that history repeats itself, so the predictions of the Bible are not exhausted in one or even many fulfilments. Each prophecy is a single key which unlocks many doors, and the grand and stately drama of the Apocalypse has been played out perchance in one age to be repeated in the next.” We greatly fear that it is nothing but narrowminded partisanship which has caused so many to disdain such a concept, and made them reject all other interpretations which accord not with their own particular system. David said, “Thy commandment is exceeding broad” (Ps. 119:96): let us see to it that we do not contract or limit the same.

# APPENDIX: RAMM'S VIEW

## The interpretation of prophecy

(The following is an extract from Bernard Ramm's third edition, 1970, of *Protestant Biblical Interpretation*, pages 252–253.)

There is the possibility of *multiple fulfilment*. There is a difference between “multiple sense” and “multiple fulfilment.” Misunderstanding has arisen due to the failure to distinguish double sense from double fulfilment. Beecher speaks of generic *prophecy* which he defines as “one which regards an event as occurring in a series of parts separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter parts, or to the whole — in other words a prediction which, in applying to the whole of a complex of event, also applies to some of the parts.” To be sure, Beecher affirms, if the Scriptures had many meanings interpretation would be equivocal, but manifold fulfilment of a generic prophecy preserves the one sense of Scripture. Both promises and threats work themselves out over a period of time and therefore may pass through several fulfilments. Or one may view the same event from more than one perspective. The destruction of Jerusalem is prophesied by our Lord and through it we have a perspective through which to envision the end of the world.

Johnson has an extended discussion of *double reference*. Double reference is characteristic of all great literature, and the Bible being great literature contains it. Hence deeply buried in the events, persons, and words of the Old Testament are references to events, persons, and words of the New Testament. An Old Testament prophecy may find a fulfilment in a pre-Christian event and later in the Christian period, such as the astonishment of the Jews (Habakkuk 1:5, 6), which was fulfilled in the Old Testament with the destructive armies of the Chaldeans and in the New Testament with the salvation of the Gentiles.

The presupposition, and a valid one certainly, that the Old is profoundly typical of the New intrudes itself all the way through Johnson's excellent discussion. This is somewhat similar to what Catholics call *compenetration*. In an Old Testament passage the near meaning and the remote meaning for the New Testament so *compenetrate* that the passage at the same time and in the same words refers to the near and the remote New Testament meaning.



# APPENDIX: FORD'S VIEW

## Contemporary systems of interpretation

(The following is an extract from Desmond Ford's 1978 book on *Daniel*, pages 65–72, with notes interpolated into the text.)

The great bulk of interpreters espousing a system accept to them for intellectual or other reasons can be categorised according to their particular exegetical approach. The systems discussed here are preterism, futurism, idealism and historicism.

**Preterism:** This system views the apocalyptic prophecies as having a contemporary or near contemporary fulfilment. Those who view Daniel as being written in the second century BC are obviously preterist in interpreting the book. Thus the vast majority of modern commentaries fall into this category.

Not all preterists are anti-supernaturalists. Some accept the late dating for Daniel, yet believe it to be an inspired volume. They hold that the Old Testament God, while employing an apocalyptic style speaking of the past as though it were future, also reveals divine insights regarding days to come. Most commentators on the Book of Revelation who are preterist believe that book to have been chiefly fulfilled in the first century of our era.

The empires of Dan. 2 and 7 are usually understood by preterists as Babylon, Media, Persia and Greece. The little horns of chapters 7 and 8 are believed to be identical, namely Antiochus Epiphanes. Even the prophecy of the seventy weeks is made to terminate in the days of the Syrian antichrist. The preterist interpreter, to understand Daniel, always looks to the past — the days prior to and include the times of Antiochus IV.

**Futurism:** As the name implies, this system of interpretation is practically the reverse of the former. It projects either all or important sections of prophecy to the future, on the basis that such books as Daniel and Revelation concern the final crises and therefore contain a vast lacuna in their portrayal of the centuries. Most futurists say, for example, that the symbols employed by historicists as applying to the Papacy will have their true fulfilment in a future antichrist. These interpreters believe that all the great lines of prophecy in Daniel, including the seventy weeks, break off at the cross and resume by portraying the end of the age. Thus there would be in Daniel and Revelation no great prophetic waymarks for the guidance of the church during the Christian dispensation whereby believers might know where they stood in the stream of history and whether they are approaching the great denouement.

The rise of the futurist system coincided with the Reformation emphasis on historical interpretation of the prophecies. Beginning prior to the Reformation with groups such as the Waldenses and continuing beyond it by centuries, what came to be called the Protestant or historical system of interpretation emphasised that the Papacy was the antichrist of Scripture and that “the great tribulation” of Scripture was the long period of papal supremacy. In reaction, two learned Jesuits, Alcazar and Ribera, formulated the preterist and futurist systems respectively.

“It will probably come as a shock to many modern futurists to be told that the first scholar in relatively modern times who returned to the patristic futuristic interpretation was a Spanish Jesuit named Ribera. In 1590, Ribera published a commentary on the Revelation as a

counter-interpretation to the prevailing view among Protestants which identified the Papacy with the Antichrist. Ribera applied all of Revelation but the earliest chapters to the end time rather than to history of the Church. Antichrist would be a single evil person who would be received by the Jews and would rebuild Jerusalem, abolish Christianity, deny Christ, persecute the Church and rule the world for three and a half years” (Ladd, 1956, 37, 38).

The former suggested that the prophecies regarding antichrist had been fulfilled before the popes ever ruled at Rome, and the latter taught that such prophecies applied to a future supernatural individual who would dominate the world for three and a half years. Futurism seemed a revision to the positions taken by the early church on prophecy, but it should be remembered that such positions were taken in the early centuries on the grounds that Christ was about to come and that therefore all that the prophecies foretold had to be condensed into a few short years. It was the unfolding of the centuries that brought the natural change to the method of historicism.

Protestantism generally has come to adopt the futurist system. It is interesting to trace the change. In the mid-19th century, historicist interpreters who proclaimed the approaching end of the 2300 “years” of Dan. 8:14 encountered some who believed that a thousands years of peace must precede the coming of the Lord. The latter group “spiritualised” Rev. 20 so as to make the first resurrection of verses 4 and 5 a great revival on earth. In response to this, some believers in the near advent of Christ began to stress “literal” interpretation of the prophecies to contrast the historical system which emphasised the symbolic nature of prophecy.

“The major claim of those who represent the dispensational school is that they ‘take Scripture as it stands’ and interpret the Bible literally. One writer says, ‘No interpreter can be at all satisfactory that does not allow words to have their natural meaning’. This does not take into consideration the important fact that we must use natural language to discuss spiritual things. If we cannot give natural language a spiritual meaning, we are left without a medium of expression. Those who boast of being literalists and who describe all others by the reproachful term of ‘spiritualisers’ are not always too consistent, nor do they themselves practise the method they commend to others. They insist upon the principle of literal interpretation only when it is found useful to maintain a certain point of view.

“Let us go back to Genesis 3:15 and see whether the very first promise of the Redeemer was fulfilled literally. All Christians agree that this promise was fulfilled in Christ, but no one has ever claimed that His heel was literally bruised by a serpent or that He crushed a serpent’s head. The twenty-second Psalm is accepted by all Christians as a prophetic description of our Lord’s passion but it was not fulfilled literally. Notice some of its words — ‘Many bulls have compassed me: strong bulls of Bashan have beset me round ... For dogs have compassed me ... Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns.’ Not a literalist would contend that this was ever fulfilled ‘literally.’ ...

“The same principle applies to the works of the prophets. There is no limit to the depths of absurdity to which we shall descend by a literal interpretation. What will the literalist make of Isaiah 7:20, ‘In the same day will the Lord shave with a razor that is hired?’ ... Will the literalist claim that the promises concerning Christ and His forerunner have been fulfilled literally: ‘Every valley shall be exalted, and every mountain and hill shall be made low?’ Will he further insist that Christ is a twig or branch growing out of the stump of Jesse? As a matter of fact, many of the promises which the dispensationalist interprets to predict the restoration of natural Israel declare that David will be their king, but David is spiritualised to mean Christ while the rest of the message is usually given a literal interpretation” (George L. Murray, 1948, *Millennial Studies*, Baker Book House, 36–38).

Famous prophetic conferences such as those of Albury Park, Powerscourt, and the Dublin and Plymouth meetings were the source of the teachings which have come to characterise most modern positions. Many reviewers of the conferences feel that the teachings advocated were correct in their stress on the nearness of the coming of the Lord but wrong with reference to may details associated with that event. For example, Edward Irving, a devout and able preacher, attended the meetings at Albury Park. Subsequently ecstatic tongues-speaking broke out in his congregation. The ideas of a “secret rapture” of believers before the coming of the Lord had its origins in an ecstatic “utterance” at Irving’s church.

It was J. N. Darby, an earnest Christian lawyer, who had most to do with the development of that type of futurism, commonly called dispensationalism, which dominates Protestant Fundamentalism today. In 1827 he entered that fellowship at Dublin which later flowered at Plymouth in England and become known as the Brethren movement. The Brethren included a number of remarkable leaders, such as B. W. Newton, S. P. Tregelles, George Müller and William Kelly, who were outstanding in piety and learning. Not all Brethren followed Darby in the idea of a pretribulation secret rapture, but most group that did follow him became the most influential for the modern world scene. According to H. A. Ironside, Newton “considered Mr Darby’s dispensational teaching as the height of speculative nonsense”. Tregelles also dissented and left the Brethren movement. The most well known of the modern Brethren, F. F. Bruce, is no partisan of Darby’s.

To understand dispensationalism, the heart of most modern futurism, one could do no better than to study the notes in a Scofield Bible or the systematic theology of L. S. Chafer. In sharp contrast to the teachings of the Protestant Reformers, the system teachers that the ancient promises and blessings addressed to Israel are not now inherited by the church by still apply to the Jewish race. Says Scofield: “Prophecy does not concern itself with history as such, but only with history as it affects Israel and the Holy Land”.

An illustration of the exegesis of these believers is the view that the supposed increasing rainfall in Palestine in recent years is a fulfilment of the promise of “the latter rain” in Joel. A much more important view is their position on the seventy weeks of Dan. 9:24–27. It is taught that a great gap of about twenty centuries intervenes the end of the 69th week at the time of Christ’s triumphant entry in Passion Week and the future commencement of the 70th week, to be marked by God’s renewed dealing with the Jews.

Dispensationalists gain their name from the belief that history can be divided into seven dispensations, with each dispensation representing a different way in which god has tested man’s obedience. For example, from Sinai to Calvary is thought of as a dispensation of law, with grace as the predominate factor since the cross.

Dispensationalists do believe in grave prior to the cross, as C. C. Ryrie has made clear in his *Dispensationalism Today*. But they do not believe “that Old Testament saints under the law exercised person faith in Jesus Christ.”

*Not all futurists are dispensationalists.* Famous futurists of the past who were not dispensationalists include Theodor Zahn and Abraham Kuyper. Today, men such as Dr George Eldon Ladd view dispensationalism as a tissue of aberrations. Books such as *The Blessed Hope* and *Crucial Questions About the Kingdom of God* by Dr Ladd repudiate such beliefs as the secret rapture and the restriction of the prophetic passages to the literal Jews. Futurists such as Ladd agree with the Protestant Reformers that the Old Testament predictions regarding Israel now apply to the church, even if they also hold to the beliefs that a Jewish remnant is yet to be saved and the millennium is to take place on earth. ...

Ladd is correct in saying that the church is now the Israel of God is clearly taught in such passages as Matt. 21:33–43 (cf. 1 Pet. 2:4–10, Rom. 2:28, 29, Gal. 3:28, 29; 6:14–16, Phil. 3:3).

We repeat, it would be unfair to regard all futurists as cherish those dispensationalist positions that have come to characterise futurism in the mind of most Christians. Similarly, it is just as wrong that those are in error who see in Daniel and Revelation teaching that was relevant for them to whom such words were first written. *Some of the greatest modern believing scholars retain what is correct in both preterism and futurism without sharing the errors found in such systems.* They are led to do so by passages of Scripture as Matt. 24 which clearly teach that there was to be a great crisis in the first century (at the time of the siege of Jerusalem in 70 AD), that there will be another affecting spiritual Israel in the very last days, and that therefore Dan. 12:1, from which Christ quoted in Matt. 24:21, applies both to the first and the last centuries of our era, as well as to the great era of persecution during the Middle Ages. The apotelesmatic principle preserves what is true in all the systems of prophetic interpretation and yet discards the dross. Dr George Beasley-Murray illustrates this sound principle when, in the introduction to his commentary on revelation, he says,

“The ‘futurist’ view was that of the earliest centuries of the church and is widely held by evangelical Christians today. In its popular form, however, it is open to serious criticism, in that the historical setting of the book is almost wholly ignored. Indeed, it is often said that John wrote the Revelation not for his own age but for the church of the end-time. Hence the book is made to yield information and ideas as such as the prophet had never dreamed of. Vagaries of this sort drive many readers to value the books solely from an aesthetic viewpoint, denying that it ever had a specific occasion in view.

“The symbols, nevertheless, do mean something. John was more than a poet setting forth in vague images the triumph of God over all evil. He wrote for the churches under his care with a practical situation in view, viz. the prospect of the popular Cæsar worship of his day being enforced on all Christians. No man who said ‘Jesus is Lord’ could also confess ‘Cæsar is Lord’; the latter demanded threatened the existence of the whole church of God. Grasping the principles involved, John was given to see the logical consummation of the tendencies at work, mankind divided into the obedience of Christ or antichrist. On the canvas of John’s aged, therefore, and in the colour of his environment, he pictured the last great crisis of the world, not merely because, from a psychological viewpoint, he could do no other, but because of the real correspondence between his crisis and that of the last days. As the church was then faced with a devastating persecution by Rome, so will the church in the last days find itself violently opposed by the prevailing world power.” ...

**Idealism:** this school of interpreters cuts the Gordian knot of the problem of finding historical events to fulfil the prophecies. It is rather contended that it is not the purpose of prophecy to inform the church regarding future events. Instead, prophecy is to be understood as purely a symbolic form of instruction regarding eternal truths about good and evil. Most idealists are preterists. Milligan’s well-known commentary of Revelation is a typical example of this type of approach.

**Historicism:** This system of interpretation, also known as the Protestant system because it was cherished during the centuries surrounding the Reformation, stressed the fact that prophecy has continuity as its chief characteristic and that therefore the prophecies of Daniel and Revelation are to be interpreted as signifying events as commencing at the time of the prophecy but surveying all later centuries until the end of time. Thus in Dan. 2 the prophecy of the image begins with Babylon and continues with Medo-Persia, Greece, Rome, Rome’s division as represented by modern Europe, and finally the return of Christ.

Wrote Alford, "Historical interpreters ... hold that he prophecy (Revelation) embraces the whole history of the church and its foes from the time of its writing to the end of the world." He adds, "It seems to be indisputable that the book does speak of things past present, and future: that some of its prophecies are already fulfilled, that some are now fulfilled, and others await their fulfilment."

One of the simplest ways of assuring one's self of the truth taught by the historical system is to read Rev. 12, which obviously deals with the beginning of the Christian church, its later history, and its final contest with the powers of evil. The study of passages such as Dan. 7 brings a similar conviction.

"Among the events made subjects of prophecy in the Old Testament were the birth of Isaac, the rapid increase of Israel, the descent into Egypt, the sufferings of the Israelites under the Pharaohs, the duration of their bondage, the exodus, the forty years in the desert, the possession of Canaan, its very division among the tribes; the characters of Saul, David, Solomon, and many other individuals; the building of the temple, the division of the kingdom into two, the Assyrian invasion, and Israel's captivity; the Babylonian invasion and the seventy years' captivity of Judah, the return from Babylon, the time to elapse, and many of the events to occur, between it and the coming of Messiah the Prince, his birth, character, true nature, ministry, sufferings, and death; the ministry of John the Baptist, the rejection of Israel, the call of the Gentiles, and the destruction of Jerusalem under Titus.

"Was *Israel* ever left during a long period, full of momentous changes, and events of solemn national importance, without the light and guidance of prophecy? Is there in *their* history any 'mighty unrepresented vacuum,' of the occurrences of which we can say, great as are these events in human estimation, they are deemed unworthy of Divine notice in prophecy? If such be the case there will be a distinct analogy, on which to base the theory, that the Apocalypse is still wholly unfulfilled. But such is not the case. The chain is almost unbroken, though four hundred years elapsed between the last of the prophets and the coming of Messiah, Daniel's prophecy fills in the events of the interval, so that no gap of even a century occurs in the long series.

"Is it likely that there should be no analogy, but a perfect contrast, in the history of the antitypical Israel? Has she no Egypt to leave and no wilderness to traverse, no land to inherit, no oppressors to tyrannise over her, no evil kings to mislead her, no reformers and deliverers to arise, no *BABYLON* to carry her captive, no temple to rebuild, no Messiah to look for, no judgments to apprehend, no rest to inherit? Are *hers* less important than theirs? Are her foes so much more obvious, her dangers so much more patent, that it should be superfluous to supply her with prophetic light to detect them? Because *they* were an earthly people, and she a heavenly church, is *she* therefore not on earth, and not amid the ungodly? Are her enemies heavenly because the church is so? Nay, but most earthly, for the wicked spirits against whom the church wrestles, wage their warfare incarnate in earthly, sensual, *devilish* systems, and in actual men, as did Satan in the serpent in Eden. Every conceivable reason would suggest her *greater* need of prophetic light.

"Now the Apocalypse is the book of the New Testament which answers to 'the prophets' of the Old. If then it contain predictions of the first spread of Christianity, of the hosts of martyrs who sealed their testimony with their blood, during the ten pagan persecutions, of the reception of Christianity by Constantine and the Roman empire, of the gradual growth of corruption in the church, of the irruptions of the Goths and Vandals, and the break up of the old Roman empire into ten kingdoms, of the rise and development of popery, of the rise and rapid conquests of Mohammedanism, of the long continued and tremendous sufferings

of the church under papal persecutions, of the fifty millions of martyrs slain by the Romish Church, of the enormous political power attained by the popes, of their Satanic craft and wickedness, of the Reformation, of the gradual decay of the papal system and the extinction of the temporal power of the popes: *if it contain predictions of these events, which we know to have taken place in the history of the antitypical Israel, then we have a perfect analogy with the Old Testament.*

“If on the other hand, the Apocalypse alludes to none of these events, but passing them all over in silence, gives only the history of an Antichrist who has not yet appeared, and of judgments not yet commenced, nor to be commenced until the church is in heaven, then instead of a striking scriptural analogy, we have a glaring and most unaccountable contrast.” (Guinness, *The Approaching End of the Age*, 123–125).

Another argument for the historical system is that its proponents believe this method to be in harmony with Christ’s own words about prophecy. “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” (John 14:29, see also 13:19; 16:4). Here our Lord specifically tells us that the primary purpose of prophecy is not to make us prophets but to establish us in the faith when fulfilling events are recognised as the accomplishments of that foretold. That which characterised the historical school of interpretation has been the ever-enlarging concept of truth with the passing of the centuries and the actual fulfilment of the key events long prophesied. Thus definitive detailed understanding of specific prophecies has always followed rather than preceded the fulfilment. Prophetic truth is an unrolling scroll. This view of prophecy suggested by Christ’s words denies the extremes of preterism, futurism and idealism.

Having now viewed the respective systems as wholes, what counsel can be given to one who comes to the task of exegesis with the sole intent of discovering truth regardless of whether it wrecks or supports systems?

*It must be said that each of the systems is right in what it affirms and wrong in what it denies.*

Preterism is right when it says that prophecy has something to say to the people living at the time of the prophecy, but it is wrong when it asserts that that “something” is the whole intent of the visions of the seer. Futurism is right when it affirms that the final crisis, the impending conflict awaiting the world, is a central focus of prophecy, but it is wrong when it denies that the prophetic pictures have meaning for prior crises. Idealism is right in affirming that prophets symbolically illustrate the principles governing the great controversy between good and evil. It is wrong in denying that specific events are foretold. The very nature of the apocalyptic was concerned with those events in history which foreshadowed the coming of the kingdom of God.

Historicists are right in looking of the prophetic scroll to be gradually unrolled, having meaning for it first and last readers, and those in between. But they are wrong if they minimise the stress of the future climatic struggle that the prophetic word emphasises. Almost all commentators, whether futurist or historicist, affirm that Rev. 13, for example, points to a crisis soon to overtake the world. They agree that most of what follows in the Book of Revelation is likewise related to the consummation of all things. Furthermore, while historicists criticise futurists for their belief in a personal antichrist, this is usually done on the ground that the futurist teaching is presented to the exclusion of exposing the antichrist, which dominated apostate Christianity for many centuries. But many historicists also believe in a personal antichrist to come. ... If the apotelesmatic principle were more widely understood, some differences between systems would be automatically resolved.

# APPENDIX: PENTECOSTALISM

## Pentecostal studies of Revelation

(The following is an extract from a 2006 paper *Teaching the Book of Revelation* by Australian Pentecostal academic, Jon Newton.)

Considering the eschatological focus of early Pentecostalism, there has been surprisingly little systematic study of the Book of Revelation from our section of the Church. Moreover, what there has been has not always been *distinctively* Pentecostal, but owes its origins largely to Fundamentalism or historic Protestantism. We are still waiting for a systematic Pentecostal or Charismatic study of Revelation, though there have been some distinctive contributions from Pentecostals regarding eschatology on a non-academic level, such as the emphasis on the link between world evangelism and the timing of the Second Coming and the expectation of an imminent worldwide end time revival in fulfilment of prophecy, either initiated or prefigured by the Pentecostal movement itself. Both of these insights cut across the eschatological positions of most Pentecostals and their interpretive approaches to Revelation. If genuine (which I think they are), they need to be integrated into a distinctively Pentecostal eschatology and a distinctively Pentecostal approach to Revelation.

Looking back over particularly Australian Pentecostal and Charismatic history, then, we see these trends in respect of Revelation:

- A widespread acceptance of Dispensationalist Premillennialism as the interpretive framework for understanding Revelation, which implies a Futurist interpretation of the text and necessitates that the Rapture be read into it. This is probably still the predominant view among most Classical Pentecostals, if not Charismatics, fed by such populist books as Hal Lindsey's *Late Great Planet Earth* and the "Left Behind" series.
- A significant minority position, particularly found in the CRC stream, which holds to a Historicist interpretation of Revelation somewhat like the majority Protestant interpretation until the late 19th century, a position that interprets all the symbolic details of the text as standing for specific historic events (past, present or future). In the form this position was held by Australian Pentecostals, it frequently also incorporated the "British Israel" position, a minority Protestant view and now largely abandoned by Pentecostals.
- A more recent emphasis on a "non-Dispensationalist" Futurist position, presented strongly by such varying preachers as Barry Smith and Kevin Conner. Smith imitated the Historicist/Futurist tendency to match details in Revelation and other books with current trends in the world (so called "newspaper eschatology") and used these as a warning to Christians and an evangelistic/apologetic motivation to unbelievers. Conner suggested that the Dispensationalist position on both Israel and the Rapture was faulty, but maintained a Premillennial and largely Futurist interpretation of Revelation.
- A growing trend towards a more Amillennial eschatology and/or an Idealist approach to Revelation among many pastors, even at times (in Restorationist Pentecostalism), a version of Postmillennialism influenced by the more positive expectations created by the worldwide growth of Pentecostal-Charismatic Christianity and the distinctive

insights referred to earlier, as well as the influence of non-Dispensationalist Evangelical writers.

## Kenneth Hagin

(The following are some excerpts from Kenneth Hagin's 1985 tract-sized booklet *The Coming Restoration*, pages 17–19, 24, 25.)

God's endtime plan includes a time of restoration of His *glory*, a time of restoration of His *power*, a time of restoration of His *gifts and ministries* to the Church. ...

I'm firmly convinced we're going to see more of that in these end times. We're going to move into a greater manifestation of signs and wonders than what we've seen before. I believe there's going to be a revival of the supernatural.

In Ephesians 4:11, you'll find that when Christ ascended on High, He gave gifts to men: some apostles, some prophets, some evangelists, and some pastors and teachers for the perfecting — or maturing — of the Body of Christ. ...

For the Church to ever be what She ought to be, and for us to have the ministry and do the work God intended, we must have the manifestation of the fivefold ministry. We must recognise the ministry gifts, honour them, and permit them to function in the way God wants them to function.

We must also recognise what we call the gifts or manifestations of the Holy Spirit: the word of wisdom, the word of knowledge, faith, gifts of healings, the working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and interpretation of tongues (1 Cor. 12:8–10).

Now notice the next verse, First Corinthians 12:11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Notice He is not dividing the gift; He is dividing the *manifestation* of the gift.

What we call the gifts of the Spirit belong to the Church. They have existed all the time; they have just been lying dormant. The manifestation of them is given to individual members of the Body of Christ as the Spirit wills. ...

I believe there's going to be a tidal wave of glory that's going to sweep all nations right into the kingdom in these last days! You can receive a fresh anointing right now! CONFESSION: Thank You, Lord, for the rain—the outpouring of the Holy Ghost—the early and the latter rain. Thank You, Lord, for the harvest—the precious fruit of the earth. The revival is not coming. The new wave is not coming. The revival—the refreshing—is here now! And I'm in it. And I walk in it. And I'm a part of it. And I'll continue to be a part of it. And the work of God will be done.

## John Avanzini

(The following is an excerpt from John Avanzini's 1999 booklet *What Hundredfold Means*, pages 6–9.)



According to most Bible scholars, when a subject finds its beginning in Genesis, it takes on special significance.

In Chapter 26 of Genesis, we find Isaac in a dilemma. There is a famine in the land. It is especially distressing because the Philistines have stopped up the great water wells that Isaac's father had dug. ...

As the crisis worsens, natural thinking begins to affect Isaac's decisions. Like his father, Abraham, he is ready to go to Egypt (a type of [the] world system) for help. However, in this time of shortage, God appears to him and discourages him from going to the world system for help. ...

Keep in mind that Isaac is in a famine-ridden land. Nothing is growing for anyone. However, Isaac receives a promise that gives him an advantage over the heathen.

Let me draw your attention to a principle of Bible interpretation. In verse 4, we find a situation in Scripture called "duality." Duality occurs when the same words give two separate and distinct messages. Notice carefully what God says to Isaac.

"... I will make thy seed to multiply as the stars of heaven ..." (Genesis 26:4).

The primary meaning of this statement is that the seed of Isaac's loins (his offspring) will grow to be a great nation. However, I believe there is also a secondary meaning. God is telling him the famine will have no effect on the agricultural seed he is about to sow. If Isaac obeys and sows during the famine, he will experience a massive supernatural increase.

Notice the confirmation of this truth in [Genesis 26] verses 12–14. ... This is a beautiful example of God's ability to multiply back to the obedient sower in larger-than-normal proportions.

## Hilton Sutton

(The following is an excerpt from Hilton Sutton's 2010 edition of his book *Revelation Revealed*, from the opening pages of his book.)

The most dramatic, exciting and important book of the Bible is also the most feared, misquoted and declared "confusing". Of course *Revelation* is the title of that book.

No one questions the drama and excitement of this magnificent volume, but they may question that it is the most important book in the Bible. Why so?

As you know from experience, no author places his grand finale or climax at any place in his book except the last chapter. Were an author to do otherwise, few would finish reading his book. Anything written after the grand finale or climax would be anticlimactic, downhill and of little interest.

God, being perfect and the greatest Author of all, got it right the first time. He places the grand finale of His Word in the last book of the Bible: *The revelation of Jesus Christ*.

Since this is an absolute, it elevates the book of Revelation to a very important position. You will discover that it brings together many great truths of the Bible. It fills in the missing pieces and harmonises various biblical teachings. It is indeed the *Grand Finale of God's Word*.  
...

Revelation was important to the Church in early Bible days, and is just as important to us today. Revelation 1:3 ends with, "*for the time at hand*". After John received Revelation, he sent it to the churches in Asia so that it might be distributed among saints and passed down to us.

It is imperative for every believe to understand the book of Revelation. It was not designed to confuse the saints. However, they need to give their attention to its explanation. Today as God opens His servants' minds to the full understanding of the vision first given to John, there is a growing interest in it. God is using several persons to teach this message. No one man can claim credit for what the Holy Spirit is doing.

You may have heard renowned theologians and teachers disagree over Revelation's true interpretation. Some of them say it is not significant today because its prophecies have already been fulfilled. Others say it is not to be understood until some later date. Still others say it reveals a terrible future and should be left alone.

Often, people comment simply that they cannot begin to grasp its meaning. They say, "If most great scholars and godly men do not understand Revelation, certainly I never will", or "I do not need to understand Revelation. After Jesus catches up the Church, I will not be here when the things it describes happen."

This attitude is a "cop-out", to use popular terminology. Revelation 1:3 instructs us to "*keep those things which are written therein*". One must understand Revelation in order to be able to keep the things written within it.

God would not give us a delightfully uncomplicated book, then close it with a chapter draped in such theological profoundness that no two people could agree on its meaning.

In defence of this majestic book, please consider these next statements.

God would never design anything with intent to confuse or disturb you. Revelation is not a confusing book. Remember, God is not the author of confusion (1 Cor. 14:33). It is Satan who creates confusion, not God. For anyone to declare Revelation confusing would be tantamount to making Satan its author.

As Scripture states, the Word is spiritually discerned and is foolishness to the carnal or natural man (1 Cor. 2:14). Do not allow the kinds of thoughts to enter your mind which say, "Revelation is not as important a book as the other sixty-five." ...

There can be no question about Satan's hatred for the book of Revelation. He is opposed to it in every conceivable manner.

For many believers, he has successfully kept them away from or out of this book by one means or another.

One person will cop-out on reading material about which he or she is either misinformed or totally ignorant. Another will say, "Well, I read the last chapter and we win, so ...?"

Another favourite cop-out is, “It really does not matter what I believe. God has everything planned, and it will come out just that way.”

Cop-outs of this type only reveal a lack of knowledge of the very book these people confess to believe.

Through the years, I have discovered one of Satan’s best methods for keeping the majority of the Church community confused about, or totally out of, the book of Revelation is by making it a book of “doom and gloom”. ...

All things must edify, and that includes the presentation of the majestic book of Revelation. It cannot be a book of doom and gloom, as such does not edify.

I grew up hearing Revelation as a doom and gloom message. I may have learned a few things about that book, but my spirit man was left unedified.

After entering the ministry in 1950, I began a serious study of the book of Revelation. I thank God for those under whose ministry I sat through the years. Although their method of presentation painted a horrible picture of the future, I still learned from them.

True, I was not edified; I was often frightened out of my wits, yet I learned.

Sometimes the teacher made the Antichrist larger than Jesus, and Satan almost equal to God. Other things were also taught which were not biblically sound, such as how the Antichrist will rule the world and all who are left on the earth will take the mark of the Beast. As you study, you will discover as I did that neither of the above points is true. ...

Key One: The central theme of Revelation is the revealing of Jesus Christ.

Key Two: Jesus’ servants are to understand this revelation.

Key Three: The stories of events in heaven and on earth during the Tribulation period are woven around the central theme of Jesus.

Key Four: The informational chapters provide more detailed about the stories of heaven and earth.

Key Five: The events in Revelation occur in the past, present and future.

# APPENDIX: THE WORD AND SPIRIT

## The Word and Spirit multiple fulfilments view in comparison with other Premillennial positions

- The proper interpretive approach is to apply the Scripture as relevant to present day believers, and this allows both literal and spiritual complementary views.
- Various Old Testament prophecies have a dual application to both natural and spiritual Israel.
- Old Testament prophecy covers a range of matters, such as, the first coming of Christ for the Jew and Gentile, the Church age and the Millennial reign. The New Testament prophecy is necessarily particularly revealing the personhood, role and revelation of Christ and His Word.
- The seventieth week was Christ's earthly ministry, concluding with the martyrdom of Stephen in 34 AD.
- There are multiple fulfilments of Bible prophecy, such as there being a valid Preterist, Historicist and Futurist reading of potentially the same prophetic passages.
- The present Infidelity shall be thwarted by divine intervention in history and the last days outpouring of the Spirit from the fall of the Eastern Antichrist lineage.
- Until the fall of Gog, the Gospel may seem to grind to a halt, but after that time, there is to be a period of great witness of the Gospel light, until the Translation of the Saints. This is the beginning time of refreshing, the Church Restitution, prior to the return of the Lord for His people in the Translation of the Saints.
- Compromise, lukewarmness and deception in the Church shall be spewed out, in the face of an higher, advancing form of Christianity.

- There is great potential for many to hear the Gospel, and to willingly receive it and be converted. The Gospel shall make great progress in the world, and many will be saved, including whole nations.
- God designed from the beginning the present time as to be the bringing in of the fulness of the Gentiles, and also of the coming conversion of the nation of the Jews.
- The grand purpose of the present age is to preach among all nations and to convert sheep nations. This is the Great Commission. It is to be fulfilled by the preaching of English-speaking Word of Faith Pentecostal believers using the King James Bible only, who will provoke the Jews to jealousy and reach many nations.
- The Jews will be ultimately gathered again as a separate nation, restored to their own land, as has already been occurring, and shall begin to be converted to the faith of Christ from the fall of Gog, which is to be concertedly fulfilled during the Tribulation.
- There are signs which precede the Translation of the Saints, though no man knows the day nor the hour, and that the Futurist interpretation of the Book of Revelation points to being able to discern the time of the Second Coming.
- The Translation of the Saints is seven years before the visible Second Coming.
- The Second Coming of our Lord Jesus Christ is in two stages, first in the air with the Translation of the Saints, and then, seven years later, with his literal, personal coming where every eye shall see Him, and He will return to the Mount of Olives which will split apart.
- There are numerous resurrections, such as of Christ, the Translation of the Saints (first the dead in Christ, then those who are alive and remain), the two witnesses, the Tribulation saints at the Second Coming, believers who die during the Millennium, and finally the damned before the Great White Throne judgment.
- There is a personal Millennial reign of Christ 1000 years from His visible Second Coming.

- The times of refreshing are not just to be deferred to the Millennium, but are already to manifest from the fall of Gog (sometime prior to the Translation of the Saints and the Tribulation).
- The final Antichrist is to rise and dominate Europe in the Seven Year Tribulation, and that He will be defeated by the return of Christ in the Second Coming.
- Christians should not fear to influence others and to act spiritually in the present world, in that national government can and should be providential vessels for the work of the Lord, and that while the Church within any nation is actually God's care, that nation can be blessed for this purpose. Thus, the plan of Christ is to offer blessing for many nations prior to the Tribulation.
- Having one Bible, and relying upon it alone, is the great key to unlocking the mystery of God, which is the union of Jews and Gentiles in one body, and believers coming into conformity, growing up, and walking in the fulness of the power of Spirit available in these present times.

# APPENDIX: CORRECT INTERPRETATION

## Some principles of Biblical interpretation

- I. Use the King James Bible.
- II. What are the traditional, received opinions of meaning?
- III. Read a word (local definition).
- IV. Read the sentence and note the grammatical structure.
- V. Read the context (paragraph or chapter).
- VI. Define the literary style, note the Book genre and which Testament.
- VII. Compare Scripture with Scripture.
- VIII. Find a parallel passage.
- IX. Use a plain statement or passage to help understand an obscure one.
- X. Rightly divide the word usage.
- XI. Understand the analogy of faith, sound doctrine and the counsel of God.
- XII. Be open to the Holy Ghost.

# APPENDIX: HISTORICISTS

## F. N. Lee's list

Early Church Fathers: the *Didache* alias the *Teaching of the Twelve Apostles* (circa 95 AD), the *Epistle to Barnabas* (ca. 100 AD), Ignatius (107 AD), the *Epistle of Mattheetes to Diognetus* (130 AD), the *Shepherd of Hermas* (135 AD), Papias (140 AD), Justin Martyr (150 AD), Theophilus (165 AD), Irenæus (180 AD), Tertullian (195 AD), Clement of Alexandria (200 AD), Hippolytus (230 AD), Origen (230 AD), Commodian (240 AD), Cyprian (250 AD), Novatian (255 AD), Dionysius (260 AD), Victorinus (290 AD), Lactantius (300 AD), Methodius (305 AD), Eusebius (325 AD), Athanasius (350 AD), Cyril (355), Tichonius (370 AD), Basil (375 AD), Gregory of Nazianzen (390 AD), Gregory of Nyssa (395 AD), Ambrose of Milan (400 AD), John Chrysostom (400 AD), Jerome (410 AD), Sulpitius Severus (420 AD), and Augustine of Hippo (430 AD).

Mediæval Theologians: Leo the Great (460 AD), Andreas of Cæsarea (580 AD), Gregory the Great (590 AD), the Venerable Bede (730 AD), Hrabanus, Walafrid Strabo, Arethas of Cæsarea, Richard of St Victor, Peter Waldo and the Waldensians, Joachim of Floris, Eberhard of Salzburg, Pierre Jean d'Olivi, Dante or Durante Alighieri, Nicholas de Lyra, Michael Cesena, John Rupescissa, Petrarch, John Milicz, John Wycliffe, Matthias of Janow, John Purvey, Walter Brute, John Huss, Nicholas de Cusa, Girolamo Savonarola, Pannonius, and Hoffmann, etc.

Protestant Reformers: Luther, Oecolampadius, Melanchthon, Striegel, Joye, Osiander, Bibliander, Knox, Tyndale, Hooper, Bale, Latimer, Ridley, Von Amsdorff, Flaccius Illyricus, Bullinger, Funck, Virgil Solis, Conradus, Lambert, the *Geneva Bible*, Jewel, Nigrinus, Chytraeus, Cranmer, Foxe, Napier, Junius and Calvin.

The 17th century: James the First, Downham, Pacard, Broughton, Helvig, Brightman, Pareus, Cramer, Mede, Sibbes, the *Dordt Dutch Bible*, John Cotton, Goodwin, Rutherford, the *Westminster Confession of Faith*, the *Westminster Larger Catechism*, the Congregationalists' *Savoy Declaration*, Durham, Gerhard, Roger Williams, Huit, Parker, John Owen, Tillinghast, Samuel Lee, Holyoke, Henry More, Cocceius, Witsius, Hutchinson, Calovius, Wm. Hooker, Increase Mather, Koelman, Sherwin, Samuel Mather, Alsted, Beverley, Matthew Poole, Phillipot, Harris, Jurieu, Cressener, Vitringa, Sewell, and Noyes.



The 18th century: Willem a Brakel, Lowth, Fleming, Cotton Mather, Brussken, Whitby, Whiston, Matthew Henry, Lampe, Huernius, Horsch, Steere, Daubuz, Burnet, Sir Isaac Newton, Bomble, Van der Honert, Dudley, Pyle, Lowman, Jonathan Edwards, Heunisch, Bengel, Willison, Thomas Newton, Mayhew, Burr, Cheever, John Wesley, Bellamy, Gill, John Brown of Haddington, John Gibson, Richard Clarke, Petri, Sam. Cooper, Langdon, Purves, Brown's *Self-Interpreting Bible*, Dwight, Hans Wood, Benj. Gale, Thomas Scott, David Austin, Osgood, Linn, James Winthrop, George Bell, Ogden, D. Simpson, Ed. King, Valpy, Galloway, M'Corkle, Belknap, Jh. Bacon, Lacunza, and J. H. Livingston.

The 19th century: Farnham, Mitchel, Evanson, the *Christian Observer*, the *Connecticut Evangelical Magazine*, B. Johnstone, Priestley, Adam Clarke, Charles Buck's Theological Dictionary, Geo. Hales, G. S. Faber, Nott, Asa MacFarland, J. King, Romeyne, the *Herald of Gospel Liberty*, Elias Smith, Fuller, Jos. Lathrop, J. Morse, French, Ethan Allen, the *Douay Bible*, Beecher, W. F. Miller, Griffin, Robert Haldane, Prudden, Toovey, Wm. Cuninghame, A. Kinne, J. Frere, A. McLeod, J. Holmes, Boudinot, A. Armstrong, Schmucker, J. M. Mason, J. Emerson, the *D'Oyly & Mant Bible*, Thos. Hartwell Horne, J. Haywood, J. Bayford, A. Mason, H. Gauntlett, J. Fry, J. Wolff, the *Columbia Family Bible*, J. A. Brown, R. Reid, E. Cooper, J. R. Park, G. Croly, Thos. Keyworth, A. Keith, A. Campbell, W. Jones, the *Millennial Harbinger*, Samuel Lee, the *Cottage Bible*, the *Protestant Vindicator*, W. C. Brownlee, J. de Rozas, R. Scott, M. Habershon, I. Ashe, A. H. Burwell, E. Bickersteth, L. Gaussen, G. Junkin, Jenks' *Comprehensive Bible*, D. Wilson, A. L. Crandall, J. P. K. Henshaw, Hinton, El. Burdick, E. B. Elliott, D. Brown, Albert Barnes, Hengstenberg, Alford, Ebrard, J. P. Lange, Fairbairn, Dabney, Symington, Graeber, Sabel, Garnet, Huntingford, Auberlen, Christiani, Luthardt, Gray, Delacroix, U. Smith, and A. Makrakis.

The 20th century: H. Grattan Guinness, Philip Mauro, K. H. Miskotte, B. H. Carroll, F. W. C. Neser, W. L. Emmerson, Froom, Greijvenstein, J. H. Bavinck, Kik, Hoekema, and F. N. Lee.<sup>1</sup>

## Additional sources (to Lee's) listed by Steve Gregg

*Treasury of Scripture Knowledge* (1836), B. W. Johnson (1891), Jim Pinkoski (1986), Frank P. Miller (1991) and Robert Caringola (1995).

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<sup>1</sup> Lee's list is not entirely accurate, as Samuel Lee, J. M. Kik, A. A. Hoekema and some others are not strictly Historicist.

## Collation of Collins' Historicists with dates

M. Luther, J. Calvin, Bullinger (1557), J. Knox, Napier (1593), Brightman (1614), Pareus (1618), J. Mede (1627), T. Goodwin (1639), J. Trapp (1647), Durham (1657), Sherwin (1670), Beverley (1684), P. Jurieu (1687), Cressener (1690), Horch (1697), Fleming (1701), C. Mather (1702), W. Whiston (1706), C. Daubuz (1720), C. de Bionens (1729), I. Newton (1733), Pyle (1735), J. Edwards (1739), Lowman (1745), T. Newton (1754), Gill (1757), Brown (1784), Langdon (1774), Wood (1787), Bicheno (1793), Simpson (1795), Galloway (1798), King (1798), Farnham (1800), Whitaker (1802), W. F. Miller (1803), G. S. Faber (1804), T. Scott (1805), Fuller (1810), Davis (1811), Smith (1811), Cuninghame (1813), A. M'Leod (1814), Schmucker (1817), Haywood (1819), Bayford (1820), E. Irving (1820), Gauntlett (1821), Fry (1822), Reid (1824), Cooper (1825), Park (1825), A. Clarke (1826), Croly (1827), Keith (1828), Keyworth (1828), Addis (1829), Henry (1829), Jones (1829), Drummond (1830), Cox (1832), Habershon (1834), Jenks (1834), R. Scott (1834), Ashe (1835), Bickersteth (1836), S. T. Bloomfield (1837), Gaussen (1837), Litch (1838), Hinton (1842), T. R. Birks (1843), J. Cumming (1843), E. B. Elliott (1844), Junkin (1844), Lord (1847), A. Barnes (1849), W. Hutcheson (1857), Garratt (1866), Thomas (1866), D. Steele (1870), E. Pond (1871), Craven (1874), Kelly (1874), C. H. Spurgeon (1876), Faldesius (1885), McIlvaine (1886), B. W. Johnson (1891), H. G. Guinness (1892), E. P. Cachemaille (1911), B. F. C. Atkinson (1940), L. E. Froom (1950), H. Barton (1963), M. Ash (1967), S. H. French (1968), O. Collins (1972), D. Ford (1978), F. N. Lee (1999). Also, A. B. Simpson, A. J. Gordon, H. Taylor, J. A. Nichols Jnr.

## Additional names (to Collins') as listed by Barton

Tyndale, Cranmer, Ridley, Bunyan, Finney, G. Campbell Morgan, A. C. Dixon, F. J. Peters, E. C. Peters.

## Froom's tables:

Figure 203 Charts from Froom on following pages.

# LEADING VIEWS OF THE PRINCIPAL AMERICAN

No.	Name	Page	Date	Dan. 2	Clay-Iron	Stone	Dan. 7	10 Horns	Little Horn	1260 Days	Dan. 8	2300 Days	70 Wks.	Dan. 11	1290 Days
1	Cotton, Jno.	33	1639				B-P-G-R	Mentioned	Papacy	395-1655		(Year-Day)		(Latter Part)	
2	Williams, Rog.	46	1644				Standard	Mentioned	Papacy	Years	Horn-Rome			Last-Rome	
3	Bradstreet, A.	55	1642	B-P-G-R		Future	Standard								
4	Hait, Eph.	60	1644	Standard	Church-State	Christ's Kgdm.	Standard	Named	Turk-Popes	3 1/2 Cent.	P-G	Literal	490 Yrs.	Turk	360-1650
5	Parker, Thos.	67	1646	Standard	Intermarriage	Kgdm.-Saints	Standard	Named	Papacy	600-1859	P-G-R	367-1517	490 Yrs.	Papacy	570-1859
6	Davenport, J.	86	1653	Standard		Christ	B-P-G-G			Years			Yrs. to Chr.		
7	Johnson, Ed.	92	1652							600-					
8	Holyoke, Ed.	94	1658				Standard	Mentioned							
9	Hutchinson, S.	98	1667	Standard		2d Advent	Standard		Papacy					Turk	Years
10	Hooke, Wm.	105	1669							Fr. 5th Cent.		Not Yet Out			
11	Mathew, S.	108	1672				Standard	Mentioned		Years					
12	Confession-Faith	111	1680			(Pope of Rome Is Antichrist—Destroyed at 2d Advent)									
13	Harris, Benj.	115	1687			(Pope—Triple-crowned Man of Sin)									
14	Mathew, In.	125	1669	Standard		Not Yet	Standard	Named	Papacy	456-1716				Papacy-Turk	
15	Sewall, Sam.	134	1697									Yrs. to 1716		Papacy	
16	Mathew, C.	147	1702	Standard		God's Kgdm.	Standard	Mentioned	Papacy	456-					450-
17	Noyes, Nich.	156	1698	Standard		God's Kgdm.	Standard		Papacy	Years		Yrs. to Fall			
18	Cheever, Ess.	159	1757	Standard		Christ's Kgdm.	Standard		Papacy						
19	Steere, Rich.	161	1715												
20	Burnet, Wm.	169	1724		Div. Europe	Christ's Kgdm.	Standard	Named	Papacy	455-1715	P-G	B.C. 555-1745	490 Yrs.	Papacy	455-1745
21	Dudley, Paul	173	1731	Standard						Years					
22	Cooper, Sam.	179	1773							456 or 606					
23	Edwards, Jon.	181	1739	Standard	10 Kgdm.		Standard	Mentioned	Papacy						
24	Prentice, Thos.	188	1756												
25	Mayhew, Jon.	192	1756												
26	Imri (Reprint)	193	1756	Standard			Standard			Years		B.C. 538-1794	490 Yrs.		Years
27	Bellamy, Jos.	195	1758							606-			490 Yrs.		
28	Burr, Aaron	197	1757				Standard	Mentioned	Papacy	Years		B.C. 538-1762			
29	Clarke, Rich.	201	1759							-1759					
30	March, Ed.	202	1762												
31	Langdon, Sam.	208	1774	[Standard]			[Standard]			Years		Years	490 Yrs.		
32	Gatchel, Sam.	211	1781				[Standard]						490 Yrs.		
33	Backus, Is.	212	1767					Mentioned							
34	Cole, Benj.	215	1788	Standard	Church-State	God's Kgdm.	Standard	Mentioned	By-Rome	Years					
35	Hopkins, Sam.	217	1793			God's Kgdm.	Standard		Papacy	606-1866	P-G-R	Yrs. (Ending)			Years
36	Osgood, Sam.	221	1794	Standard	Present	2d Advent	Confused	Named	Pope	630-1890		Yrs. Fr. Persia	490 (Art.)	Turk	Years
37	Winchester, El.	224	1793												
38	Linn, Wm.	227	1794				Standard	Mentioned	Papacy	553-1813					
39	Winthrop, Jas.	229	1794							532-1791		Yrs. to Mill.			
40	Spalding, Jos.	230	1796	Standard		Christ's Kgdm.	Standard		Papacy	Years				Papacy	532-Jdg't. To Res.
41	Lathrop, Jos.	235	1789				Standard			606-1866					
42	Austin, Dav.	239	1794	Standard	Church-State	Soon	Standard		Papacy	500-1760					
43	Dwight, Tim.	242	1781					Mentioned							

## WRITERS ON PROPHECY (17th and 18th Centuries)

1335 Days	2 Thess.	7 Seals	4 Trumpets	5th Trump.	6th Trump.	2 Witnesses	1/10 of City	Rev. 12	Rev. 13 (1st)	Rev. 13 (2d)	Rev. 14	Rev. 16	Rev. 17	10 Horns	7 Heads	Rev. 20
360-1695 Years	Papacy				Turks 1260 Yrs. Slain at End	1260 Yrs. Slain at End	France	Pagan R. Pagan R.	Cath. Ch. Papacy	Pope		In Progress	Papacy Cath. Kgdms. 10 Kgdms.	10 Kgdms.	7th Pope	Pre-M Pre-M
Years	Papacy Papacy Papacy	Fulfilling.		Clergy (Fulfilling) Papacy	Turks 1300-1695 1169-1559	1260 Yrs.		True Ch.	Papacy Pontificate	Papacy	Obedience	6th-Turk 6th-Turk	Papacy Papacy Papacy	10 Kgdms.	7th Pope	Pre-M Pre-M Pre-M
	Papacy Papacy Papacy				(7th-Near) 1300-1696	In Sackcloth (Slain in France)	France	Pagan R. Papacy	Papal R. Papacy			5 Are Past	Papacy Papacy	10 Kgdms. 10 Kgdms.		Pre-M Pre-M Pre-M
450- 455-1790	Papacy Papacy Papacy	In Progress	Barbarians	Saracens Saracens	1300-1697 Turks	In Sackcloth		Pagan R. Papacy	Papacy			6th-Turk Papacy	Papacy Papacy Papacy	10 Kgdms. 10 Kgdms. 10 Kgdms.	Papacy Mentioned 7 Govts.	Pre-M Pre-M Pre-M
	Papacy Papacy Papacy		Barbarians (1755 Lisbon Earthquake—Harbinger) Papacy	Saracens (1755 Lisbon Earthquake—Harbinger)	1296-1453			Pagan R. Papacy	Papacy		Papacy	During Ref.	Papacy Papacy Papacy		Mentioned	Pre-M Post-M Pre-M
Years -1765	Papacy Papacy Papacy	(1755 Lisbon Earthquake—Harbinger)		Saracens	Turks	Sackcloth -1759 To Be Slain	France 1/10 Europe	True Ch. Pagan R.	Papacy				Papacy Papacy Papacy			Post-M Pre-M Pre-M
Years Years Years	Papacy Papacy Papacy	Barbarians (Dark Day—May 19, 1780—Fulfilled)		Saracens	Turks	In Sackcloth		1260 Yrs. 1260 Yrs. Pagan R.	Papacy Papacy Papacy		Protestant Papacy	Judgments	Papacy Papacy Papacy		7 Govts. 7th Pope	Pre-M Pre-M Post-M
Years Yrs. to Mill. To Res.	Papacy Papacy Papacy			622-772 150-Sar.	997-1388 1281-1672		France France	630-1890 1260 Yrs.	Papacy Papacy Papacy	Papacy		Future Precede M.	Papacy Papacy Papacy	10 Kgdms. 10 Kgdms. 10 Kgdms.	7 Govts.	Pre-M Pre-M Pre-M
*	Papacy Papacy Papacy				391 Yrs. (1775) Ending	1260 Yrs.	Fr. Rev. Fr. Rev.	Pagan R. True Ch.	Papacy Papacy		In Progress In Progress	In Progress In Progress	Papacy Papacy Papacy	10 Kgdms.	7 Mts.	Pre-M Pre-M Pre-M

# Leading Positions of Principal Expositors of

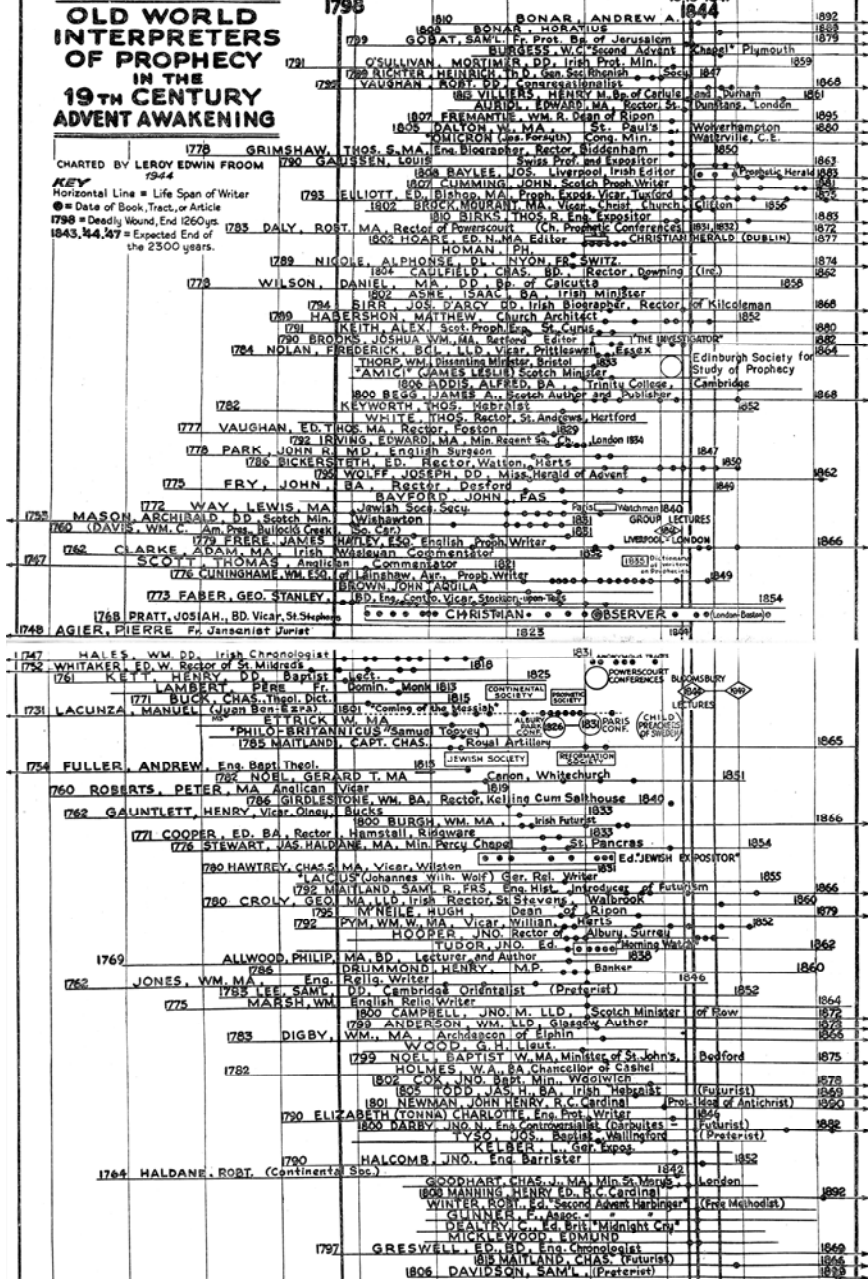
No.	Name	Page	Date	Den. 2	Class Item	Stone	Den. 7	10 Name	3 Name	Little Host	1260 Days	Den. 8	2300 Days	70 Wks.	Den. 11	1290 Days	1335 Days	2 Ths. 2
1	Lorenzo, Man.	317	1799	4 Kgms.	Divided Europe	Christ's Kgdm.	4 Religious	Mentioned		Years	620-1880							Asympt.
2	Hahn, Wm.	332	1803	R.P.G.R.		Christ's Kgdm.	R.P.G.R.	Listed	H.O.L.	Papacy	606-1866	P.G.M.	R.C. 420-1880	(17-31-34)				
3	Fahm, G. S.	340	1804	Standard	10 Divisions	Secular Eccl.	God's Kgdm.	Standard	H.O.L.	Papacy		P.G.M.	R.C. 458-1866	7th of Arctos				
4	Scott, Thos.	347	1805	Standard				10 Kgms.	Ex-L-R	Papacy			Yrs. Are Closing					
5	Fallen, And.	351	1810	Standard						Papacy								Papacy
6	Clarke, Adam	355	1810	Standard	Divisions	God's Kgdm.	God's Kgdm.	Standard	Ex-L-R	Papacy	533-1792	P.G.R.	R.C. 334-1966	7th of Arctos				
7	Tenny, Saml.	356	1813	Standard				Listed		Papacy								
8	Marland, Capt.	360	1813	Standard	10 Divisions			Listed		Papacy	533-1792	P.G.R.	R.C. 515-1866					
9	Cunningham, Wm.	366	1813	Standard				Listed		Papacy	533-1792	P.G.M.	R.C. 457-1843					
10	Freer, Jas. H.	387	1815	Standard	10 Divisions	God's Kgdm.	God's Kgdm.	Standard	10 Divisions	Papacy	533-1792	P.G.M.	R.C. 553-1847					
11	Down, W. C.	392	1818	Standard						Papacy	588-1848	P.G.R.	R.C. 453-1847					
12	Mason, Arch.	397	1820	Standard						Papacy	533-1792	P.G.M.	R.C. 457-1843					
13	Brown, Jas. A.	405	1823	Standard						Papacy	584-1844	P.G.M.	R.C. 457-1843					
14	Rayford, Jas.	409	1820	Standard	Divided Europe	Messiah's Kgdm.	Christ's Kgdm.	Listed		Papacy	529-1789	P.G.M.	R.C. 481-1819					
15	Way, Lewis	418	1818	Standard	Divided Kgdm.	Christ's Kgdm.	Christ's Kgdm.	Divisions		Papacy	531-1791		R.C. 509-1791					
16	Cassatt, Hen.	430	1821	Standard						Papacy	606-1866							
17	Drummond, Hen.	437	1830	Standard						Papacy	1260 Yrs.	P.G.R.	R.C. 453-1847	To 1st Adm.				
18	Wulff, Jas.	471	1822	Standard						Papacy			R.C. 457-1843					
19	Agar, Parns J.	483	1823	Standard						Papacy			R.C. 457-1843					
20	Nicoll, Alphons	487	1829	Standard				10 Kgms.		P.G.			R.C. 453-1847					
21	Fry, John	490	1822	Standard	Divisions				H.O.L.	Papacy	537-1797	P.G.M.	R.C. 457-1843					
22	Whit, Thos.	500	1828	Standard				Listed		Papacy	554-1814		R.C. 457-1843					
23	James, Wm.	502	1829	Standard						Papacy			R.C. 457-1843					
24	Irving, Edw.	520	1826	Standard	Divisions	God's Kgdm.	God's Kgdm.	Standard		Papacy	533-1792	P.G.R.	R.C. 553-1847					
25	Stewart, J. H.	528	1825	Standard						Papal Period	533-1792							
26	Niel, Ger. T.	530	1828	Standard	10 Divisions	God's Kgdm.	God's Kgdm.	10 Divisions		Papacy	606-1866							
27	Park, Jas. R.	534	1825	Standard						Papacy	533-1792	P.G.M.	R.C. 457-1843					
28	Copier, Edw.	547	1825	Standard						Papacy			R.C. 457-1843					
29	Maitland, S. R.	542	1826	Standard						Papacy			R.C. 457-1843					
30	Crab, Geo.	545	1827	Standard						Papacy	533-1792							
31	Yeaugh, Ed. T.	548	1828	Standard				Listed		Papacy	537-1797	P.G.M.	R.C. 457-1843					
32	Keyworth, Thos.	551	1828	Standard	10 Kgms.	Christ's Kgdm.	Christ's Kgdm.	10 Kgms.	3 Kgms.	Papacy	606-1866	P.G.M.	R.C. 457-1843					
33	Adams, Alfred	557	1829	Standard	Divided Eur.	God's Kgdm.	God's Kgdm.	Listed		Papacy	553-1813	P.G.	R.C. 457-1843					
34	Ragg, Jas. A.	562	1831	Standard	Intermarriages	God's Kgdm.	God's Kgdm.	Standard		Papacy			R.C. 457-1843					
35	Hopper, Jas.	564	1829	Standard	Western Kgdm.	God's Kgdm.	God's Kgdm.	Standard		Papacy	533-1792		R.C. 453-1847					
36	Pym, Wm. W.	571	1829	Standard						Papacy	533-1793		R.C. 453-1847					
37	Alwood, Phil.	577	1829	Standard						Papacy	606		R.C. 453-1847					
38	House, Ed. N.	579	1830	Standard	10 Kgms.	2d Advent	God's Kgdm.	Standard	West. Nations	Papacy	533-1793	P.G.M.	R.C. 457-1843					
39	Dugby, Wm.	587	1831	Standard						Papacy	533-1793		R.C. 457-1843					
40	Leslie, J. (Amici)	591	1831	Standard						Papacy	532-1792							
41	Lee, Saml.	596	1830	Standard	(Futurist)					Papacy	314 Years							
42	Anderson, Wm.	597	1830	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
43	Brooks, Josh. W.	604	1831	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
44	Thorp, Wm.	611	1831	Standard						Papacy			R.C. 457-1843					
45	Wood, Lt. G. H.	615	1829	Standard						Papacy	533-1793		R.C. 453-1847					
46	Wilson, R. Dan.	619	1836	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
47	Keith, Alex.	623	1828	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
48	Cox, John	627	1832	Standard	Divisions	Christ's Kgdm.	Christ's Kgdm.	10 Divisions		Papacy	533-1793	P.G.M.	R.C. 457-1843					
49	Sir, Jas. F.A.	630	1833	Standard						Papacy			R.C. 457-1843					
50	Habeshon, Matt.	632	1824	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
51	Charlotte, Elis.	642	1840	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
52	Aube, Isaac	647	1835	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
53	Beckwith, Ed.	649	1836	Standard						Papacy	533-1793	P.G.M.	R.C. 457-1843					
54	Todd, Jas. H.	660	1840	Standard	(Futurist)					Papacy	533-1792		R.C. 457-1843					
55	Newman, J. H.	667	1841	Standard	(Futurist)					Papacy	533-1792		R.C. 457-1843					
56	Gaussen, Louis	690	1837	Standard	(Futurist)					Papacy	533-1792		R.C. 457-1843					
57	Richter, J. H.	702	1839	Standard	Church-State	Christ's Kgdm.	Christ's Kgdm.	Standard	Listed	H.O.L.	Papacy	533-1792	P.G.M.	R.C. 457-1843				
58	Burks, Th. R.	707	1843	Standard	Mingle					Papacy	587-1847	P.G.R.	R.C. 457-1843					
59	Cunningham, Jas.	713	1843	Standard						Papacy	532-1792	P.G.	R.C. 481-1821					
60	Elliot, E. B.	718	1844	Standard						Papacy	Just-1798	P.G.M.	R.C. 480-1820					
61	Keyser, Jas.	728	1845	Standard	Divided Eur.	Christ's Kgdm.	Christ's Kgdm.	Listed		Papacy	532-1792		R.C. 480-1820					
62																		

# Prophecy in 19th Century Advent Awakening

1 Church	10 Days	7 Seals	4 Trumpets	5th Trump	6th Trump	2 Witnesses	3 1/2 Days	1:10 of City	Rev. 12	Rev. 13 (1st B.)	Rev. 13 (2nd B.)	666	Rev. 14	Rev. 16	Rev. 17	7 Heads	10 Horns	Rev. 20	7 Times (2520 Days)
			Barbarians Barbarians	Saracens 150 Saracens 612-762	1301-1697 1281-1672 1281-1672	Living Wit.		France France France	Spiritual Ch. True Ch.	Apotasy Papacy Papacy Papacy	Rom. Priesth. Gr. Church Papacy Hierarchy	Moham. Latins		6-Turkey 6-Turkey	Chr. Rome Papacy Papacy Papacy Roman Ch. Papacy	Listed Forms-Govt	Listed	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
		To Advent W. Rome	Barbarians	612-762 East Rome	1302-1697	2 Tests. In Sackcloth 2 Tests.		France Fr. Rev.	True Ch. True Ch.	Papacy Papacy	France Papacy	Bonaparte Latins		6-Turkey Falling Falling Falling	Papacy Papacy Roman Ch. Papacy	Listed Forms-Govt	Listed	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
7 Periods				612-762	1453-1844 1281-1672				True Ch. Pagan R. True Ch.	Papacy Papacy Papacy	Papacy Papacy	B.C. 133-533 Latins		6-Turkey Falling Falling Falling	Papacy Papacy Papacy Papacy	Listed	10 Kings	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 604-1917
1st-Jeremi		Early Cent. 1st-2d Adv. Chr. Era	Barbarism Barbarians	612-762 Saracens	1281-1672 Turks	Living Wit.			Pagan R. True Ch.	Papacy Rome	Hierarchy			Falling Falling Falling	Papacy Papacy	Forms-Govt		Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	7 Times
			Barbarians	612-762	1453-1844 1453-1844 1453-1844			France		Papacy				Flying	6-Turkey Roman Ch.			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 677-1844
Thys.-R.C.			Barbarians Barbarians	Clerg Saracens	Turks Turks	2 Tests.		France	True Ch. True Ch.	Papacy Imp. R.	Hierarchy Papal R.			Flying	Papacy Papacy	Forms-Govt	10 Kgdoms 10 Kgdoms	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 677-1843
		Ch. Apotasy Chr. Era	Barbarians	612-762 Saracens	1453-1844 1327-1718 Not Turk.	2 Tests. In Sackcloth		Not France	True Ch. Days	Papacy Papacy	Papacy Eccl. R.			Flying	Latin Ch.	Listed	(Listed)	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
	303-313	Chr. Era	1-Papal Affiliation of Church			2 Tests.	1793-1797	France	True Ch.	Papacy	Dominicans	533-1198		Flying	6-Turkey	7 Hills	10 Kgdoms	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
	303-313		Barbarians	612-762 786-936	1281-1672	Living Wit.		France	Pagan R. True Ch.	Papacy	Papacy			Past Ready Falling 6-Turkey	Papacy Papacy Papacy	Listed		Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 680-1840
						2 Tests.		France		Papacy	Hierarchy			Flying	Papacy		10 Kgdoms	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 673-1847
										Papacy				Flying	6-Turkey			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 723-1770
		6-Fr. Rev. Early Pers. 6-Fr. Rev.	(Fall of Jews)			3 1/2 Times		France	True Ch. (Church)	Papacy Pagan R.				Flying Falling Falling Falling	6-Turkey Papacy Papacy Papacy			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 677-1840
								France		Papacy	Name			Falling Falling Falling				Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
Thys.-R.C.		Apotasy	Barbarians	Saracens	1057-1453 Turks	Living Wit.		France	True Ch.	Imperial Civil	Papal Papal			Warning	6-Turkey		10 Kgdoms	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	
		Cover Era	Barbarians	612-762	1453-1844			France		Papacy	Secular	Spiritual		6-Turkey Falling Falling	Papacy Papacy Papacy			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 677-1843
	303-313		Barbarians	612-762 656-786	1057-1453 1053-1453			France		Papacy				6-Turkey Falling Falling	Papacy Papacy Papacy			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 677-1843
Chr. Era Chr. Era	10 Yrs. 303-313	7 Epochs	Barbarians	612-762	1057-1453			1:10 Europe	Pagan R.	Rome Civil Civil	Papacy Eccl. Eccl.	-1843			Papacy	Listed	10 Kgdoms	Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	B.C. 606-1843
			Barbarians	Saracens 612-762	1057-1453	Living Wit. Slain			Pagan R.	Papacy	Papacy	Latins		6-Turkey Falling	Papacy Papacy			Pre-M Pre-M Pre-M Pre-M Pre-M Pre-M	

CHARTED BY LEROY EDWIN FROMM  
1944

**KEY** 1944  
Horizontal Line = Life Span of Writer  
● = Date of Book, Tract, or Article  
1798 = Deadly Wound, End 1260yrs. 1783  
1843.44.47 = Expected End of the 2300 years.



## Birchmore's survey of Historicists (1871)

LUTHER. 1634.

The seven seals indicate political and physical evils.

The seven trumpets indicate spiritual evils.

The seals and trumpets both extend from the Christian era to the end of the Divine Scheme.

The sixth trumpet means Mohammed and the Saracens.

The two witnesses mean a succession.

The first Beast is the papistic secular revived Roman Empire.

The Second Beast is the Pope's ecclesiastical Empire.

The sixth head of the Beast is Papal Germany; the seventh, Spain; the eighth, Rome or Italy.

The sixth vial is the drying up of Papal Rome.

The 1000 years extend from St John's time to the Turks.

BALE. 1550.

The seven seals are so many ages of the Church, and the seven trumpets and seven vials are parallel in time to the seven seals.

The two witnesses are faithful protestors for the truth.

The fall of the tenth part of the city means the decay of the power of the Papal Church.

The first Beast is Antichrist.

The deadly wound of the Beast is the Reformation.

BULLINGER. 1557.

The seven seals indicate in turn the spread of the Gospel, scarcities, pestilences, martyrdoms.

The two witnesses mean a succession.

The first Beast is the Pagan Roman Empire.

The Second Beast is the Papal Antichrist. His two horns mean the sacerdotal and royal prerogatives.

The Image of the Beast means the new secular Empire of Rome.

The sixth vial means the drying-up of Papal Babylon.

The 1000 years of blessedness are to be estimated from Christ's ascension, or from 60 AD.

FOX. 1585.

The first four seals mean the four empires of Babylon, Persia, Greece, and Rome.

The fifth seal indicates the martyrdom of Christians during the Pagan persecution.

The fifth trumpet means the Saracens.



The sixth trumpet means the Turks.

BRIGHTMAN. 1600.

The fifth trumpet means the Saracens.

The sixth trumpet means the Turks.

PAREUS. 1608.

The 1260 years began in 606 AD.

The 1260 days of the woman's nourishment mean the same period.

MEDE. 1627 [died 1639].

The fifth trumpet means the Saracens.

The sixth trumpet means the Turks.

The smoke and sulphur of this vision refer to the use by the Turks of cannon.

The sixth vial indicates the exhaustion of the Turkish Empire.

FLEMING. 1701. London.

The four seals denote troubles within the Roman Empire.

The first four trumpets, Gothic invasions.

The star that fell from heaven, the apostate Bishop of Rome.

The two witnesses, the Albigenses and Waldenses.

The fourth and fifth trumpets, the Saracens the Turks.

The seven vials began at the Reformation.

The sixth vial is judgment on the Turkish power.

The war of Armageddon will be within the "States of the Church"

VITRINGA. DIED 1722. Friesland.

The tenth part of the Papal city means one of the Roman kingdoms.

The sixth trumpet indicates the Turks.

The flood absorbed by the earth was the armies of the Saracens.

DAUBUZ. 1720.

The sixth seal means the fall of Paganism.

The season of the fifth trumpet includes the time from the public opening of Mohammed's mission, 612 AD, to the removal of the Saracen caliphs to Baghdad, 762 AD.

The Image of the Beast is the Pope.

The Second Beast is the ecclesiastical Empire. The two horns are Rome and Constantinople.

SIR ISAAC NEWTON. DIED 1727. PUBLISHED 1733.

The first trumpet means the invasion by Alaric from the east.

The second trumpet, the attack by the Visigoths and Vandals on western Gaul and Spain.

The third trumpet, the attack on northern Africa by the Vandals.

The fourth trumpet, the attack of the Ostrogoths and Lombards on northern Italy.

The fifth trumpet means the Saracens.

The sixth trumpet means the Turks from 1063 to 1453.

The first beast is the Latin decem-regal empire.

Sir Isaac thought that obscurity respecting the prophecies would cease under the seventh seal, in which he was correct. He also thought that superstition would be destroyed by infidelity.

WHISTON. 1706 to 1744.

The first three trumpets mean the ravages of Alaric and other conquerors on the Roman Empire.

The fifth trumpet means the Saracens.

The sixth trumpet means the Turks. The hour, day, month, and year of their dominion extended from May 19, 1301, to Sept. 1, 1697. He dated the 1260 “days” from 606 AD. He said, that as the seventh seal includes the seven trumpets, so the seventh trumpet includes the seven vials.

BISHOP NEWTON. 1754.

The first four seals mean troubles within the Roman Empire.

The fifth seal means persecution of the Christians.

The sixth seal, the downfall of Paganism.

The first four trumpets, troubles upon the Roman Empire.

The fifth trumpet means Mohammed and the Saracens.

The sixth trumpet, the Turks.

The two witnesses, the main part not yet fulfilled (1754).

The Beast is the revived idolatrous Empire of Rome under the Papacy.

GALLOWAY. 1780.

The sixth seal means Christianity under Constantine.

The first four trumpets, the Gothic invasions.

The fifth trumpet, the Saracens.

The sixth trumpet, the Turks.

The Beast from the abyss is Revolutionary France.

The two witnesses were slain in France: revived 1797.

BICHENO. 1796–1806.

The 1260 years extend from 529 AD to 1789.

The two witnesses were slain in France, 1685.

The fifth trumpet means the Saracens.

The sixth trumpet means the Turks.

GEORGE STANLEY FABER 1806–1853.

The first four seals mean Babylon, Pereia, Greece, and Rome.

The fifth and sixth trumpets, the Saracens and the Turks.

The seventh trumpet, the French Revolution.

The sixth vial, the exhaustion of the Turkish power.

The First Wild Beast, the Roman Empire.

The septimo-octave head, the French emperorship, slain at Waterloo, revived, becoming the eighth, by Napoleon III.

CUNINGHAME. 1843.

The seals and trumpets are parallel in time.

The seventh head was wounded to death by the Heruli, but revived in the decem-regal Popedom. (A Premillenarian).

FRERE. 1850.

The Napoleonic seventh head of the Wild Beast was cut down, and is to revive as an infidel atheistic power against the Church. (A Premillenarian.)

ELLIOTT. 1863. Fifth edition.

The first four seals indicate calamities to the Roman Empire.

The fifth seal, calamities to the Church.

The sixth seal, downfall of heathenism.

The first four trumpets, the Gothic invasions.

The fifth trumpet, the Saracens.

The sixth trumpet, the Turks.

The seventh trumpet, the French Revolution.

The sixth vial, the exhaustion of the Turkish power.

*Thus far is Birchmore's, the rest is added by Matthew Verschuur.*

THOMAS R. BIRKS. 1880. Upon his death.

The first seal dates from or nearly from the fall of Jerusalem, the seals span throughout history, to the final fall of Rome.

The trumpets likewise span throughout much of the same history.

The vials came out of the French Revolution.

E. P. CACHEMAILLE. 1911. Revised after 1917.

The seals follow the decline and fall of heathen Rome.

The first four trumpets are the Gothic (and Hunnic) invasions).

The fifth trumpet is the Saracens, the sixth the Turks.

The vials begin with the French Revolution and go all the way to a future fall of Babylon (i.e. Rome).

He argued that the three series are consecutive, not parallel.

## Main bodies of evidence circa 2000

The main groups which have authors or sources conveying the Historicist view around the beginning of the 21st century were:

**CLASSICAL HISTORICIST PREMILLENNIALISTS** — the mainstream, albeit, minority view of a small variety of Protestants, including Baptists, Presbyterians, Pentecostals, usually harkening back notable Classical Historicist works, such as Cachemaille's.

**BRITISH ISRAELITES** — mainly upheld by a small minority of Pentecostals, Anglicans and Presbyterians, who uphold the Classical Historicist view of Revelation.

**HISTORICIST POSTMILLENNIALISTS** — usually held by a small number of Calvinists.

**MILLERITES/SEVENTH DAY ADVENTISTS** — held by a fair proportion of Seventh Day Adventists taking the view from William Miller as shown by writers such as Uriah Smith.

**CHRISTADELPHIANS** — held by a fair proportion of that group, based on the view of John Thomas.

	1st SEAL	5th TRUMPET	6th TRUMPET	REV 10. REFORM- ATION BIBLE	WITNESSES	1260 DAYS	666	VIALS	KINGS OF THE EAST	PRE- MILLENNIAL
Classical	S	S	S	S	S	S	S	S	S	S
British Israelites	A	A	A	S	S	S	S	A		A
Post-millennialists		S	S	S	S	S	S		S	
Seventh Day Adventists					A	A	A			A
Christadelphians			A					A	S	A

The simplified table matches to the correct form listed in the following authorities. LEGEND: A = always, S = sometimes.

## Authorities

For every component of the interpretation, there are authorities. There is overwhelming testimony for some interpretations, but in some examples, where there is greater diversity, some agreeing writers and commentators will be listed. The following listings are by no means complete, but are sufficiently representative of authors holding these views, or may in several cases be listing these views in such a way as to consider them being validly to held by others. The information here listed is specifically representative of the Historicist interpretation.

## Gog's invasion not the final Armageddon

Treating Gog's invasion of Israel as separate from the final Antichrist's Armageddon campaign — W. S. Chauncy (1838).

## The 10 kingdoms

Machiavelli's list — Bishop Lloyd (1690), T. Newton (1754), John Brown of Haddington (1784), G. S. Faber (1804), J. Fry (1822), Anonymous (1850), T. Scott (1858), Victorian (1870), James Stacy (1900), G. Hotter (2006).

## The little horn of Daniel 8

The little horn is Mohammedanism — T. Scott (1791), H. Kett (1799), G. S. Faber (1804), J. W. Brooks (1811), J. H. Frere (1815), J. Bayford (1820), W. Girdlestone (1820), J. Fry (1822), J. A. Brown (1823), E. Cooper (1825), T. Keyworth (1828), A. Keith (1828), R. Vaughan (1829), M. Habershon (1834), F. A. Cox (1836), S. R. L. Gaussen (1837), E. B. Elliott (1844), Wodrow (1844), Edward Hoare (1856), J. Murphy (1884), A. Close (1917), E. P. Cachemaille (1927), H. E. Barton (1963), J. Haynes (2014).

## The seventy weeks prophecy

Sir Isaac Newton's beginning date of 457 BC, and going to 30 AD, and to 34 AD — Sir Isaac Newton (1727), William Cuninghame (1829), Frederick Nolan (1837), E. P. Cachemaille (1927), Thomas Foster (1975), Desmond Ford (1978), Robert Caringola (1995), R. W. Mills (2005).

## The king of the north at Daniel 11:45

Russia — J. Mede (1627), Thomas Newton (1754), Adam Clarke (1810), W. S. Chauncy (1838), T. R. Birks (1843), John Thomas (1853), C. H. H. Wright (1853), J. A. Clarke (1862).

## The seals

Rome victorious to the fall of Paganism, 96 AD to 395 AD — Samuel Cradock (1696), Anonymous (1851), James Stacy (1900), A. J. Ferris (1941), J. S. Fox (1958), H. E. Barton (1963), F. W. C. Nesar (1974), T. Foster (1975), R. Caringola (1995), C. A. Jennings (2001), Mills (2005), H. Hemenway (2007), J. R. Brogan (2009), M. S. Jarvis (2009).

## The fifth trumpet

The fifth trumpet, Saracens, specifically 612 AD to 762 AD — Charles Daubuz (1720), Bishop Thomas Newton (1754), John Brown of Haddington (1784), Thomas Scott (1791), Henry Kett (1799), Benjamin Farnham (1800), Joseph Priestley (1803–4), *Christian Observer*, Mass. USA (1804), George S. Faber (1804), Lawrence French (1810), Andrew Fuller (1810), Philio in the *Christian Observer* (1810), William Cuninghame (1813), Aaron Kinne (1814), A. Armstrong (1815), James Frere (1815), Alexander M'Leod (1815), James I. Holmes (1815), D'Oyly and Mant (1817), J. Bayford (1820), Mrs Cornwallis (1820), Henry Gauntlett (1821), John Fry (1822), J. R. Park (1825), Thomas Keyworth (1828), J. C. Woodhouse (1828), John Tudor (1829), H. F. Burder (1829), An Humble Follower (1833), Matthew Habershon (1834), *Jenks' Comprehensive Commentary* (1834), Isaac Ashe (1835), *Protestant Vindicator*, NY, USA (1836), B. D. Bogie (1836), Louis Gaussen (1837), W. S. Chauncy (1838), H. S. L. (1838), David Cambell (1840), *Cottage Bible* (1841), J. P. K. Henshaw (1842), Isaac T. Hinton (1842), Samuel Bagster (1843), John Cumming (1843), George Junkin (1844), Frederic Fysh (1845), Josiah Conder (1849), Anonymous (1850), Henry Browne (1850), Anonymous (1851), T. Stephen (1861), D. Steele (1870), J. W. Birchmore (1871) S. J. Nicolls (1877), R. Hamilton (1878), James Stacy (1900), H. C. Williams (1917), E. P. Cachemaille (1927), J. T. Hinds (1937), A. J. Ferris (1941), J. S. Fox (1958), H. E. Barton (1963), F. W. C. Nesar (1974), T. Foster (1975), R. Caringola (1995), C. A. Jennings (2001), R. W. Mills (2005), G. Hotter (2006), Collins (2007), H. Hemenway (2007), J. R. Brogan (2009), M. S. Jarvis (2009).

## The sixth trumpet

The sixth trumpet, Turks, specifically 1062/3–1453 — Sir Isaac Newton (1727), R. Fleming (1701), Anonymous (1795), Thomas Pyle (1795), J. H. Frere (1815), John Fry (1822), Anon. (1829), H. F. Burder (1829), W. S. Chauncy (1838), Edwards' *Family Bible* (1851), Anonymous (1851), John Thomas (1853), P. Gell (1854), Hutcheson (1857), E. Pond (1871), A. Barnes (1852), A. J. Ferris (1941), J. S. Fox (1958), F. W. C. Nesar (1974), T. Foster (1975), R. Caringola (1995), F. N. Lee (1999), E. J. Watson (1999), C. A. Jennings (2001), M. Kosmidis (2004), H. Hemenway (2007), M. S. Jarvis (2009).

## The little book

The Bible and specifically mentioning the King James Bible — A. J. Ferris (1941), J. S. Fox (1958), F. W. C. Nesar (1974), R. Caringola (1995), C. A. Jennings (2001), R. W. Mills (2005). Also Steve Gregg (1997).

## The two witnesses

The two witnesses are the Old and New Testaments — Bede (730 AD), Bruno, Flaccius Illyricus, Matthias Flacius (1556), Johann Funck (1558), John Napier (1593), King James (1600), Thomas Brightman (1616), Joseph Mede (1627), John Mayer (1631), Francis Woodcocke (1643), I. E. (1644), Thomas Tillam (1651), Schmidt (1658), C. Vitringa (1705), Alexander Pirie (1795), Joseph Galloway (1798), A. Burn in the *Christian Observer* (1810), Captain C. D. Maitland (1813), James Frere (1815), John Bayford (1820), J. R. Park (1825), George Croly (1827), E. Irving (1828), J. Hooper (1829), Philip Allwood (1829), William Jones (1830), John Tudor (1830), Thorpe, Bishop Andrews, W. S. Chauncy (1838), George Storrs (1843), C. Wordsworth (1852), Sylvester Bliss (1854), U. Smith (1881), B. W. Johnson (1881), F. C. Cook (1881), H. C. Williams (1917), L. G. Tomlinson (1963), Charles V. Taylor (1994), R. Caringola (1995), F. N. Lee (1999), B. Molles (2004), R. W. Mills (2005), W. J. Mencarow (2006).

## The seventh trumpet

As future, that is, not having been fulfilled before or in the French Revolution — J. Mede (1627), Sir I. Newton (1727), Bishop Thomas Newton (1754), Thomas Scott (1791), A. Keith (1828), E. Bickersteth (1835), B. W. Johnson (1881), H. C. Williams (1917), F. W. C. Nesar (1974), R. Caringola (1995), D. L. Hanson (2002), R. W. Mills (2005).

## The 1260 days, etc.

Three and a half days, and/or 42 months, and/or 1260 years are 538–1798 — Bicheno (1793), David Simpson (1797), Edward King (1798), Richard Valpy (1798), S. E. M'Corkle (1798), *Morning Watch*, London (1830), William Miller (1836), George Storrs (1843), E. Micklewood (1846), U. Smith (1881), E. J. Waggoner (1889), Matti Lahti (1992), F. N. Lee (1999), Charles Jennings (2001), D. L. Hanson (2002), B. Molles (2004), G. Hotter (2006).

## The number of the name of the beast (666)

The name of the mark of the beast is “Vicarius Filii Dei” — Andreas Helwig (1612), H. Kett (1799), A. Armstrong (1815), G. Croly (1838), R. C. Shimeall (1842), Robert Fleming’s 1843 Editor, E. B. Elliott (1844), Anonymous (1850), U. Smith (1881), H. E. Barton (1963), F. W. C. Naser (1974), T. Foster (1975), F. N. Lee (1999), E. J. Watson (1999), D. L. Hanson (2002), B. Molles (2004), G. Hotter (2006), H. Hemenway (2007), G. B. McGrath (2012).

## The vials

The French Revolution to near the Second Coming — G. S. Faber (1804), A. Keith (1828), E. B. Elliott (1844), B. W. Johnson (1881), H. C. Williams (1917), A. J. Ferris (1941), J. S. Fox (1958), F. W. C. Naser (1974), T. Foster (1975), R. Caringola (1995), C. A. Jennings (2001), H. Hemenway (2007), M. S. Jarvis (2009).

## The kings of the east

Kings of the East are Christians or converts to Christianity (including the Jews) — J. Mede (1627), Thomas Pyle (1795), Frederic Fysh (1837), A. Morison (1848), C. Wordsworth (1852), J. W. Birchmore (1871), B. W. Johnson (1881). F. N. Lee’s thesis on Revelation (1999) pages 196–200 lists many writers who variously interpret this as some sort of opening to Christian missions by an evangelistic movement. Of particular value is the book by Anonymous (1842).

## Translation prior to Second Coming

That prior to the time that Jesus’ feet touch the mount of Olives, there is a Tribulation or conflagration while the saints are caught up in the air or to



Heaven for some period of time<sup>1</sup> — Joseph Mede (1627), William Bridge (1641), Robert Manton (1642), Increase Mather (1669), Anon. (1699), Cotton Mather (1702), John Gill (1758), William Cuninghame (1813), J. Frere (1815), Matthew Habershon (1834), E. Bickersteth (1835), H. S. L. (1838), E. B. Elliott (1844), John Cumming (1843), T. R. Birks (1843), Samuel Garratt (1861), M. P. Baxter (1866), A. J. Gordon (1896), James Stacy (1900), A. B. Simpson (1912), E. P. Cachemaille (1918), D. L. Hanson (2002), Philip White (2010).

## Double or multiple fulfilments

Some interpreters (particularly Historicists) who advocate multiple fulfilments — Jortin, Bp Warburton, Jones, Nares, Bp Lowth (1700), Bp Sherlock (1725), Sir I. Newton (1727), Bp Thomas Newton (1754), Bp Hurd (1772), Granville Sharp (1775), East Apthorp (1786), Bp Horsley (1796), Henry Kett (1799), Bp Faber (1804), J. C. Woodhouse (1805), Adam Clarke (1810), E. Smith (1814), William Girdlestone (1820), John Davison (1824), Henry Drummond (1828), E. Bickersteth (1835), T. H. Horne (1835), Albert Barnes (1852), M. P. Baxter (1863), J. W. Burgon (1861), Christopher Wordsworth (1860), Albert Close (1917), H. H. Halley (1957), Howard B. Rand (1962), Harry Whittaker (1969), Desmond Ford (1978), Rand Winburn (1999), Scott T. Brown (2010).

## Some main sources of Historicist interpretation

Key to the colour scheme: Classical, [Millerite/SDA](#), [Christadelphian](#), [British Israelite](#), [Armstrongite](#), [Neutral Scholar](#), [Calvinist Postmillennialist Movement](#). Chart continues onto following pages.

Martin Luther, 1522	J. Funck, 1558	A. Marlorat, 1574	F. Junius, 1599
Zwingli, 1524	John Knox, 1558	James Brocard, 1582	L. Tomson, 1599
John Calvin, 1536	John Jewell, 1562	W. Whitaker, 1582	King James I, 1600
Melancthon, 1543	John Foxe, 1563	Lambert Daneus, 1589	W. Symonds, 1605
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<sup>1</sup> Watson (2012) lists many others.

<sup>2</sup> The translators of the King James Bible (1604–1611), Lancelot Andrewes, William Bedwell, Francis Burleigh, Richard Clarke, Geoffrey King, John Layfield, John Overal, Adrian Saravia, Richard Thompson, Robert Teigh, Roger Andrewes, Andrew Bing, Laurence Chaderton, Francis Dillingham, Thomas Harrison, Edward Lively, John Richardson, Robert Spalding, Richard Brett, Richard Fairclough, John Harding, Thomas Holland, Richard Kilby, John Reynolds, Miles Smith, John Bois, William Branthwaite, Andrew Downes, John Duport, Jeremiah Radcliffe, Robert Ward, Samuel Ward, George Abbot, John Aglionby, Richard Eedes, John Harmer, Leonard Hutten, James Montague, John Perin, Ralph Ravens, Thomas Ravis, Sir Henry Savile, Giles Thomson, William Barlow, Thomas Bilson, William Dakins, Roger Fenton, Ralph Hutchinson, Michael Rabbet, Thomas Sanderson, John Spencer, Richard Bancroft, George Ryves, William Thorne, Daniel Featley, William Eyre.

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The quote by Hilton Sutton at the beginning of this book was taken from a 2012 broadcast of the Believers Voice of Victory, KCM, Fort Worth, TX, USA.  
The quote by Ian Paisley is taken from a recording played in an 2013 Adullam Films production (*Tares Among the Wheat*) by Chris Pinto, Mount Juliet, TN, USA.  
The quote by Keith Moore is taken from a recording of his 2012 sermon, *How To Receive Anything — part 3 — Seek and Ye Shall Find*, from Moore Life Ministries, Branson, MO, USA.

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